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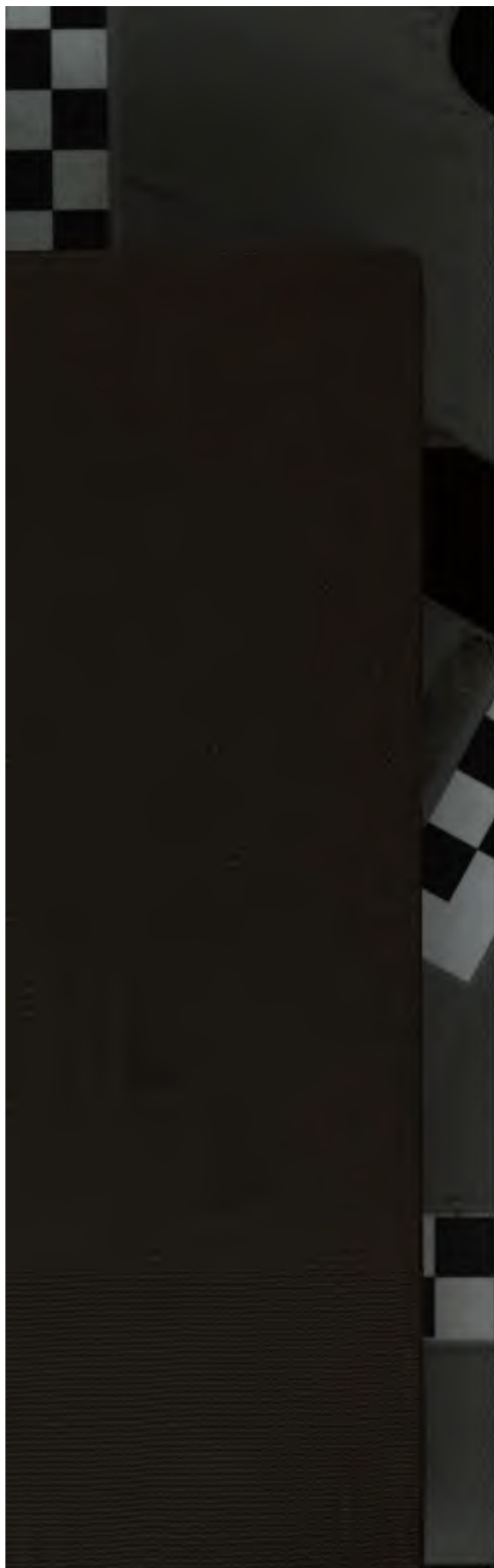
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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.
1861.

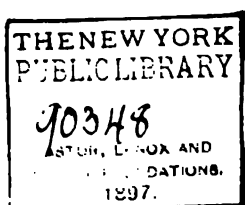
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1861.



THE EVANGELICAL MAGAZINE

AND
Missionary Chronicle.

JANUARY, 1861

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MISSIONARY CHRONICLE.

A PORTRAIT OF THE REV. P. J. TURQUAND
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Erratum.—In the Memoir of Rev. Edward Brown, published in our December number (page 862), for the "Rev. John Brown, the celebrated Commentator," read "Successor of the celebrated Commentator."

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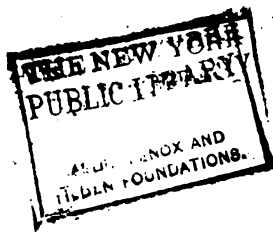
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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JANUARY, 1861.

The Life and Times of the "Evangelical Magazine."

CHAPTER I.

THE LAST DECADE OF THE EIGHTEENTH CENTURY.

HISTORY has rendered invaluable service to humanity, by preserving the great facts of that remarkable period, the last ten years of the last century. Never before did Europe, in such a short space of time, go through such a tremendous ordeal, suffer so many calamities, and witness so many violent changes—changes which came not naturally, as the outgrowth of political or diplomatic arrangement, but as a succession of fearful shocks, increasing in intensity and terror in their course. Whilst the heads of the bravest and the best—of all who were known to venerate truth, or to be animated by feelings of common humanity—were rolling from the French guillotine as fast as the executioners could go through their ghastly work, the "philosophers" were finding the application of the decimal principle to the computation of time a great improvement upon the seventh-day rest of the old Hebrew legislator,—and the Directory ruled accordingly. It was also satisfactorily discovered that Christianity was a stupid fable, the Christian ministry an imposture, death an eternal sleep, the existence of God impossible, and Reason the only god whose supremacy philosophy could recognise; and a decree of the philosophical Atheists who held France in terror, and filled the rest of Europe with speechless astonishment, settled these matters at once. The young Corsican, who subsequently confounded the world by his deeds, was at Paris in 1792; took the popular side in the Revolution; became a captain in the regiment of Grenoble artillery; had his soul fired with the ambition which afterwards dethroned and set up kings at pleasure; exacted ruinous

tribute, even from the sovereign Pontiff; dictated terms of submission to emperors; put an end to the German Empire, and made France the terror of Europe; until, in the merciful providence of God, the eagle was chained to a rock in the sea by the powerful hand of Great Britain.

All the governments of Europe took the alarm, lest the revolutionary epidemic of the period should break out everywhere, and plunge society into chaos. Unusual vigilance characterised the legislature and executive of England; a strictness, of which the present generation have no correct idea, was considered expedient; and, as it was well known that French Infidelity was doing its utmost to inoculate those Englishmen who were in favour of a much-needed political reform, with its pernicious dogmas, the Government became doubly watchful; not so much in its character of conservator of order and "Defender of the Faith," as from the fact that the men in power saw no necessity for political reform; while they did see, from the example of France—then before their eyes,—that political changes inspired by Infidelity must be destructive to everything that man, as a rational being, should cherish. Altogether, over the whole surface of Europe those were terrible days; and it does not, certainly, require an extraordinary degree of imagination to conclude that genuine Evangelical Christians—lovers at once of peace, liberty, human rights, and a free Gospel—must have experienced much mental anxiety for the prosperity of the cause dear to them, especially as they saw themselves continually misinterpreted by the journalists of the day; part of whose stock-in-trade was to sneer at and ridicule Puritanism, in humble imitation of the Hercules of Bolt Court, who died only five years before the beginning of the French Revolution. For five-and-twenty or thirty years, Johnson—whom George Garrick, brother to the actor, called, the first time he heard him converse, "A TREMENDOUS COMPANION"—had been the Sir Oracle of literature, the dictator, the infallible, and, we say advisedly—notwithstanding his rigid orthodoxy, and all the other good things which his admirers know how to mingle in the censer,—that man did more to repress Evangelical piety, and to keep up groundless suspicion against Nonconformists, than if he had been an infidel of the school of Volney. He speaks of "the sour solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the antient Puritans;"* and in doing so, he only gave expression to his personal conviction, however modified in the context, that this repulsive and libellous picture fairly represented the Puritans of any time. The danger of French Infidelity, and the systematic injustice done to religious authors by the insolence of Johnson's copyists, who had all his dogmatism without his intellect, called for a serial on the side of the Gospel, and the call was happily met by "THE EVANGELICAL MAGAZINE."

* "Lives of the English Poets."—BUTLER.

CHAPTER II.

ITS ORIGIN.

The first Number appeared in the month of July, 1793; and in the Preface—a modest and unpretending production—we read: “The work will uniformly be conducted upon the principles of the late ‘Gospel Magazine,’ *devoid of personality and acrimonious reflections on any sect of professing Christians; as errors of the mind, like diseases of the body, are rather the subjects of pity than of scorn.* Though twenty-four ministers have engaged to supply the work with materials, it is not designed to preclude others from contributing, through this medium, to the general stock of Christian knowledge; on the contrary, all judicious pieces will be thankfully received, especially well-authenticated accounts of triumphant deaths, and remarkable providences.”

On the general subject of magazine literature, the Preface says:—“Thousands read a magazine who have neither money to purchase, nor leisure to peruse, large volumes. It is therefore a powerful engine in the moral world; and may, by skilful management, be directed to the accomplishment of the most salutary or destructive purposes. And its influence must increase in proportion to the increase of schools for instructing the poor,—which are becoming so numerous that probably a few years hence it will be a rare thing to find a beggar in the land who has not been taught to read. This consideration alone, it is hoped, will be thought a sufficient apology for undertaking the present work, and secure it a candid reception among all the friends of the Gospel. For, should the servants of Christ neglect the use of those means which circumstances have rendered favourable for the propagation of Evangelical sentiments, it would argue criminal supineness, or total indifference to the best interests of society.”

The catholicity of the new magazine, and the consecration of its profits to charitable purposes, were resolved on from the very first. Happily the names of the twenty-four ministers mentioned as its staff of writers have been preserved. At that time some of them were eminent men in different sections of the Church of God, and others subsequently became so.*

* The following is the list; and it will show our readers at a glance that, even in the troubled epoch of the last decade of the eighteenth century, the germ of the Evangelical Alliance took root in England:—

Rev. Thomas Beck, London.

„ John Boden, Henley Green.

„ David Bogue, Gosport.

„ Samuel Bottomley, Scarborough.

„ J. Brewer, Sheffield.

„ Thomas Bryson, London.

„ George Burder, Coventry.

Rev. J. Cockin, Halifax.

„ John Eyre, A.M., Hackney.

„ Andrew Fuller, Kettering.

„ Sam. Greathead, Newport Pagnel.

„ John Hey, Bristol.

„ William Kingsbury, Southampton.

„ William Love, A.M., Southwark.

Under this list the following words are printed :—"Ourselves your servants, for Jesus' sake."—2 Cor. iv. 5. This little circumstance pleasingly exhibits the spirit in which the journal was undertaken. The welfare of men, the diffusion of pure Christian truth, and the honour of the Lord Jesus, animated them. But this is still more fully apparent in the "Dedication,"* which, while it shows their entire

Rev. Henry Cox Mason, A.M., Bermondsey.
 „ Herbert Mends, Plymouth.
 „ Edward Parsons, Leeds.
 „ Timothy Priestly, London.
 „ John Ryland, D.D., Bristol.

Rev. William Shrubsole, Sheerness.
 „ Robert Simpson, A.M., Hoxton.
 „ John Townsend, London.
 „ Edward Williams, D.D., Birmingham.
 „ Matthew Wilks, London.

• "THE DEDICATION.

"Thou triune God! from whose rich stores of grace
 All good proceeds, we now approach thy throne,
 To lay ourselves, and this our weak attempt,
 Beneath the smile of PATRONAGE SUPREME.
 Our eye keep single, and our aim direct;
 That all our efforts, in concurrence sweet,
 May spread thy praise, and edify thy flock
 In things divine. O let this infant work
 Grow up a faithful witness for thy truth;
 Against the floods of error let it stand
 A brazen bulwark, durable and firm.

"FATHER OMNIPOTENT! thy love shall sound
 Along each line. Far as thy word reveals
 Thy plans and counsels, we will joyful mark
 The brilliant footsteps of eternal grace
 Tow'rd's guilty man. Jesus! thy charming name,
 Bright as the noonday sun, shall gild each page.
 The glories of thy bleeding love shall be
 Our darling theme. Thy influence benign,
 Thou sacred COMFORTER! shed on our hearts.
 Teach us to wield the thunders of thy Word,
 With sacred awe; and point, with steady hand,
 The dread artillery of the flaming mount
 Against the conscience of thy rebel foes,
 When sinners, wounded by thy terrors, fall,
 And, rack'd with guilty pains, begin to lift
 Towards thy mercy-seat a tearful eye,
 Or breathe a wish for grace! O for that balm,
 So famed in sacred story for its power
 To heal! O for the gracious words of pardon! —
 Free pardon, promised through atoning blood, —
 To draw the sting of guilt, and pour that health
 O'er all the soul, that health divine, which none
 But *pardoned* sinners ere can know or feel!
 Th' exhaustless wells of thy salvation, fed
 By springs perennial, teach us to disclose,

reliance upon Divine Providence for the success of the work, also shows the scriptural faith they held in relation to the sacred Trinity, and the atonement of the Lord Jesus.

CHAPTER III.

ITS FIRST EDITOR.

The Rev. John Eyre, A.M., of Homerton, a pious clergyman of the Church of England, was its first editor; and whilst it is extremely gratifying to think of Episcopalian, Independent, and Baptist associating together as Christian brethren, for the purpose of diffusing the truth of their Divine Master, through the instrumentality of the press, at the very time when the metropolis of France was reeking with blood shed by the hands of atheistic madmen, it is also matter of devout thanksgiving that the principle of Christian catholicity has gained strength with the growth of piety among us, and that at the present moment, contrasting as it does in so many respects with the period we speak of, great multitudes of good men recognise the fact that Christianity is greater than any ecclesiastical system, and the things which unite the followers of Christ are immeasurably more important than those that divide them. One thinks with pleasure of Mr. Eyre and his friends meeting in some dusky room in the old City, and taking counsel together on the work they desired to inaugurate. They required more time in those days for their conferences and correspondence than we do in these. David Bogue came not from Gosport, Andrew Fuller from Kettering, and John Ryland from Bristol, by the "express train." They could not correspond by letter, or send a quarter of a pound of manuscript, "open at the ends," for the sum of one penny. Nor could George Burder, or Edward Williams, send a telegraphic message to the excellent editor, and receive a reply in the course of two or three minutes. The brilliant gas shed no light upon their evening gatherings; and we are quite safe in concluding that when they looked with fondness on the first number of the magazine, Chapman, the worthy printer, did *not* say, "Gentlemen, it was printed by steam."

Of Mr. Eyre, Dr. Morison says, in his "Fathers and Founders of the London Missionary Society,"—"He belonged, in life and death, to a race of men who, valuing highly the peculiarities of their own ecclesi-

That hither led, thy lambs with joy may drink
Of living waters; and, with gentle hand,
Their steps to guide where richest pastures rise,
With endless verdure crown'd, there to partake
Of angels' food, and grow prepared for heaven,
Where partial knowledge meets the blaze of day,
And means, so blest on earth, shall all be done away."

astical enclosures, were yet much more attached to the grand essentials of a common faith, by which all the members of the 'Holy Catholic Church' are linked together in the bonds of an indissoluble and glorious fellowship. . . . Little, comparatively, is known of his early years; though that little is peculiarly interesting. As a child, he was lively, intelligent, affectionate, and sensitive—the general favourite of the little circle in which he moved. Of a singularly thoughtful and reflective turn of mind, he was not without powerful impressions of eternity in the season of his early childhood; and, though it does not appear that his parents laboured with assiduity to instil religious principles into his mind, he was no stranger to the lively workings of a tender and active conscience. When he was only four years of age, his mind was powerfully acted upon by an incident which he ever afterwards regarded as an element in the formation of his religious character. A friend of his family, eminently pious and benevolent, took up young Eyre one day in his arms, and said to him, 'There is such a thing, my dear child, as the pardon of sin, and there is such a thing as knowing it, too.' This affectionate appeal, though in no way remarkably adapted to the infant mind, seized on the conscience of Eyre, and left such an abiding impression on his memory and feelings, that in the days of childhood and youth he often reflected on the words of his venerable friend; and, at the early age of fourteen, began to seek in prayer the blessing of forgiveness, under a deep sense of his sinfulness in the sight of God. . . . As a clergyman of the Established Church he had subscribed her Articles, without a single particle of mental reservation, and ever expounded them in what he deemed their genuine sense, never so much as doubting their Calvinistic interpretation. But he did not receive them because they were the Articles of the Episcopal Church; but because he regarded them as a correct digest of the grand doctrines of grace, as contained in the infallible record of inspired truth. To the Bible, as the fountain of truth, he continually drew the attention of his hearers; and only valued human formularies as they aided him in this his paramount aim. He was emphatically a preacher of the Cross of Christ; and 'travailed as in birth,' till he saw his Saviour formed in the hearts of his people, the 'hope of glory.' Though resolutely attached to the doctrines of sovereign and efficacious grace, he never stated them in an abstract manner; but always associated them with calls to faith and repentance, and with earnest exhortations to holiness on the part of those who had been admitted into covenant with God. Like all such preachers, he neither pleased the high nor the low class of doctrinalists. He never sought to adapt his ministry to any of the violent parties in the religious world; but looked every part of Scripture in the face, and cared not whether he was held to be Arminian or Calvinist, so long as he felt that he was handing out to the people 'the sincere milk of the Word.'"

Mr. Eyre was a man of unaffected piety and great benevolence—generous to a fault, having been known, on more than one occasion, to part with his last penny at the call of suffering humanity. One day, whilst standing in conversation with a gentleman, a poor man, in great distress, asked him for assistance. He instantly put his hand in his pocket and gave him a guinea. His friend suggested that he ought to consider his own family, and be less profuse in his charity. "Oh," said he, "I shall soon have it repaid, with interest." The next day, a very handsome present was sent to him; and he did not fail, with his usual good humour, to rally his friend on the parsimonious advice he had tendered on the previous day. On the 28th of March, 1803, this excellent man fell asleep in Christ, leaving behind him, as portions of the work in which his soul had taken pleasure, "THE EVANGELICAL MAGAZINE," the London Missionary and the Village Itinerancy Societies; and he, through these, though dead, "yet speaketh."

(To be continued.)

Worry.

"Martha, Martha, thou art careful and troubled about many things."

THE word "worry," though not very graceful, is yet exceedingly significant, and denotes an evil in daily life, from which few are quite exempt.* Small cares, petty disappointments, interruptions, frustration of plans and purposes, with their fretting effect on the mind, either cause or make up the worry of life. The mother rises in the morning with the intention of getting through work which imperatively demands her thought; but some slight accident—the poorliness of a child, or the unseasonable call of a visitor, or the forgetfulness of a tradesman,—so interrupt her, that she is at her wits' end, and despairs of accomplishing the needful task. Moreover, reference is made to her about every conceivable trifle through every hour of the day. She hears her name perpetually called, to direct work, to solve difficulties, to settle disputes, until she is wearied out by the continual repetition of that word—in itself, the sweetest that is ever spoken—Mother. The servant finds what promises to be an uninterrupted time for some household duty—a half-day quite disengaged and free, but her expectations are altogether defeated. Unlooked-for intrusions occur; she is called away a dozen times in an hour; orders and counter-orders are given; callers change the purpose of the master or mistress, and the

* One of the most pleasing of our popular writers, the author of "Friends in Council," has recently given us a very ingenious essay on "Worry." Perhaps we may be allowed to borrow his title, and to adopt one or two of his hints, whilst we endeavour to cast the subject into a more decidedly religious form.

arrangements of the family ; so that, instead of enjoying leisure for the execution of her plan, she meets with nothing but annoyance and vexation. The man of business is still more frequently harassed and perplexed. Persons who make appointments with him are unpunctual, waste his time, and throw him into a hurry for the rest of the day. Debtors break their promise at the last moment, and disappoint him of expected funds. Customers are unreasonable, unjust, forget their engagements, or are guilty of inconsideration and meanness. Those whom he employs blunder or fail, execute their work unsatisfactorily, exceed their orders through over-zeal, and do just what he wished them not to do ; or, through carelessness, neglect to complete what ought to have been done to the letter. Accidents, unlooked-for events, misconduct or weakness of others, miscalculation, the demands of fashion, the exacting requirements of routine, interruption of health,—all come in to wear and perplex the mind. In a word, in every department of life—personal, domestic, professional, commercial,—the weariness arising from over-work, and from the difficulty of crowding into to-day what must not be left till to-morrow,—the labour of keeping up appearances, complying with the etiquette of society, satisfying the demands of unreasonable people,—the mortification produced by the appearance of rivals, the tricks of competitors, and the artifices of ungenerous emulation,—the distress of finding that your endeavours to please all, and do your duty to all, are unappreciated, and that you are blamed in cases where you have done your best,—the annoyance connected with the habits of neighbours, who either break your quiet, or shock your sense of propriety,—the grief occasioned by the inconsistency or thoughtlessness of those you love,—all these things, and many such as these, produce an effect which no word so well represents as “worry.”

It is not necessary to multiply illustrations of that which all understand ; but it may be well to notice that the causes of this worry are partly beyond our power, partly within our power, and partly connected with temperament and self-government.

Some of the causes are evidently beyond our power. They are in many instances the result of providential events : the character of the seasons, the state of the weather, disease, accident, and other things, which we can neither foresee nor control. Or they arise from human imperfection,—the impossibility of securing everywhere, and at all times, unerring accuracy. The most skilful sometimes fail ; the most exact sometimes mistake ; and hence, in this day of division of labour and co-operation in work, it is not wonderful that the precision which is required to make all pull together, as simultaneously as well-trained rowers, and to bring all parts of a complicated undertaking to tally, both in respect of time and place, should not be invariably attained. Then come confusion, delay, perplexity. Or, finally, the occasions of

worry are to be found in the faults and misconduct of others—their indolence, forgetfulness, irregularity, peevishness, disobedience, perverseness, dishonesty, exactions. Such causes as these are manifestly beyond our power. We cannot prevent them; we can hardly diminish them. But still, it does remain with us, whether we will allow them to vex us, or, at any rate, to what extent.

Some of these causes, again, are within our power. In other words, we are ourselves the authors of much of the worry we endure. Many persons are always in a muddle, never come to the end of their work, never have a quiet hour,—simply because they have no forethought and no method. It seldom occurs to them to make a plan for the day; to take that task first which will most fitly introduce the next; and hence they waste time, exhaust their energies, and wonder how it is that annoyances from which their neighbours seem to be entirely free, so pertinaciously cluster around them. There are others who never ask, in any given case, what is really needful; and for want of this, trouble themselves to make preparations on a scale which is ridiculous in itself, and perhaps painful to those for whom it is intended. Others, again, from neglecting to inquire how much they can accomplish, aim at that which is beyond their capacity, and subject themselves to the mortification of continual failure. Moreover, there is a very large class of people who seem to have no idea of time; allow it to slip away unnoticed; are seldom ready at the appointed hour; and, through their want of punctuality, miss those whom they had engaged to meet, see the train start just as they are in sight of the station, fail to complete works which are of pressing urgency, and find unaccomplished duties accumulate to an extent that at once alarms and paralyses them. Yes; the greater part of the vexations and annoyances we endure are not inevitable—they lie at our own door.

But much of the worry we experience arises from temperament, and the want of self-government. There are some persons, indeed, who are remarkably equable; it is as though nothing could move them. Things which would drive their neighbours to madness are, by them, borne with a calmness which borders on stoicism and insensibility. Others, on the contrary, are of such quick perception and rapid mental movements, that they are continually irritated by the slowness of those around them. Moreover, being of a nervous and highly sensitive nature, they chafe at opposition, and are stung to the quick by petty slights. But then, it is clear that such persons have taken little or no pains to control and soothe their nervous excitability; for there are those who were once constitutionally irritable, sensitive in the extreme, liable to be vexed and disturbed by trifles, who yet, by watchful care, by forming the habit of anticipating annoyances, looking upwards each hour for strength to bear them, reviewing the past, and recalling the shame produced by permitted exasperation, and the satisfaction occasioned by victory over

rising fretfulness, have gradually attained to a state of enviable calm. And, in general, it will be found that just in proportion as we provide, by wise arrangements, against those interruptions, which can be foreseen, and regard others as inevitable, and, therefore, not as presenting causes for irritation, but means of discipline, to be meekly borne and carefully improved—in that proportion shall we escape the irritability which so many display. Though obliged to encounter the whirl and the worry, we shall be effectually armed against them by a well-disciplined mind, the habits of self-control, and the merciful help and grace of God. Outward perplexities and annoyances we cannot always avoid; inward vexation and worry we usually may.

Perhaps it may stir us up to aim at quiet self-control, if we show that the evils of living in a state of continual worry are very great. Our Lord's words to the over-careful Martha, which we have placed at the head of our paper, seem to imply this: and yet hers was the most excusable—ay, almost laudable anxiety that could be displayed. The kindness of her heart, the exuberance of her generosity, the profound respect which she felt for her guests, made her desirous that nothing should be omitted which could possibly conduce to their comfort. She was a careful housewife, an open-hearted, open-handed hostess. She was cumbered about much serving, not for herself, but her friends. Yet our Lord's tone was almost that of reproof.

This perpetual worry prevents much enjoyment to ourselves and others. Here was Martha: she had under her roof the dearest friend, the grandest teacher that the world ever saw. Surely she will derive unspeakable profit, and enjoyment too, from His visit; she will endeavour to render highest honour to so noble a guest. But how can this be best effected? As a teacher, what our Lord most prized was, an attentive disciple; as a friend, what He delighted in was, loving communion. What she could gain from Him, as both teacher and friend, was the delight and advantage of listening to His words, drinking in His thoughts, pondering His sayings,—the delight and advantage of witnessing the manifestations of His loving favour, His tender interest and regard. This was what Mary and the rest of the company were enjoying; knowing, as they did, that Jesus would not be gratified, that He would rather be pained, by an elaborate meal, and would feel honoured by their thoughtful attention to His discourse. But when their enjoyment is at its highest, Martha enters the room, flushed with irritation, annoyed at her inability to complete some culinary plans, and breaks in upon the rapt assembly with the querulous inquiry, "Lord, dost thou not care that my sister hath left me to serve alone?" No doubt she was a noble, unselfish soul, to be willing to forego the privilege of His society, for the sake of ministering to His wants; but by her worrying, anxious temper, how much profit and pleasure did she needlessly lose! how much pain and annoyance did she

occasion to the party who could not but regret to see her overdone by her generous but ill-judged care for them ; while, at the same time, they grudged the sudden interruption of a conversation that was far more delightful to them than the costliest repast. And thus it usually comes to pass, that well-meaning people, who allow themselves to be in a continual turmoil, not only fret their own spirits, and rob themselves of all the pleasures of life, but ruffle and discompose their home circle, and disturb their friends as much as they do themselves.

Moreover, this continual worry, in many ways, exerts a mischievous influence on general character. It gradually destroys that elasticity and spring, that buoyancy and cheerfulness, which are the bloom and flower of life ; and leaves a worn and faded state of the spirit. It so excites the temper as to produce chronic irritability, and to make it difficult to speak kindly and gently, even to those who ought to be the most dearly loved. It causes discontent, a disposition to murmur and find fault ; so that, at last, the heart all but rebels against God, and really complains of His appointments. It dulls the sensibilities to spiritual things, by encumbering the soul with earthly things. It gives rise to selfishness, by blunting the affections of the heart, and concentrating thought upon the means of extrication from personal perplexity and trouble. These are only some of the ways in which it injuriously affects character.

In addition to this, it leads even good people to offer Christ outward service, rather than the homage of the mind and heart. The service of Martha was well meant, and Christ would assuredly appreciate it ; but how far less really acceptable than that mental reverence and love which Mary showed as she sat at His feet, and learned of Him. This was to pay homage to His character, His mind, His truth, Himself. It was to recognise and honour Him as the Great Prophet, Redeemer, Messiah ; to show respect to His higher nature and purpose ; to glorify Him as both Lord and Christ ; to offer spiritual worship. Now, most of those who suffer their mind to be habitually worried and perplexed would acknowledge that, although they do not omit private reading and prayer, they too frequently find that the service has been chiefly one of the eye and the lip ; and that their mind has all the time been in the same whirl as it was before they entered their closet. They would confess that, although able to contribute to charities, to serve on committees, and even to attend regularly on public worship, their thoughts stray back to the counting-house, or workshop, with all its confusion and unsolved difficulties ; and that they have no real enjoyment of the Saviour's presence ; receive no real instruction from Him ; offer no real worship to Him. In a word, they would own with sorrow that they are so harassed by the cares and duties of life as to be able to do little more than keep up the forms of Christian service, whilst their mind is the slave of anxiety.

Worst of all, in the case of the undecided this worry prevents their giving undivided thought to the truth, and keeps their heart from Christ. They verify that part of the parable of the sower in which the seed falls among thorns, and the cares of this world, and the deceitfulness of riches, and the lust of other things, choke the Word, and it becometh unfruitful. Their mind is so completely pre-occupied, so overloaded with anxiety, so distracted by the whirl of life, that they do not take in the truths which they hear; or if they do, the impressions produced are soon effaced by a crowd of disturbing thoughts; the vortex draws them down again from Christ and His love. No calm, unperplexed meditation on His life,—no steady gazing on His sufferings,—no quiet listening to His voice,—no profound, untroubled trust in His sacrifice and grace,—seem possible. That “secret silence of the mind,” which is enjoyed, when “earth with all its scenes” is withdrawn, and in which spiritual things alone become real, is seldom or never experienced; and so the world keeps full possession of that heart which ought to be wholly given to the Saviour. Alas! that an evil which is often spoken of jestingly, as at most trying to the temper, should, in so many cases, be absolutely ruinous to the soul!

If such are the effects of worry, it must be a matter of no little moment to discover the means of counteracting it. But, on this point, we cannot do more than offer one or two brief remarks, which have already been hinted at in passing.

God himself, in a most effectual manner, not unfrequently puts an end to mere worry. He visits with some great and overwhelming calamity the man who was perplexing his mind with petty anxieties, and makes all those annoyances which once were regarded as so burdensome appear light as a feather—not worthy of serious thought. Sometimes the trial comes in the very quarter where the worry has been felt. The children whose wild spirits and restless activity forbade the mother a moment's quiet are cut down by the stroke of death; and, in the deep grief that follows, the previous care looks like tranquillity itself. The business that occasioned anxious wearing hours of work and thought, is, by unlooked-for circumstances, brought to a stand; and, in the terrible desolation of bankruptcy and ruin, old annoyances and vexations show almost as pleasures. Thus the minor troubles of life appear in their real proportions in the presence of great and stunning disasters, and make the fretful spirit ashamed of having been disturbed and worried by trifles small as the dust of the balance.

But we may ourselves greatly diminish the worry of life, by carefully providing against its causes. If we look back on any day of particular worry, and search into the reasons of our vexation and trouble, and then, with the knowledge thus acquired, arrange for the work of a coming day, how many sources of annoyance may be avoided; how many hindrances, disappointments, and interruptions may

be prevented; how smoothly may business be conducted! And if, besides these measures for prevention, spaces of time are left unappropriated for unexpected demands and duties, the causes of worry may be so much lessened that worry itself will be little more than a name.

And yet, it must not be forgotten that when we have made the wisest division of our time, and arrangement of our plans, the thread will sometimes become entangled, mortifying events will take place, a sudden accumulation of difficult duties will occur; and therefore it will be well to calculate on extraordinary as well as ordinary combinations of circumstances, and to await them with composure; for "to be forewarned, is to be forearmed;" and when we are on our guard, we can often meet, with perfect equanimity, what, if it had come upon us suddenly, would have thrown us off our balance.

Yet, after all, these outward arrangements do but touch the surface of the matter; what is really wanted is a calm and quiet spirit within; and nothing promotes this like communion with the Saviour. One blest hour spent in holy, peaceful intercourse with Him, before the rush of the day begins, will do more than the wisest mechanical rules to tranquillize the mind, and render it proof against the worry of life. He ever greets His people with those soothing words, whose sound is music, "Let not your hearts be troubled; believe in God, believe also in me."—"Peace be with you." He was himself the Prince of Peace. Though His life on earth was one of profound sorrow,—though He was beset by enemies who dogged His footsteps with subtle malignity, and were ever seeking to wrest His words,—though He was surrounded by friends who but partially understood Him, and who by their weakness, their littleness, their petty jealousies, and their feebleness, were continually trying His patience,—and though He was pledged to a work which threw Him into scenes where meanness, selfishness, wickedness, were revealed in forms which were fitted to disturb the equanimity of the most placid, He never appeared worried. On the contrary, aggravating, annoying, perplexing circumstances only served to show out His imperturbable calm. And so it comes to pass, that "He who believeth in Him, doth not make haste." Communion with Him raises the soul above the agitations of this eager, hurrying, troubled world, and fills it with holy peace. Those who habitually walk with Him, at length acquire His immovable self-possession, His unchanging tranquillity, and look upon life's restless surges, its cares, disappointments, vexations, as only helping them the better to understand how sweet their home will be.

Finally, the more heavenly-minded we become, the less we feel the worry of the present life. When this world is our sole inheritance—its honours, its pleasures, its wealth our only possessions,—then the changes, the failures, the success we experience here, are everything to us; and whatever affects our present prosperity is regarded with sen-

sitive concern. But when we habitually look "not at the things which are seen and temporal, but the things which are unseen and eternal," troubles which once seemed oppressive are called "light afflictions, but for a moment;" and cares which would have driven us to desperation appear only like the insects which buzz around us on a summer's day,—a slight drawback to our pleasures, but insufficient to disturb our equanimity, or rob us of the enjoyments which the prospect affords. The light of heaven alone enables us to form a just estimate of the things of earth; the calm of heaven—ours already through hope—alone enables us to surmount the anxieties of earth; the God of heaven, to whom the spiritually-minded ever look, alone enables us to endure quietly the worry of earth. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Vanity Fair.

Two centuries ago there was a ragged boisterous boy, addicted to all kinds of low and degrading sports, distinguishing himself on the village green by his pre-eminence in vulgar games. Rural fairs were his delight, with all the vicious accompaniments which belonged to them in the seventeenth century, of which the lingering remains possibly some reader may have witnessed at Smithfield or at Greenwich. A travelling tinker that boy became; and from place to place he went, seeing much of English life, in its lowest forms, embroiled and steeped in vice. With a keen eye he would accurately survey what was going on amidst the ranks above him, and in bold figures did he write down in the note-book of his memory all he heard and witnessed.

And then, changed by the grace of God into a true and holy man, he became a preacher of Christ's faith, after a free Nonconformist fashion, which the governors of that day would not tolerate; so he was brought before magistrates, and cast into prison. And there, pleasures on the one hand, and persecutions on the other, were meditated upon by this singular and earnest-minded man; and the materials, gathered both by his profligacy and his piety, were thrown into the alembic of his sanctified genius,

to come out in due time under the imperishable imagery of *Vanity Fair*,—a picture that has photographed itself on the mind of almost every Englishman; a title, too, so graphic, piquant, and suggestive, as to be caught up, adopted, endorsed, and illustrated by one of the leading novelists of our own times.

There is certainly nothing more truly descriptive of the world under certain of its phases than this same couplet of *Vanity Fair*. You have here in four syllables a satirical poem, the satire drawing all its pungency from its truthfulness.

Not without the Bible, not without Christian experience, could any one, however rarely endowed, have painted the picture of the world given in "The Pilgrim's Progress." Pertinently does it illustrate Scripture truth, and spiritual peril, and Christian duty; and in such way we would employ it now. Our object is to describe the worldliness by which Christians are surrounded, the great danger they are in of imbibing its spirit, the decision with which they ought to resist its temptations, and the only method by which they can secure their safety.

"At this fair," says Bunyan, "there are such merchandizes sold as houses, lands, trades, places, honours, prefer-

ments, titles, countries, kingdoms; lusts, pleasures, and delights of all sorts, as wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

"And, moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

"Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.

"And as in other fairs of less moment, there are several rows and streets under their proper names, where such-and-such wares are vended—so likewise you have the proper places, rows, streets, viz., countries and kingdoms, where the wares of this fair are soonest to be found. Here is the Britain-row, the French-row, the Italian-row, the Spanish-row, the German-row, where several sorts of vanities are to be sold."

The world is a fair, full of merchandize; with its markets and banks, and its tables for money-changers, where bargains are hourly struck, and business is for ever going on. And as the commerce of a fair is not remarkable for honourable dealing, neither is the commercial world distinguished for its integrity. The people of Vanity Fair are by no means all alike; honourable men, and not a few, can stand up on the most crowded fair-days and ask, "Whom have I defrauded?" but without attempting to decide upon their number, there are certainly plenty of rogues and cheats infesting every booth of business. Men of straw, but men of wit, with heads full of brains, and pockets and consciences equally empty of money and principle,—they buy and sell and get gain, practise upon the less cunning, and victimize a good many who are about as wealthy as they are weak. They cut a dash, and drive through the fair in a coach-and-four, and the crowds open, and look wonderingly after them, till, driving too fast, the coach breaks down, and the occupant of the velvet-cushioned seat is thrown into the mud, and is then trampled down by the mob and called a villain,—even he who just before, when he was no better than he is now, was caressed and flattered as a hero. This fair is a place for frauds and

forgeries, for cheating the unsuspecting, and leaving them without redress; and with the chuckle of the successful are often blended the cries and wailings of the widow, the orphan, and the friendless, whom they have duped and "done."

The world is a fair full of merriment. It has its theatres, where people go to laugh at vice, sometimes under the pretence of honouring virtue, where, amidst sedate moralizings about the purity of the drama, you have the purloins of the place infested by barefaced licentiousness, which those who are in the secret tell you must be allowed, or the playhouse would be ruined. It has its gambling-tables, public and private, and gambling without any tables at all. All of it just so much dishonesty sweetened by excitement; just so much selfishness at fever-heat boiling-point, burning up the intellect and scalding the conscience. It has its race-courses, over which the spirit of gambling presides, the very hotbed of trickery; and where, strange to say, rank and royalty, and literature and virtue, are seen shining among the black-legged villains who there find their proper home. And the fair has its ball-room, where the young and the innocent turn night into day, and learn an abundance of what is foolish and vain, and equally injurious to body, soul, and character. And the fair has its drinking booths, where men and women, and even children, become besotted; where time and money, and home comforts and health, and all respectability, are sacrificed to the devil Drunkenness: and all under the guise of being merry; a terrible travestie of the old Egyptian feast, with the cypress and dead men's bones, served up amidst wine-cups and flowers. And the fair has other places—still, dark chambers of debauchery, where the young get prematurely old, and all—the tempters and the tempted together—are going down to hell.

And the world is a fair full of misery as well as merriment and merchandize; misery being dressed up in the garments of mirth, disguising itself under the masks of business. We do not know—we should not like to know the misery that

haunts the unprincipled speculator who, amidst his pomp and luxury, must sometimes think of his own roguery, and see the reproachful faces, and hear the angry and indignant taunts of the people he has cheated. We do not know—we should not like to know the misery that haunts the man and the woman of pleasure, who surely must have some scaring dreams by night and some compunctious visitings by day. And what terrible scenes burst out at times in the fair! Suicide! murder! one chained in a prison; a second sent to the hulks; a third shipped off to a penal settlement; a fourth hanged; and all because they had only gone a little further than some others in merchandize and merriment.

The fair changes. Once it was a place for persecution. Men were beheaded, and hanged, and burned for conscience' sake. When pilgrims and strangers went through it to the heavenly country—though they gave none occasion to the men of the town, nor yet to the merchandizers, to abuse them, except that when they were asked what they would buy, they said “they would buy the truth”—they were treated as bedlams, and mad, and were taken and beaten, and besmeared with mud, and put into a cage, and made a spectacle to the men of the fair. They were beaten pitifully, and irons hanged on them, and tried in courts, where some Lord Hategood presided, and envy, and superstition, and such like conducted the prosecution, and were the only witnesses; and old Acts of bloody and fiery intolerance, passed in the days of the Pharaohs, the Nebuchadnezzars, the Dariuses, the Herods, and the Neros, were carried into execution. But all that is gone by. The fair is certainly improved in some respects since then. There is not the cruelty there was; not the inhumanity there was; not the intolerance and injustice there was. It would be dishonest to deny this. The laws in many parts of the fair are altered, through the influence of the pilgrims who have passed through it. And then, too, there are “old disciples” living in the place, respected and honoured. They may be few, in comparison with the

multitude, but there they are, and pleasant for pilgrims to behold, “like to the appearance of the moon and stars to them that are going to sea.” There are “contrite souls,” “holy men,” people who “love the saints” and “dare not lie,” “penitent and converted spirits,” even in Vanity Fair. Thank God for that! To be sure they are full of hurry, in fair time. They find it hard to keep their hearts and spirits in good order, when in a cumbered condition. They have need of an “item” to caution them to take heed every moment of the day. Their neighbours are more moderate, and disapprove of what was done in the old time to faithful pilgrims, and some of these are now in high honour, and the descendants of those who put them to death write books in their praise, laud them up to the skies as heroes, and even build monuments to them in the midst of the fair. We are glad of all this. Every good man ought to be. It is to the honour of our Christianity, which has worked its way into public estimation; and we should be heartily thankful to the mighty and gracious Providence which has wrought wonderful revolutions. But we must not be blind to present peril. The fair is a dangerous place to pilgrims still.

The increase of Christian profession, the very fact that religion is seen walking in golden slippers on the side of the street where the sun shines, has its snares. We are apt to make a profession because it is fashionable. In some parts of the fair there is a premium on formalism, and an impulse to hypocrisy. A very little piety will pass muster with many; so we are in danger of becoming content with a very little of that of which we ought to have a great deal. Persecution strengthened the roots of godliness, while it shook the branches; our godliness, which is out of the storm, beyond the reach of tempestuous winds—which is as a hothouse plant, screened and protected, and with regard to outward danger, well taken care of—is likely to be a sickly and feeble affair, a contrast to the noble oak-like faith and spirituality of our sturdy, heroic, storm-beaten fathers.

And then there are so many "Talkatives," and "By-ends," and "Save-alls," and "Hold-the-worlds," in and about the fair, who are very evangelical in conversation, but are utterly unevangelical in practice; who boast of Christ's cross, but never carry a cross of their own; who do not like to hazard all for God; who are for religion in what and so far as the times and their own safety will bear it; who talk thus:—

"Let us be wise as serpents; it is best to make hay while the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, why let us be content to take fair weather along with us. Who can imagine that God has bestowed upon us the good things of this life, but that He would have us keep them for His sake? Abraham and Solomon grew rich in religion. And Job says that a good man shall lay up gold as dust."

Into this kind of talk may the spirit of many a professor's life be translated. And there is great peril in the daily example of such people. And after all, as

we have seen, there is plenty of sin still in the fair; plenty of selfishness and pride; plenty of luxury and extravagance; plenty of frivolity and dissipation. And, amidst the honour done to religion in some respects, there are still proofs of the alienation of the world's heart from Christ's truth. Once outward hatred was shown to it: the world looked at it with eyes of burning rage; teeth gnashing and fists clenched. That excitement is over. Is it because the world now loves the truth? Is the enemy become a friend? No! Indifference takes the place of hatred. The world is tired of being in a fury with the Gospel; so it turns its back on the peculiarities of Christian truth and ignores them, or explains them away. Latitudinarianism is the fashion, and the song of the fair is—

"For modes of faith let angry bigots fight;
His can't be wrong whose life is in the right."

The outward conduct of the world in reference to the practice and accessories of Christianity is altered; but the heart of the world in reference to "the truth as it is in Jesus" is the same as ever.

The Old Magazine :

A LEAF FROM AN AUTOBIOGRAPHY.

"WHEN I am a man," says Montgomery, "is the poetry of childhood; when I was a child, is the poetry of age." Well! whether prosaic or poetic, I have been musing on times long passed by.

Cowper, recalling his rambles as "a truant boy" on the banks of the Thames, exclaims:—

"I still remember, nor without regret,
Of hours that sorrow since has much
 endear'd;
How oft, my slice of pocket-store consum'd,
Still hung'ring, penniless, and far from
 home,
I fed on scarlet hips and stony haws,
Or blushing crabs, or berries that emboss
The bramble, black as jet, or sloes austere.
Hard fare! but such as boyish appetite
Disdains not; nor the palate, undeprav'd
By culinary arts, unsav'ry deems."

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The window of a house a few doors from home, and not far from the scene of Cowper's ramblings, presented therefore to my childish eyes no common attractions. Crossed and re-crossed with lines of lead, its central casement sometimes thrown open, and on a clean white cloth, raised at the upper parts, and forming a gently inclined plane, it presented a tempting display of the fruits of each varied season; from the first gooseberries of spring to the rich plums of autumn, and the juicy oranges of winter. Then nice balls were suspended in nets; nicer sweetmeats—to some tastes—stood in bottles on shelves; and songs and little books, about which some did not care at all, while others thought them especially good, were hung about, or tucked

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between the iron bars and the window frame.

I remember well when, as a very little boy, I crossed the threshold of the doorway, with a penny in my hand and the words on my lip, "Please, Mrs. B—, will you let me have a *true* story-book?" and how eagerly I ran off with what I deemed a little treasure. So, however, it did *not* prove: it was only the renowned history of "Good King Pepin," who could spell apple-pie when the gentleman's son could not, and who had as a reward a ride in a carriage, and other nice things; but as I thought nothing of spelling harder words than apple-pie, and that the other boy was a great dunce, I felt disappointed with my penny purchase. Nor was any relief easily obtainable: such books as these, with "Cinderella," "Goody Two Shoes," "Jack the Giant Killer," and others of the same kind, which I did not hold to be *true*, were all that could be had. Even the Sunday books of that day, in addition to the Bible, were only the "Pilgrim's Progress," the "Holy War," and "Jane-way's Token for Children," in such houses as ours.

Let no one suppose that I am classing myself with the subjects of the exciting series of juvenile biographies in the book last named. Indeed I was never one of those super-excellent children. But, as I am not in a confessional—and never mean to be, either as priest or as possessor—I decline dilating on any of my early delinquencies. Still, all that I pretend to was an early taste for reading, with certain regard to quantity than quality. I doubt the inferences of some of our own religionists of the time, and I have been decidedly unfavourable to me; for I recollect that on my father's book-shelves there was one volume of portentous aspect, "Coles on God's Sovereignty;" but though I peeped into it again and again, yet, hungry as I was, I could never master a single page.

It was therefore an event I shall never forget, when my father brought home a new Magazine—the "EVANGELICAL," for January, 1804. There was

a prize! I opened it eagerly, and there I saw Queen Elizabeth at Tilbury, and heard her say, "I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a King, and of a King of England too; and think foul scorn that Parma, or Spain, or any prince of Europe, should dare invade the borders of my realm; to which, rather than any dishonour should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field."

Then I found the story—and I was always fond of stories—of Prince Gallitzin, who when told by Peter the Great to return with his troops from Noteburg, in Sweden, refused, and added, "Tell my Sovereign that I am no longer his subject, having thrown myself under the protection of a power far superior to him;" who, when desired to ask what he pleased for heroically taking the fortress, requested the pardon of his ancient rival, Prince Repuin, degraded by Peter from the rank of a marshal to that of a common soldier; and who was successful in his magnanimous appeal. "Well, this is capital!" said I to myself; and so having treated the new magazine as I should a plum-cake, by taking a good bite or two out of it, I proceeded in due course to nibble it up.

And here occurs a fact, of which sort one or another is constantly popping up to say, "How old you are!" Good Rowland Hill has been dead some twenty years; then for many years he was a venerable man; and yet—what a time it is ago!—in this very magazine is an article signed "R. H., Surrey Chapel;" a recent production of the pen that was soon after thrown for ever aside. I am not sure that I had then heard one of his Easter Monday sermons to children, who then thronged Surrey Chapel in such multitudes that he soon after preached to the boys on Monday and the girls on the Tuesday; but if not, this service was fully in prospect, and so I looked at his paper. Here, however, was a disappointment: it was not like his racy "Village Dialogues," which I

afterwards read and re-read, but on "Schism," of which topic I knew about as much as I did of the Greek words with which it was interspersed.

But for this there was ample compensation in a *true* tale not yet noticed. A pious young man named Kicherer, somewhere in Holland, was reading "Cook's Voyages;" and compassionating the wretched condition of the people visited by the great circumnavigator, he longed to bear to them the Gospel of Christ. But how his desire could be realized he had not the most remote idea; for he did not know that there was a missionary in the world. Still, the importance of being the means of saving men continued for years to press upon his mind. At length, at the house of a Dutch minister, he learned that a Missionary Society had been formed in London; and on his applying to the Directors, they promptly and gladly availed themselves of his services.

In the early part of 1799, Kicherer, with Dr. Vanderkemp and Messrs. Edwards and Edmund, arrived at the Cape of Good Hope, which had just been reached by three Bushmen earnestly desiring teachers; and it was determined that he, with Mr. Edwards, should proceed to their country. After leaving Rodezand, where Mr. Voss was the minister, their journey lay through such lofty and rugged mountain-passes that it was necessary to add fourteen oxen to their own. They travelled for many days at a time without the sight of a human being, surrounded only by antelopes and ostriches. Here and there they found a cultured spot, where the farmers occasionally hospitably received them and gave them sheep and other stores; and sometimes they slept in the desert, where they were exposed to the attacks of lions and other wild beasts. But God was their defence, and often had they cause gratefully to acknowledge the signal interpositions of His providence. At length they reached the spot where the three Bushmen dwelt, between 400 and 500 miles distant from Cape Town, near the Zak river; and clearing ground for a garden, and erecting, from the want of tim-

ber, a hut of reeds, they gave the humble settlement the name of Happy Prospect Fountain.

Hither party after party of Bushmen came; but a report was spread among them that the missionaries had some design on their liberty or lives, and this produced such great distrust, that when a number of them were invited to partake of food, and a piece of a large cake was presented to them individually, not one would venture to taste it. Kicherer, seeing they were suspicious of poison, ate a piece of the cake, assured them that he was their friend, and that as they were all invited to partake of this, so there was one Saviour, called the Bread of Life, of whom they might all freely partake, and through whom they might be made happy for ever. Suspicion was now removed, and all ate of the cake.

John, a most notorious offender, was an early convert. He died a few months after rejoicing in the Lord, and saying to his teacher, "I die depending on the blood and righteousness of Christ; I go to heaven, and there I will wait for you." His son, who came from a distance to see his dying father, also received the truth, obtained his liberty from his master—for slavery prevailed in Southern Africa then, and long after that time—and became a schoolmaster at the missionary settlement. Another Hottentot, Mary, was residing on a plantation 105 miles from Zak river; but as Kicherer had to send thither for tobacco, she heard of his labours, travelled that distance to listen to the Gospel, and speedily proved that it is the power of God to the salvation of the soul. A farmer's wife, wishing to hear him, took with her a native servant, named Martha, but forbade her listening, as she said, "The Gospel is not for Hottentots." The poor woman, however, went again and again, listened to the singing, and longed to understand the preaching, which her mistress so much resented that she beat her cruelly with a large stick. Martha left her, therefore, when her year was expired, became a sincere disciple, and was employed by the missionary to keep his house.

In these narratives, then, I became deeply interested; still more, John Van Rooy, Mary his wife, and Martha Arendse, had all visited England, and there were portraits of them and Mr. Kicherer, too, as a frontispiece to that very Magazine. How I wished that I had known this before; for, accustomed as I was, as a child, to go about by myself, I should certainly have tried earnestly to gain a glimpse of them; but the tidings of their visiting England, and even, to me, of their existence, were accompanied by others of their departure, for it was on the 21st of the preceding December that they embarked for Holland, on their way home. The only consolation I had was to copy or try to copy their portraits—for I thought I was to be an artist; and this I did repeatedly, but not with any Rembrandt or Reynolds-like success.

From that time, then, I became a diligent reader of the *EVANGELICAL MAGAZINE*. With not only its Missionary intelligence, but its Essays, its Reviews, its Anecdotes, generally inculcating some important truth, and its accounts of the rise and progress of religious Institutions, I became intimately acquainted. I narrowly examined the book-cases of my friends, for volumes prior to 1804, and sometimes took home one of that date, a purchase at a book-stall, as a prize. When a preacher at the Tabernacle referred to Plato and Socrates, it is said that one old woman asked another, on coming out, who "*those gentlemen*" were, and that the reply was, "Oh, nobody of any consequence, for if they had been they would certainly have preached at Tab.;" just so I thought an answer to many an interesting question was sure to be found in the *EVANGELICAL MAGAZINE*; and I could even now recal instances in which my conjecture was right. It was, be it remembered, my *only* depository of such intelligence; and how largely I am indebted to it, it is impossible to tell.

One part of the title-page struck me forcibly, even as a boy: "THE PROFITS OF THIS WORK ARE APPLIED TO THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS OF DIFFERENT DENOMINATIONS." I had the notion that ministers

were "very well off;" but the second number of the Magazine that came into my hands told a different tale, for thus I read: "It will be most cheerfully admitted by all who love our Lord Jesus Christ, that His faithful ministers ought to be *comfortably supported*; nor will any but an iron-hearted wretch, unworthy of the name of a Christian, plead for the propriety of keeping them poor and miserable, that they may preach the better. It will also be readily allowed that their salaries are not in general sufficient for their comfortable and creditable support; nor by any means increased of late years in proportion to the increased expenses of maintaining a family."

Grattan had not long before enumerated the services of a curate in the Church Establishment, and then asked, "For what immense income!—what riches are there to reward these inestimable services? Do not depend on the penury of the laity. Let his own order value his deserts; £50 a year; £50 for praying, for christening, for marrying, for churching, for burying, for following with Christian offices his fellow-creatures from the cradle to the grave! So frugal a thing is devotion—so cheap religion—so easy the terms on which man may worship his Maker—and so small the income, in the opinion of ecclesiastics, sufficient for the duties of a clergyman, so far as he is connected at all with the Christian religion!"

What, then, must be the condition of the widow and orphans of the poor Non-conformist minister, or of those of the poor—probably still poorer—Episcopalian curate? Sad—most sad indeed. Yet both were eligible for relief from the Magazine Fund, and my number for January, 1804, stated that more than £3,000 had already been so appropriated. Some years ago, between £20,000 and £30,000 had been devoted to the same benevolent and Christian object; and since that time the total must be far larger than this.

I still read, and shall read as long as I live, the Old Magazine. The evangelical truths that have constantly pervaded it,

as life does the human frame, are those by which I have aimed to live, and grasping which I hope to die. Its object has taken a far stronger hold of me since I have intimately known the sorrows of ministers' widows and families, demanding, as they do, an affectionate interest, a generous sympathy. My chief object in recalling these incidents of my childhood and youth is to ask, Are there not thousands still living who might avow

themselves, if they would, partakers of similar benefits to those I have acknowledged? If many a Christian man, many a Sunday-school teacher, many a minister of the Gospel, many a missionary to the heathen, could trace the germ or the aliment of a sainted father's or mother's piety, it would be found in the Old Magazine.

C. W.

Harmonies of Nature and Revelation.-

A SCRIPTURAL STUDY.

I. THE promises, like the stars, have been made by God, and are so wonderful and glorious that they could have been made by none other than the Omnipotent Jehovah.

The stars made by God. Gen. i. 16; Ps. viii. 3, &c.

The promises made by God. "The Lord God said, I will put enmity," &c. Gen. iii. 14, 15; xv. 18; xvii. 16, &c.

II. Like the stars in multitude.

The material firmament is richly spangled with these bright and beautiful objects; no part of it visible to the eye of man is without them. Hence, when God would give man some idea of the infinitude of His promises, He uses the similitude of stars. Gen. xv. 5; xxii. 17; xxvi. 4; Job xxii. 12; Ps. cxlvii. 4, 6; Heb. xi. 2, &c. In like manner is the spiritual firmament gemmed with promises, "exceeding great and precious." Look where we may, some star-like promise will beam forth from the inspired page. Take, for example, the chapter in which is the curse. Therein shines forth the promise which unfolds the remedy—the germ of that victory over the Destroyer which should be obtained by "the seed of the woman," even through Him whose prerogative it is to bring good out of evil, and turn the curse into a blessing. Gen. iii. 15.

III. Like the stars in the conceptions

they enable us to form of the power, and glory, and loving-kindness of the Lord.

"The heavens declare the glory of God" in a more conspicuous manner than the terrestrial creation, and are therefore eminently calculated to inspire feelings of adoration, confidence, and gratitude.

So thought David (Ps. cxlvii. 4, 5); and Daniel, when he spake of them as the most appropriate images the visible creation afforded of durable brightness and glory. (Dan. xii. 3.) In like manner, when the eye of the believer rests upon the promises, and he remembers Him who hath said, "Heaven and earth shall pass away, but my words shall not pass away" (Mark xiii. 31), how is his love kindled, his faith strengthened, and his hope revived!

IV. Like the stars, the promises are brightest in darkness.

The stars illumine the night of nature. Ps. cxxxvi. 9; Jer. xxxi. 35.

The promises, the night of Christian experience.

In the midnight of trial the star-like promises in the spiritual firmament shine most brightly; so that in a spiritual as truly as in a literal sense—

"Darkness shows us worlds of light
We never saw by day."

Look, for example, at these stars in the

with beating hearts, paced on a minute or two, till—there burst on our view, the Forum! There it lay open to the moon—fragments of classic buildings jutting out. Walls, arches, columns, their summits and edges silvered with light, the rest covered with a Rembrandt-like shade. It was all still as death. Not one person was seen in the far-reaching solitude. We had been reading of the temple of the Capitol, whose foundation-stone was laid by Tarquin the Proud—of the Temple of Concord—of the Temple of Jupiter—of the Temple of Saturn—of the Arch of Severus, and the Arch of Titus! Now we were among them. We were looking on the place once the centre of mightiest power—where the world's greatest heroes lived and acted—where battles were fought for freedom—where human lips spake mighty words—where things were done that men will never cease to talk of and never cease to feel. There are moments into which days, months, and years do crush themselves. Such a moment was that. We sat down on a stone, and looked at the moonlit scene, and at each other, but said nothing.

The Forum, and the Seven Hills round it, make Old Rome. Modern Rome stands on what was formerly the Campus Martius. In gathering up memories, let us picture to ourselves what the Forum was. We picture it in the days of the Republic. It is an open space of unequal breadth, in oblong form, surrounded by buildings; the wider extremity is the Market-place. On the two sides are rows of shops, with lines of Poperino columns before them; there are also the temples of tutelary deities and heroes. At the west end is the Senate-house and the Temple of Concord, and the Temple of Jupiter. They rise with a lordly air, throwing their shadows on the plain beneath. Slightly elevated above the level of the Forum is the place of meeting for the Roman citizens, where stands the rostrum, around which the people gather to listen to their noble orators. In every part of this magnificent square some monument of valour, patriotism, or victory, meets the eye. In the open space of the Forum may be seen an altar,

which marks the spot once occupied by the Curtian pool, the subject of such various traditions, where Curtius is said to have plunged into the chasm. Hard by grow the three sacred trees of the oldest known civilisation,—the fig, the vine, and the olive. Farther towards the Capitol, at the western extremity of the Forum, are the equestrian statues of C. Mænius and L. Camillus, the conquerors of the Latins. Nor is the interior of the Comitium destitute of objects entitled to equal veneration. There is the black stone which marks, according to one tradition, the grave of Faustus, the foster-father of Romulus; according to another, that of Romulus himself. Here is the statue of Attius Navius, the famous augur; here, too, is the sacred fig-tree, under whose shade the wolf and twins have been set up in this very place. There are the three sibyls, one of the oldest works of Roman art; there, also, are the small figures of the Roman ambassadors who had been slain by the Veientian king at Fidenæ; and there, too, at the edge of the Comitium, where it joins the Forum, are the statues which the Romans, at the command of the Delphian oracle, have erected in honour of the wisest and bravest of the Greeks, the statues of Pythagoras and Alcibiades.*

The whole scene is animated by the groups which have gathered in the area, or within the colonnades which surround it. Here are the moneyed men, deeply engaged in their speculations. There are judges administering the laws, with lictors standing by to execute the sentence. In one direction may be seen candidates for place and power canvassing the votes of the people; while Roman citizens are passing to and fro, or reclining at their ease.

What scenes kindled and rewarded military ambition, gathered admiring and rejoicing crowds, and filled with life and splendour the streets of the city! What grand processions once passed along the Sacred Highway here, when Rome decreed a triumph to some great conqueror!

* We have here largely made use of Dr. Arnold's description in his "History of Rome."

No one could have tarried a day in Rome without perceiving that the love of war and martial glory was the soul of the commonwealth. Her citizens were soldiers, trained from their youth to military exercises, and enrolled among her legions at the age of seventeen. During peace, the daily training of the army on the Campus Martius reminded the passer-by that fighting was the grand business of the Romans; during war, when her legions were away on the field, and the city was almost emptied of its valorous inhabitants, no one could enter its houses, or mingle with the groups that gossiped in the Forum, without finding that the movements and conflicts of the army were the all-absorbing theme; and that the martial spirit was rife in the bosoms of those who tarried at home, as well as of those who had marched abroad. As a people, they disliked the pursuits of trade and the mechanical arts, and left such occupations to be filled up by their slaves. The employments of the shopkeeper and the artisan were held to be degrading, and unfit for the sons of the greatest city upon earth. The sword and the buckler were for them; not the counter, or the implements of manual labour. Nay, even the fine arts found no favour in their sight, as affording a fit occupation. Their architects, sculptors, and painters were from other lands; and the lines of Virgil, which he puts into the lips of Anchises, breathe the very soul of the Roman citizen:—

"Let others better mould the running mass
Of metals, and inform the breathing brass,
And soften into flesh a marble face;
Plead better at the bar; describe the skies,
And when the stars descend, and when they
rise;
But, Rome, 'tis thine alone, with awful
sway,
To rule mankind and make the world
obey—
Disposing peace and war thy own majestic
way—
To tame the proud, the fetter'd slave to
free,—
These are imperial acts, and worthy thee."

Martial power was the idea embodied in the civilisation of ancient Rome: the

power of a mighty will wielding a sword. The feeling of a visitor to the great republican city must have been, "Now here is power." Walking across the Forum, he must have felt, "Here are signs, proofs, illustrations of power. Every stone, column, arch, is symbolical of power." "Yes," might a soldier fresh from the field have replied; "there you have monuments of military prowess, of battles won, of nations vanquished, of riches reaped, of empire spread; witness all of the strength of our swords and our bucklers, and of the sweep of our eagles."

Paul puts the *power* of the Gospel as a reason for not being ashamed to preach it at Rome. One sees in a moment the force and propriety of his insisting in this connexion upon that power. For Rome was the seat and citadel of a power the mightiest of its kind the world ever saw. God set it on high to show the length to which human energies could go in the path of ambitious achievement. It was the centre of a kingdom that touched the ends of the earth. The remotest nations felt the weight of its sceptre, crouched at the steps of its throne, while in its own great city were displayed, with unrivalled pomp, the symbols of its empire and magnificence. The seven hills, when Paul wrote, were covered with a population degenerate compared with their fathers, but still retaining a measure of old Roman courage, heroism, and pride; and the people lived and moved every day amidst monuments of the past,—amidst temples, arches, and statues, calculated to inspire them with sympathy in those valorous deeds and lofty thoughts which adorned the history, or swelled the breast of the founders and champions of the republic.

If, from what the traveller sees of Rome *now*, he receives an idea of its power, what must have been the impression of it *then*? What must have been the images of imperial grandeur at every turn which met the eyes of the citizen, when all the now scattered relics—with much for ever lost,—were concentrated in harmonious assemblage; when now shattered columns were parts of symmetrical

edifices, enlivened by almost breathing forms of sculpture, and by pictorial ornaments of fairest shape and brightest colour! All was meant to say, and did say, "Now here is power." Paul had heard of all this, knew it all. But he felt he had something to carry to the mightiest city on earth, far mightier than all its might.

The idea of power as conceived by the Apostle, and the idea of it in Roman minds, were wide as the poles asunder. Power to the Roman soldier, statesman, builder, philosopher, and to him of Tarsus, whose heart the Lord had opened on the way to Damascus! It is hard by any words sufficiently to show the difference. God had taught Paul a new theory of power—rather had revealed to him facts and principles, illustrating, embodying, communicating power, after a totally new fashion. Paul's Gospel power was not brute power—like that of the muscular arm which wielded the Roman sword; not political power which was swayed by the Roman senate, and which awed, or chained the Roman people; not artistic power, like that which embellished the Roman city with painting, sculpture, and architecture; not even oratorical power, like that which in the summer time of the commonwealth swept in animating breezes over Roman souls,—but the power of truth, principle, patience, sacrifice, devotion, love.

That power which forms the central idea of the Gospel, was new to the Gentile world, and is known to us only because, happily, the Gospel has made it familiar. We think now of the greatest and most wonderful power in heaven as being—not that which unbinds the winds, and directs the lightnings, and throws the sea into a storm, and rends the ground with earthquakes, and chains up or lets loose volcanic fires, but—that which is spiritual, that which moves men's hearts, that which bends the sinner's obdurate will, that which changes his life and makes him a holy man,—that

which worked in and through the Incarnation of Christ and the descent of the Holy Ghost,—that which has founded a Church in the world, and built it up and kept it alive, in spite of all the Devil's efforts to destroy it by violence and by corruption,—that which is seen so beautifully in the life of Christ, showing itself in suffering, submission, self-denial, and death, which triumphed over the powers of darkness through the Cross, and which still, through the Cross, is working marvels, and is now melting and moulding the spirits of many. And so also we are taught to think of the greatest power which can be in man, as consisting in calm fixed principle, unaffected magnanimity, and long patience; and in self-sacrifice and love, such as is least distant from the unparalleled exercise of those virtues by Him who lived and died for us eighteen hundred years ago. Ah! we sometimes say, "Might is stronger than right." No! The Gospel teaches us that such a notion is a sort of optical illusion in morals—that, in the long run, right is infinitely stronger than might. We are taught by the Gospel to believe that the greatest victories are not by the sword, but by faith—that the noblest thing any man can do is to carry his cross—that the dislodgment of the worst foe is not by cannon and grape-shot, but by prayer and fasting.

All this shows a perfect revolution in the idea of power. It is the Gospel which has raised the moral above the physical—the spiritual above the temporal. It is the Gospel which shows that the strongest thing in God is love, the strongest thing in man is love, that God stoops to exalt, that man must prostrate himself before he can rise, that condescension from above must be met by dependence from below, that man's faith must grasp the Lord's mercy; and so we come to understand the inspired words, which would have sounded very strangely to Roman ears, "Thy gentleness hath made me great."

Preaching.

It is said of Saul, the king of Israel, that he was "from the shoulders upward taller" than his brethren; and so—in kingly stature overpeering all other thoughts that may be marshalled in order for the service of Christian ministry—should the truth as it is in Jesus—the truth in its richest evangelical forms—the truth related to him as prophet, priest, and king,—stand forth in the discourses of the Christian pulpit, with unmistakeable pre-eminence.

We have all heard of the shield, in which the maker wrought his name, so that it could be effaced only by the destruction of his work; and so should the name of our glorious Immanuel be inwrought through the texture of our sermons, that their very consistency shall be dependent on the diffusion of that one blessed name throughout their length and breadth.

We have seen in mountain lands one majestic peak soaring above all the rest of the hills which cut the azure of the

horizon with their noble outline, burning with hues of richest gold in the light of the morning sun; and so should the doctrine of Christ incarnate, crucified, risen, and reigning, be pre-eminent above the whole chain of fact, doctrine, and sentiment which make up the sublime landscape—the magnificent panorama—which the Christian preacher unfolds, and makes to pass, in clear form and brilliant colour, before the eye of his people's faith.

We have often noticed (and who has not?), on entering the cathedral towns of England, the towers or the spire of the mother church or minster, shooting up into the sky far above all the other buildings, public or private, secular or sacred; and so let Jesus, the Church's Lord, King, and Saviour, have the pre-eminence above the whole city of topics and themes, divine and human, which may be meetly grouped around His name,—He casting His sanctifying shadow over all.

Cheering Words.

CHRISTIAN hope is not the end of salvation. There is something real to correspond with the hope. The sunniest side of the grave is the other side. It is cloudless sunshine there,—all light, all glory, all perfection. What a marvellous thing is this salvation, when consummated, viewed in connexion with all its antecedents!

See that fallen child of humanity, ignorant, profligate, idolatrous outcast, sinking down lower and lower in sin and guilt and wickedness and misery, till he just touches the edge of hell. Think of his degradation and uttermost peril, while Satan, full of hope, is just on the point of clutching that soul as his prize. And then and there, through faith in the justifying One, he is justified; through faith in the

sanctifying One, he is sanctified. God takes that man and pardons him—and purifies him—and adopts him—and puts His own nature into him, makes him righteous, incorporates and blends righteousness with his very being, vivifying it, ennobling it; in short, making it like Himself, God-like. The condemned one becomes angel-like; the child of the devil becomes a child of God, full of the love and likeness of his heavenly Father, not a spot of pollution on his sanctity, nothing to mar his gracefulness and beauty, not a shade nor the shadow of a shade to dim the brightness of his perfect soul.

The operation of the Gospel is as sure as that of the laws of nature. Fire burns; matter moves to the centre; air ascends; electricity gives a shock to

him who touches a charged ball. Just as certainly does the Gospel prove the power of God unto salvation to every one that believeth. You have God's word for it. And He who never disappoints you in nature will never disappoint you in grace: He who never snaps the link between cause and effect in the physical universe, will never do it in the spiritual. You would not fear that one of the Alps would give way under your feet when standing on it; yet might you as surely fear that, as fear that the power of the Gospel will fail you when fleeing to it for refuge. Walk by your faith, act by your faith. Through your daily habits, your domestic behaviour, your friendly intercourse, your ecclesiastical proceedings, your commercial trading, and professional transactions, express your faith.

And take comfort and joy from it. It should make you glad, not melancholy. It should sanctify everything, and thereby exalt and beautify everything.

"The hour that saw from opening heaven
Redeeming glory stream,
Beyond the summer hues of even,
Beyond the mid-day beam;

"Thenceforth to eyes of high desire
The meanest things below,
As with a seraph's robe of fire
Invested, burn and glow.

"The word of Heaven has touch'd them all,
The word from heaven is spoken,
Rise, shine, and sing, thou captive thrall;
Are not thy fetters broken?

"The God who hallow'd thee and blest;
Pronouncing life all good,
Hath He not all thy wrongs redrest,
And all thy bliss renew'd?

"Why mournest thou still as one bereft,
Now that the eternal Son
His blessed home in heaven has left
To make thee all His own?"

And this faith is as good to die by as to live by. It will take you all the way down to the grave, and all the way through it. It will lift the soul to glory, and make the body immortal and glorious. Nothing of you shall for ever die but sin; your nature purified shall become a thing all good and holy, and shall live for ever. The Gospel will bring you safely over life's sea to the shores of heaven. You shall land yonder at last, and be in peace eternal. There is a beautiful piece of sculpture in the Museum of Naples, brought from Pompeii. It represents a ship at the end of a voyage: sailors are going up and down amidst the rigging; one is on the shrouds binding a rope, another furling a sail. All is indicative of toil and danger over, of the haven gained, of rest come. And the master sits at the helm directing all in peace. If not actually intended, it is well adapted to symbolise the close of a Christian life. The voyage past, the rough weather forgotten, the toils and privations of shipboard ended, the believer shall enter into the safety, joy, and freedom of Immanuel's land. But not the soul itself; no, Jesus, as Lord of the vessel, shall direct the landing. At His word shall the sails be furled and the anchor dropped. Having loved His own which are in the world, He loves them to the end.

Trust in Jesus, cleave to Him evermore, and your salvation shall be completed; and when the wonderful dispensation of the new covenant on earth is finished, you shall learn amidst the glories of heaven what an infinite fulness of meaning there is in these precious words, "The Gospel is the power of God unto salvation to every one that believeth."

Glances at Passing Events from the Right Point of View.

I.—CHINA.

THE news from China is of the most astonishing character. The capital of that enormous empire is in the hands of the Allies. The Emperor has fled into

Tartary. His summer palace has been taken and sacked, and fabulous treasure has been found therein, fully justifying those poetical descriptions of Oriental magnificence with which we have been accustomed from youth. What, now,

will be the result to Europe and Asia no man can foretell; but, so far as England is concerned, this startling intelligence has awakened singular emotions in the breast of every man. India is already a part of our vast empire. China is now also in our power, in conjunction with that of our French ally. Is all Asia destined to pass thus from her ancient dynasties into the hands of the rulers of the West? The possession of the capital is virtually the possession of the empire. And what shall we do with it? Recal the fugitive king and place him on his throne, after dictating our terms? That were generous, but his imbecility and treachery seem to forbid that course. Take the part of the rebels and place their leader on the vacant throne, securing his grateful co-operation with our wishes for commercial intercourse and perfect toleration, and restoring internal peace to the agitated country? That would please a multitude of the Chinese, and might initiate many internal reforms urgently needed in a land so long afflicted by the notorious corruption of Government and its officials. Or divide the empire between England and France, each appointing local governments according to its own plan? These momentous questions will arise from the capture of Peking, and we devoutly pray that the Supreme Ruler may lead Cabinets to that answer which shall be best for the spiritual future of the millions of Asia. One thing is, however, certain, and that one thing will diffuse gladness through the hearts of all our readers—the hoary superstitions of the oldest empire in the world have had their long, long day. Their hour of doom has come at last. China is “open” now to the civilisation, the commerce, the ideas, the religion of Great Britain, and can never be closed against them again. English CHRISTIANS, up to your work!

But, in thus calling attention to the facts of the case as it stands, it can hardly be necessary for us to disavow all sympathy with the destructive and cruel war

* By a telegram, *via* St. Petersburg, since the above was written, we learn that peace has been proclaimed. But the end is not yet.

spirit. Revenge, in every form, is as completely opposed to the spirit, the doctrines, and the precepts of our holy faith, as darkness to light, or as sin to holiness. Let us take advantage of the occasion to pour balm upon the heart of the wounded country, whilst we protest against war—all war—as a wrong, a crime, a disgrace.

II.—GARIBALDI.

So far as Naples and the Two Sicilies are concerned, Garibaldi has done his work. The people are free, under constitutional government, represented in the person of Victor Emmanuel. The illustrious Liberator, poor as ever, has retired to his little farm, in his little island in the Mediterranean—a modern Cincinnatus, who is likely to be called from the plough once more before Venetia be rescued from the Hapsburg, and Rome from the Pope; but we are by no means astonished at the grateful magnanimity of the King. He received the handsome present of a fine kingdom from an immeasurably greater man than himself, and said—at least, we shall suppose that he said—“*Thank you!*” Was not this great? Well, it is a consolation that, from our point of view, the genuine man is the monarch, though the actual monarch may be only a very ordinary sort of man. Garibaldi knows not the meaning of “self”—no thoroughly great man ever did—and he retires with the proud consciousness of having overthrown a despicable tyrant, and having delivered a beautiful kingdom from the double curse of political oppression and priestly intolerance, without fee or reward, whilst he has initiated a system which will shortly overthrow for ever the political power of the Papacy.

III.—SLAVERY AND THE NEW PRESIDENT.

Mr. Abraham Lincoln has been elected President of the United States of America for the next four years. This is considered a great triumph for the Republican, or Free-soil, party, who are the

avowed enemies of slavery—the reproach of the civilisation and the disgrace of the religion of our transatlantic brethren. All America is in a raging fever in consequence—that is to say, the America of the Federal Union, the dissolution of which is loudly threatened by the Pro-slavery party in the South, and as loudly dared by the friends of freedom in the North. We should be glad to believe that the election of Lincoln will have the blessed effect anticipated from it by some sanguine friends of liberty in England and America; but it is every way likely that the new President will adopt a policy of conciliation which will save the Union, and, as the terrible price of that, continue the curse of slavery. Very reluctantly we reach this sad conclusion; but office is said to be “sweet,” and Mr. Lincoln has not yet done enough for humanity to create the hope that he is the fore-ordained liberator of four millions of bondmen in the Southern States of the North American Union. We think, however, that this is a favourable time for the churches of Great Britain to send appeals to the churches of America on the tremendous evil of slavery. The Baptist Board of London has set a noble example in this matter. It has sent an eloquent and powerful message to the Baptist churches of America, from which we copy a suggestive paragraph:—

“Providence, ever careful for its objects in oppression, has been peculiarly gracious to your nation in recent political events. Your late election proves that workers in the cause of humanity and righteousness never labour in vain. We rejoice in the event; and, while in many persons supposed to be religious a professed abhorrence combines with zeal to promote it—while your slave legislation is advancing to a more refined system of legal torture—while your fugitive slave law and kidnapping spread fear, and grief, and shame through your Northern States—while association meetings and meetings for the revival of religion are being held in unthought-of combination with the punishment and sale of slaves—while assemblies for daily prayer are held, in which the wants and miseries of four millions of souls in America cannot be named, because the influence and guilty fear of slave-holders has silenced humanity in the Church of Christ—while

conversions, which bring forth no compassion for the oppressed, and no abhorrence for the impure, are reported to the world by thousands—while ministers of Christ defend a barbarous oppression of those for whom He died—while all things sacred seem to quail before the boastful agencies of this dishonour done to all mankind—and, above all, while women, transformed by a domestic jealousy which is only too just, and despoiled of her native delicacy, in compassion, is made, to slaves of her own sex, the most ingenious and unrelenting of tormentors,—it is a matter for joy and hope, brethren, that before all hostility, to the utmost limit that your law permits, there are in America men and women who, inspired by humanity, the love of Jesus, and the love of souls, will, with tenderness, dexterity, and danger to themselves, labour to secure deliverance for these captives of unrighteousness. May Jehovah prosper them in every attempt, and keep them safe from harm. Such, brethren, demand and have our special sympathy, affection, and reverence. May He who shunned not our flesh, but came that He might comfort all who mourn, now listening to the creation which groaneth under vanity, combine with this noble-hearted zeal in them the greater operations of His own almighty love, and lead them on to victory.”

IV.—DR. LIVINGSTONE'S MISSION.

We are extremely reluctant to say a word that would seem to question the wisdom of Dr. Livingstone, the great missionary traveller. That he is an extraordinary man in his own line of things; that he is the herald of a new era in the *terra incognita*, brought to light by his indomitable perseverance; and that inconceivable advantage, both to England and Africa—both to commerce and human freedom—will result from his labours, is obvious to every intelligent spectator of his career: but all this, gratifying as it is, may coexist with a mistaken policy in reference to the best mode of evangelising the people whose highest welfare he unquestionably seeks. With respect to Dr. Livingstone's motives, we presume there cannot be two opinions; he seeks the elevation, civilisation, salvation of Africa. That is his aim, the noblest that can engage the thoughts of man; but the nobility of a purpose will not

realize it if the *modus operandi* be defective, and it is in this we conceive Dr. Livingstone to have made a mistake.

Our readers are aware that before he left England he suggested the organization of an African mission under the auspices of the two Universities. Such an idea, put before the mind of the energetic Dr. Wilberforce, was not likely to go to sleep or pass into forgetfulness, nor has it. The Universities' African Mission has been formed. The eloquence of Dr. Wilberforce has kindled the enthusiasm of that portion of the ecclesiastical world that considers him the type of a Christian bishop and a genuine Churchman, and both agents and money have appeared at his call. We have no fault to find with this; it rather deserves praise as an exhibition of zeal, and, so far as the zeal is concerned, imitation by the friends of Evangelical Missionary Societies everywhere; *but*, is the Bishop of Oxford the man to inspire a society whose sublime object shall be the diffusion of the truths of the Gospel in all their *purity*, and in all their simplicity, through the tribes of Central Africa? He is not; and the society of which he is the soul will not, cannot, do this grand thing. Admirers of a magnificent hierarchy, teachers of baptismal regeneration, believers in the virtue of an imaginary succession through the channel of the Papal apostasy, and despisers of evangelism as the aliment of weak enthusiasts who, in the Church, are designated "low," and out of it "schismatics," are not the men to bring the millions of Africa to the feet of the Son of God. How Dr. Livingstone sought the help of Dr. Wilberforce for the conversion of Africa is a question we cannot answer. It is one of the remarkable phenomena that now and then excite curiosity, and laugh at all our pretty philosophies about the eternal fitness of things. We subjoin, without comment, the following passage from a letter recently sent by Dr. Livingstone to the Bishop of Oxford:—

"By my letter respecting the opening made into the Highland Lake region from the Shire you will have seen, that simultaneously with your prayerful move-

ment at home our steps have been directed to a field which presents a really glorious prospect for the mission. By the Shire you get easily past the unfriendly border tribes, and then the ridge which rises on the east to a height of 8,000 feet affords variations of climate within a few miles of each other. The region bathed by the lakes is pre-eminently a cotton-producing one, and, as far as we can learn from Burton and Speke, the people possess the same comparative mildness of disposition as I observed generally prevailing away from the sea-coast. There are difficulties, no doubt,—an unreduced language, and people quite ignorant of the motives of missionaries, with all the evils of its being the slave-market. But your University men are believed to possess genuine English pluck, and will, no doubt, rejoice to preach Christ's Gospel beyond other men's line of things. Viewing the field in all its bearings, it seems worthy of the Universities and of the English Church, and bearing in mind and heart Him who promised, 'Lo! I am with you alway, even unto the end of the world,' there is not the shadow of a doubt but that this mission will become a double blessing—to our own over-crowded home population, and to the victims of slavery and the slave trade throughout the world. Let the Church of England only enter upon this great work with a will, and nations and tribes will bless her to the latest generations. The late Dr. Phillips, of the Cape, told me that missionaries always did most good by doing things in their own way. I am fully convinced that your way of sending a Bishop with your mission is an admirable one. The field is all your own. I think that the Church is called upon to put forth her best energies, and endeavour to repay somewhat the wrongs we have done to Africa."

V.—MASS FOR THE DUKE OF NORFOLK.

Several things at home deserve notice, but we have only room for a line or two on an occurrence which, a few years ago, we should have thought it impossible to class among matters in England—a pastoral letter of "his Eminence the Cardinal Archbishop of Westminster," calling upon the faithful in his archdiocese to pray for the soul of a dead man, that it may be "delivered from the wrath to come." We say nothing of the

combined impudence and illegality found in the assumption of the title we have quoted; that is a matter for the law officers of the crown; but it is extremely painful to find a professed minister of Christianity telling his people—"Our prayers may expiate, our sublime oblation can atone" for the possible "blemishes"—which, however, Dr. Wiseman

being judge, no human eye could discover—in the character of the late Duke of Norfolk. Never before was such a sickening panegyric pronounced over a corpse, and never was more impotent conclusion reached:—he is in purgatory after all; let us "atone" for his sins! O popery! popery! brazen-faced imposture!

Extracts from New Publications.

COUNT THEM.

COUNT what? Why, count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and every evening, as the angel messengers from the Father of Lights, to tell you of your best friends in heaven. Have you lived these years, wasting mercies, treading them beneath your feet, and never yet realized from whence they came? If you have, Heaven pity you.

You have murmured under afflictions, but who had heard you rejoice over blessings? Do you ask what are these mercies? Ask the sunbeam, the rain-drop, the star, or the queen of night. What is life, but mercy? What is health, strength, friendship, social life, the Gospel of Christ, Divine worship? Had they the power of speech, each would say, "I am a mercy." Perhaps you have never regarded them as such. If not, you have been a dull student of nature or revelation.

What is the propriety of stopping to play with a thorn-bush, when you may just as well pluck sweet flowers, and eat pleasant fruit?

Yet we have seen enough of men to know that they have a morbid appetite for thorns. If they have lost a friend, they will murmur at the loss if God has given them a score of new ones. And, somehow, everything assumes a value when it is gone, which a man would not have acknowledged when he had it in his possession, unless, indeed, some one wished to purchase it.

Happy is he who looks at the bright side of life, of Providence, and of revelations; who avoids thorns, and thickets, and sloughs, until his Christian growth is such that, if he cannot improve them, he may pass among them without injury. Count mercies before you complain of afflictions.—*From a new American paper, called "The Principia."*

POLYNESIAN CONVERTS.

The following instances of the power of religion on the minds of natives, now members of churches, are taken from the Rev. George Turner's "Nineteen Years in Polynesia:—"

"When the Word of God was first brought to Samoa I attended the schools, learned to read and write, and for a long time was steady, and a servant with the missionary, Mr. Slatyer. When he left, I fell back into sin. War broke out, and I was drawn into it. I was at the battle of Iafata, and three other fights. One day Mr. Murray visited our war-camp. He knew me well when I was steady. He asked what I was doing there? I said that I was just fighting with the rest of them, but that I hated it, and also that I did not forget God, and thanked Him daily for sparing my life. Mr. Murray reminded me of what I had been taught in former happy days, and I made up my mind to break off from the war party, but I determined first of all to go with a number of others on a visit to the island of Tutuila. We went, and were caught in a gale. Ropes, masts, and sails were all blown useless, and we were drifted off to sea, we knew not where. The storm continued. Two nights and two days we were in the midst of it, our food gone, no appearance of land, and

there we wept and wailed, and gave ourselves up as lost. I prayed earnestly to God to save us, and determined, that if my life was saved, ever after to devote it to God. The storm cleared off, we sighted land, pushed for the shore, and were all saved. I thanked God, begged forgiveness of my sins through the blood of Christ, went to the teacher, conversed with him, and gave in my name as a follower of the Lord."

Another thus writes:—

"At the commencement of the mission I was appointed a teacher, and laboured in four different villages. Afterwards I fell, and lived for years careless and worldly. After a time one of my children died, then another, and a third, and a fourth. My wife and I began to think that God was in this way punishing us for the neglect of His Word. I was struck too at this time with what the teacher said to me. He said that my children were safe in heaven, and that I might go to them, but they could never come to me. I determined to go to them, and began afresh to seek salvation. I felt also a strong desire to devote the remainder of my days to the service of Christ. I am afraid lest I should again be drawn away into sin, but I try to keep close to my Saviour."

Another related respecting himself as follows:—

"The first thing which roused me to think of my sins was a severe illness, but as I recovered I became careless again. After that my wife died. I was in great grief, and, as I looked into her grave, I thought that that would soon be my road too, and felt alarmed to think that I was quite unprepared to die. I commenced to attend the chapel regularly, and from that time my desire to leave sin and serve the Lord continued to grow."

Another, a young man, the son of a teacher, who first came to the institution with his father, and who is now preparing for the work of the ministry himself, thus said respecting his conversion:—

"It was not any sickness that first led me to think of my sins and my Saviour, but the reading and exposition of God's Word, together with the teaching of His Holy Spirit. It was some time in 1853, when listening in the class to the exposition of the Gospel of Mark, that I first felt love to Christ growing up in my

heart. I prayed for the help of the Holy Spirit that my love to Christ might grow stronger and stronger, and that I might be kept from all sin. I felt that I was weak, and, like a young lamb, an easy prey to wild beasts if far away from the Shepherd. The more I think of the vanity of vanities of which Solomon speaks, the more do I feel inclined to devote soul and body to the service of God."

AN IMPORTANT VOTE.

The following curious facts are extracted from a very interesting book by the authoress of "Mary Powell," just published, and entitled "Family Pictures." It relates to Mr. Joseph Paice, an ancestor of the authoress:—

"A business of very great moment," he writes, 'being proposed to me a few days since by Mr. Nathanael Butler, of Lyme, in a letter which he wrote to me I had great debates in my own thoughts about it, and sought God much in private prayer before I would return him an answer. When parliament was daily expected to be dissolved, he wrote to me, to know whether I would accept of being chosen one of the representatives of the town.' His reply to which letter is now in my possession, accepting the honour, though telling the burgesses they might have chosen a better and wiser man. 'Some have greatness thrust on them,' as Malvolio says, and Mr. Paice was not only brought in without trouble or solicitation, but without expense, by a corporation knowing little or nothing of him but his character. This was in January, 1700; and the day before parliament opened, this worthy man did what few members, I suppose, have thought of doing before or since—he requested a couple of Presbyterian ministers to spend some time with him in prayer, which they did, 'and were,' he says, 'greatly drawn forth in their petitions on his behalf.' He adds the following words:—'Lord, I hope my heart is sincere in looking to Thee for guidance, that I may really serve Thy interest in this station. I have no sinister or by-respects. Oh make me to experience the advantage of having sought unto Thee! May I see Thee going before me and clearing up my duty in all doubtful and difficult cases, that I may never give my vote to the prejudice of the true interest of my God and my country.' Now, as the tradition among us is that the Hano-

varian succession was decided by a single vote, the manner in which the above prayer seems to have been answered is, to say the least of it, highly remarkable. Had it pleased God to lay Mr. Paice or any one of his party on the bed of sickness for that single day, the votes would have been even; the Speaker, Sir Edward Seymour, would have given his casting vote in favour of the young Pretender, which would have secretly pleased Queen

Anne, who favoured her brother, though she was obliged, for consistency's sake, to espouse the party to whom she owed the crown. He does not appear to have opened his lips once in the House: there is nothing to interfere with the simplicity and importance of his one noteworthy deed. What I consider it to illustrate in an impressive manner is, *prayer and its answer.*"

Pages for the Little Ones.

I AM READY.

"A child of between four and five years of age, the daughter of a poor cottager, near Barnet, sickened and died. She knew several little hymns, which she (in her last hours) continually repeated. Only a little more than an hour before she died, she rallied and rose, and asked for her best clothes and her *clean shoes* and hat, for 'she was going a long way.' Her whim was gratified, and she paced the floor of her chamber repeating that hymn, 'Gentle Jesus.' Great weakness supervened, and she was again put into bed, when she again rallied slightly, and, raising herself, turned to the wall with her hands uplifted, and kept repeating, 'I'm coming, I'm ready,' and her spirit took wing, and was soon on the upward, onward flight to her heavenly Father's nursery of saints." — *Extract from a Letter.*

LINES SUGGESTED BY THE FOREGOING.

1.

"I'm ready! I'm coming!"
Was an infant's earnest cry,
As she turn'd upon her little bed,
And prepared herself to die.

2.

"I'm ready! I'm coming!"
And she stretch'd her little arms;
The path to heaven was open,
She felt not death's alarms.

3.

She had often heard of Jesus,
And she felt for Him such love,
She was willing, she was "ready,"
To mount with Him above.

4.

'Twas a very long journey
She said she had to go;
And she ask'd to have her best clothes on,
And her little "clean shoes" too.

5.

Sweet, dying little infant,
Thou dost not need earth's dress;
To appear in Jesus' presence,
He hath clothed thee by His grace.

6.

In garments white and shining,
He has wash'd thee in His blood;
And now, thou art quite ready
To stand before thy God.

7.

She'd heard of "Gentle Jesus;"
She knew Him, "meek and mild;"
She'd often pray'd that He would bless
Herself, "a little child."

8.

Oh, yes! she *knew* the Saviour;
So, when call'd by Him away,
'Twas better far with Him to go;
She did not wish to stay.

9.

She loved Him; oh, so dearly!
That death had no alarms;
She only saw her Shepherd,
And she sprung into His arms.

10.

She saw His face, so smiling;
She knew the Shepherd's voice;
His arms were waiting for her;
And much did she rejoice.

11.

Yes, Jesus, bright in glory,
Within that cottage stood;
Ready His precious lamb to take,
And bear her home to God.

12.

She did not mind the journey,
However far, *with Him*;
"I'm ready!" and "I'm coming!"
(No lamp had she to trim.)

13.

"I'm ready!" and "I'm coming!"
What sacred joy it told!
How the little lamb was waiting
To be gather'd to the fold.

14.

And, oh! may I be "ready,"
When the Shepherd's voice I hear,
And stretch *my* arms to meet Him,
Without the slightest fear!

15.

Now is the time to seek Him—
None are too young to die;
For this happy little dying girl
Was younger much than I.
Old Windsor.

E. B.

ROSA'S BIRTHDAY.

One afternoon, Rosamond Hamilton and her aunt Fanny were alone in the parlour. Rosa had brought her little chair close to the rocking-chair I was sitting in, and was telling me about a little playmate of hers. All at once she exclaimed:—

"O Aunt Fanny! to-morrow is my birthday; to-morrow I shall be six years old! Are you not *so* glad, Aunt Fanny?"

"Yes, I am, to see you so happy in view of it. But, Rosa, if I were you, I would make to-morrow a very happy birthday, the happiest birthday you have ever had. You can, if you wish to."

"How, aunt? I do wish to."

"Well, my dear girl, as we grow older we want to grow better; and if I were you, I would resolve when I was six years old to control my temper. A little girl so old as that can surely govern herself. That naughty temper, when it rises, makes you very unhappy, and very disagreeable to your friends; and now that

you are beginning a new year of your life, would it not be well to try and subdue it? If, on your sixth birthday, you should begin to be sweet-tempered, gentle, and thoughtful, would it not be a very happy birthday?"

"Yes, aunt; but I cannot help getting angry sometimes. People do such provoking things, and make me angry."

"No, Rosa, they do not *make* you angry. They perhaps tempt you to be; but temptation can be resisted. All good persons are tempted to do wrong, and it is because they do not yield to temptation that they are good. It is very hard to be good when you are tempted; but you know God can give you strength, and that He will, if you really wish Him to, help you to be good."

THE CRAB THAT FEEDS ON COCOA-NUTS.

What a wonderful world it is in which you live, and how very numerous are the proofs of the wisdom and goodness of God in taking care of all His creatures! You may be quite sure that He will take care of you, seeing that there are none so mean and so little but what He makes provisions for their wants. There is a curious example of the instinct which the Almighty gives to some of the creatures He has formed that I have a mind to relate. You have all seen crabs; but there is an odd kind of crab that you have not seen which lives in the East Indies, and instead of finding its food in the sea, some say that it climbs up, like a monkey, into a cocoa-tree, that it may dine and sup; at any rate, it feeds on the fruit which falls from the branches. But how does it get at the kernel? for your own little teeth tell you, that the shell of the cocoa-nut is anything but soft. The Creator has given its fore-legs a pair of strong pinchers—with these it tears away the husk, piece by piece, from that end where the eye-holes are situated. It then hammers away till it has broken the shell open; then it turns it round, and by working into it by its hind-claws, which are as hind-legs, it

gets out the sweet and juicy inside of the cocoa-nut. It goes every night to the sea to refresh itself, as one drinks a glass of water at supper time before going to bed. This is a very strange example of what we call instinct, which means something in beasts and birds and fishes and reptiles, which is to them instead of the reason and conscience which God has given you. What an interesting illustration this little fact is of what the Bible says: "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and

satisfiest the desire of every living thing."

STRANGE BUT TRUE.

What do you think of a creature having 280 stomachs, 550 lungs, 600 hearts, and 30,000 muscles, and altogether about two feet and a half long? This is a literal description of a worm called the *Eunice sanguinea*. Some creatures of this sort are as richly coloured as humming birds, and with a metal-like looking coat, as bright as the beetle.

Poetry.

A LIFE STORY,

FROM "THE ISLAND OF SAINTS."

"Why make ye this ado, and weep? The damsel is not dead, but sleepeth."

—MARK v. 39.

"I go, that I may awake her out of sleep."—JOHN xi. 11.

A DARK and silent room;—on a low bed
A stricken maid as pale as marble lay,
With closed lids, and lips compress'd, and limbs
Stretch'd, as in nature's final agony.
Dark shades of mental suff'ring brooded o'er
A brow else fair as any sleeping child's,—
As if Conviction's sword had pierced the shrine,
And left its gash upon the countenance,
Telling of deeper wounds the heart within.
Long had she lain, as in a breathless trance,
Giving no sign of human consciousness,—
Sombre and still, as lies a land-lock'd lake,
Shaded by mountains, curtain'd by the sky,
In the deep stillness of a summer night.
Beside her, sobbing as her heart would break,
Low on her knees, with eyes upraised to heaven,
Brimming with speechless and convulsive woe,
Her mother knelt; till, gazing thro' her tears,
She saw the Pastor, whom, in wild despair,
She'd summon'd, rest of every hope in Time,
And suddenly impress'd with a belief
In Death, and Judgment, and Eternity,—
Too long mere words, unreal as a dream,
Now overwhelming, all-absorbing Truth.
"Oh, Sir, you come too late!" she wildly cried,—
"No longer is she sick; my child is dead!
Too late! too late!—you cannot bring her back!"

Hushing the voices of her frenzied woe,
 "Be calm, and let me see her," he replied,
 Advancing to the pallet where she lay,
 And gazing spell-bound on the youthful form,
 Prostrate as smitten by the scythe of Time,
 Grain ripe for harvest of Eternity ;
 But "tare," or "wheat," what mortal tongue could say ?
 Awhile he paused, holding his breath with awe,
 As if,—the fragile veil of flesh withdrawn,—
 He stood in presence-chamber of a soul,
 Its dungeon-like recesses, dark and foul,
 Thrown open, and Sin's secrets visible
 As in the sunlight of Eternity—
 To gather strength for that deep hour of need ;
 Then, kneeling, pray'd, still gazing on the child.
 Not unto *him* all strange that death-like trance,—
 The sleep,—awaken'd by the Spirit's breath,
 As flow'rets by the spring's reviving air ;
 The blow that stuns to re-invigorate ;
 The death with Christ that preludes risen life.
 All still ! But lo ! a gleam, like sunshine, flits,
 Tho' in the outer world night's darkness reigns,
 Across the sleeper's lips, and lights her brow
 With a glad radiance, so divinely fair
 That prayer is hush'd to silent wondering praise :
 A moment more—the white lips part, and glow
 With a rekindling colour ; a chill hand
 Is laid impressively upon his arm,
 And thrillingly and low,—as separate pearls
 Drop one by one upon a silken thread,—
 Christ-words, more precious than earth's purest gems ;
 "*This sickness is not unto death,*" * she said.

• • • • •
 Night pass'd away—not Nature's night alone,
 But the *soul's* night : and now, in endless morn,
 She walks with God upon this lower sphere,
 Till call'd to tread with Christ the golden streets,
 And wear the garments of unsullied light
 He gives, as passports thro' the gates of Pearl
 Into the City of Eternity.
 She "joys in God," her Father and her Friend ;
 His Spirit is her viewless Comforter ;
 His Son her way of access to the Throne,
 The "Alpha and Omega" of her life.

J. E. J.

• John xi. 4.

he above is a *true* incident. I had it from the lips of the Pastor alluded to, entered upon his ministerial charge, as he does not hesitate to admit, aided sceptic as to the much-talked-of "Revival." Many undeniable cases of conversion have constrained him to exclaim in adoring wonder, "What hath God wrought !" And it is worthy of record that, in almost every instance, it was a *passage of Scripture*, and no words of his own, as he himself acknowledged, *carried conviction to the awakened heart and conscience.*

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"—ISA. lv. 10, 11.

"I will work, and who shall let it?"—ISA. xliii. 18.

Wonders of the Deep.*

"O LORD, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches: so is the great and wide sea, wherein are things creeping innumerable, both small and great beasts." The riches of life are more abundant and precious than all the mines of Peru, and all the diamonds of the deep. They are scattered like dust over the earth; and go where you will—into the most desert wild—life, in some form or other, will spring up beneath your feet, or float over your head on airy wings. Nor is the sea—which covers with its ever-swelling billows three-fourths of the globe—a mere waste of waters, but thick on its surface are flocks of birds, while in its deep caverns are fishes innumerable. Often—while standing on the shore and watching the flight of the sea-gulls, or leaning over the bulwarks of a steamer, amused with the gambols of the porpoise or dolphin—have we been struck with the living wonders of the ocean; but only an acquaintance with the secrets of natural history, as they are revealed through the researches of modern science, can give any adequate idea of the profusion of life with which the infinitely beneficent Creator has enriched the sea. The first of the books now lying before us, and indicated at the foot of this article, illustrates the power, wisdom, and goodness of God, as manifested in forms of marine life, with a variety, beauty, and fulness, that we never remember noticing before; and the

* "The Sea and its Living Wonders." By Dr. HARTWIG. (London: Longman.) "The Romance of Natural History." By P. H. GOSSE, F.R.S. (Nisbet.)

second—while it takes a wider range, and travels into the forest, and ascends the mountain; while it throws its nets into the air, and harvests its spoil from the river and the lake, verifying, in a thousand facts, its appropriate title of "The Romance of Natural History"—also contributes largely to the increase of our knowledge of the great and wide sea, with its living wonders.

One of the most obvious facts indicating the wealth of animated life, is the abundance of sea-birds: "For every naked rock, or surf-beaten cliff, that rises over the immeasurable deserts of ocean, is the refuge of myriads of sea-birds. Every coast, from the pole to the equator, is covered with their legions, and far from land their swarms hover the solitudes of the deep. Many, unfit for swimming, seek their food along the shores. Others rival the fishes in their own native element; and others, again, armed with indefatigable wings, pursue their prey upon the high seas." Admiral Beechy, when at Spitzbergen, one day saw a line of auks (*Alea alce*) extending to a distance of three miles, and so close, that he brought down thirty at one shot. The breeding colony of the Sandwich tern is compared to a white stripe, extended over the sea: so thickly laid, so closely packed are the eggs of the bird, that to walk among them without crushing many is impossible; and the birds, in their incubations, often touch one another; and, what is most marvellous in this swamy nursery, every one knows her own egg, with an instinct as sagacious as the mother's knowledge of her babe.

Guano has now become a largely-used material for manures, and an important

article of commerce, as the piled-up casks in our dockyards testify. It is all the produce of sea-birds, who, till of late, were uninterruptedly left to amass these stores for agricultural purposes. As, ages ago, fossilised ferns were laid up in the earth's cellar for the feeding of our winter fires; so, ages since, deposits from flocks of birds were left on layers sixty feet deep for the fertilizing of our harvest-fields.

The fecundity of fishes is a fact universally known; yet—though the cod yields every year some millions of eggs—looking at the warfare among the finny tribes, and at the enormous demands of the fish-market, there is not an egg too much. Life lies hidden in the form of mollusca under two hundred fathoms of water. On the surface of the sea, life glitters in sparks of fire when the sea is luminous; for Dr. Hartwig tells us, that it is a minute gelatinous animal (*Mammalia scintillans*) which turns the midnight ocean into a spectacle akin to the midnight sky. We are assured, that on filling a vessel with the luminous water, the small *mammalia*, about the size of a pin's head, may be seen swimming at the top. Even the winds that fill the sails of the ship, carry on their wings the seeds of life. Hundreds of miles away from land, quantities of dust have fallen on the deck, and have been found, on examination, to teem with living plants and infusoria. The life of the waters, too, is, in some cases, indestructible. Animals disport in brine so strong as to contain two pounds of salt to the gallon—enough, in general, to destroy life; nay, even in boiling water, several species of fishes have been known to live.

In connexion with this tenacity of life, we may observe that several fresh-water fish are known to attain a great age—we have heard of pikes in gentlemen's ponds attaining to a wonderful antiquity. "How far sea-fishes spin out the thread of existence cannot, of course, be so accurately ascertained; though the enormous size sometimes attained by the flat-fish seems to indicate a truly patriarchal longevity. Two methods have been devised for determining the age of

fishes. When a scale of a fish is examined through a microscope, it is found to consist of concentric rings, which are supposed to afford the same information as those which appear on the transverse section of a tree; and in fishes where scales are wanting, such as the skate, the rings on the articulating surfaces of the spondyles of the backbone, are believed to give a similar evidence as to the length of time the fish has lived."

Health is characteristic of fishes; yet the common saying, "healthy as a fish," like other proverbs, requires modification. Salmon-trout are liable to a sort of leprosy. Small-pox attacks the carp. Perches are, at times, dropsical; while ulcerated livers, or diseased bowels, owing to worms and insects in the body, are the common maladies of the finny tribes.

The varieties of life are as wonderful as the abundance. From the animalcule to the whale, what a stride of power! yet in diversity of organization, form and habit, what an infinite number of steps! Just to run over articles in the index, is enough to indicate the multitudinous life of the ocean:—Sea-anemones, sea-arrows, sea-bears, sea-calves, sea-eels, sea-elephants, sea-cucumbers, sea-foxes, sea-hares, sea-horses, sea-lions, sea-mews, sea-otters, sea-pens, sea-pies, sea-pinks, sea-snails, sea-snakes, sea-stars, sea-swallows, sea-urchins, sea-wands, sea-weeds, sea-wolfs, sea-wreaths, sea-feathers, and sea-bells. The sea has its gardens, scarcely less beautiful than those on land—its coral hills, and its weeded valleys. The fish emulate the birds, and put on wings; and the insect-spider, crawling on our windows, finds its exaggerated countertype in the crab, crawling on the sands.

We are often told of the beauty of flowers, the beauty of trees, the beauty of birds, the beauty of animals, but rarely of the beauty of fishes; yet think how exquisite is the curvilinear form—how curious the skin and scales—how round and bright the eye—how rich the colour—how delicate and soft the shading of many of our well-known fishes! But what are they, compared

with living wonders of the sea in tropical regions?

"If, in the birds of the equatorial zone, a part of the plumage sparkles with a gem-like brilliancy, all the colours of the rainbow combine to decorate the raiment of the tropical fishes; and no human art can reproduce the beauty of their metallic lustre, which, at every movement in the crystalline waters, exhibits to the enchanted eye new combinations, and reflections of the most splendid tints.

"The gaudiest fishes live among the coral reefs. In the tepid waters, where the zoophytes—those sensitive flowers of the ocean—build their submarine palaces, we find the brilliant *Balistina* and the azure *Glyphisodons* gliding from coral branch to coral branch, like the playful colubris, that over the Brazilian fields dart from one lustrous petal to another."

The sagacity of certain sea-birds is very curious. That very odd-looking creature, the penguin, which seems like a thin, gaunt old man, with short arms, and his legs cut off, may be tamed like a cat, and will follow his master like a dog, and is called by the Peruvians their "little darling bird." Only fancy one of these prim-looking curiosities waddling along the street after his master, or standing bolt upright behind his chair as though a footman, or lying down all night under his bed like a Scotch terrier. Fancy him obeying his owner's call, and looking after his own affairs in such cunning ways as to knock his beak against a jar, till the water was poured into a basin for his bath. These things are facts.

A different and more beautiful form of sagacity is found coupled with the maternal affection of the ice-bear:—

"While the 'Carcane' was locked in the ice, early one morning the man at the masthead gave notice, that three bears were making their way very fast over the frozen ocean, and were directing their course towards the ship. They had, no doubt, been invited by the scent of some blubber of a sea-horse that the crew had killed a few days before, which had been set on fire; for they drew out of the flames a part of the flesh that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea-horse,

which they had still left, upon the ice, which the old bear fetched singly, laid every lump before her cubs as she brought it, and, dividing it, gave to each a share, reserving but a small portion for herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

"It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was herself dreadfully wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it before them; and when she saw that they refused to eat, she laid her paws first upon one and then upon the other, and endeavoured to raise them up, piteously moaning all the while. When she found she could not stir them, she went off, and when she had got at some distance, looked back and moaned; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time as before; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and, with signs of inexpressible fondness, went round one and round the other, pawing them and moaning.

"Finding, at last, that they were cold and lifeless, she raised her head towards the ship, and uttered a growl of despair, which the murderers returned with a volley of musket balls. She fell between her cubs, and died licking their wounds."

Another example occurs:—

"A boat was once attacked by a troop of walruscs, and a smart war was waged between them and the sailors; and it looked, at one time, as though the latter would have the worst of it. It was the opinion of the seamen, that in this assault the walruscs were led on by one animal in particular, a much larger and more formidable beast than any of the others, and they directed their efforts more particularly towards him; but he withstood all the blows of their tomahawks without flinching, and his tough hide resisted the entry of the whale lances, which were unfortunately not very sharp, and soon bent double.

The herd was so numerous, and their attacks so incessant, that there was not time to load a musket, which indeed was the only effectual mode of seriously injuring them. The purser, fortunately, had his gun loaded, and the whole now being nearly exhausted with chopping and striking at their assailants, he snatched it up, and thrusting the muzzle down the throat of the leader, fired into his bowels. The wound proved mortal, and the animal fell back amongst his companions, who immediately desisted from the attack, assembled round him, and in a moment quitted the boat, swimming away as hard as they could with their leader, whom they actually bore up with their tusks, and assiduously preserved from sinking. Whether this singular and compassionate conduct, which in all probability was done to prevent suffocation, arose from the sagacity of the animals, it is difficult to say; but there is every probability of it, and the fact must form an interesting trait in the history of the habits of the species."

Nor are fishes wanting in parental affection. Some of them, like birds, build nests in which to deposit their young, and watch with care till the brood comes forth. The black goby, in the slimy bottoms of the Venetian lagoon, will burrow galleries in the clay for winter, to protect itself from tempests and foes; and in the spring it digs more superficial dwellings amongst the sea-grass, where it sheds its spawn. Even the poor despised stickleback is pre-eminent in the discharge of parental duties—building a house for its children, glueing the materials together, covering them with sand, making a little door, and standing sentry with tooth and prickles. "Thus we find among the inferior animals glimpses of a higher nature, which proves that all created beings form a continuous chain, linked together by one All-pervading and Almighty power."

The sea has its mysteries; and, of late, one of its greatest marvels has been the sea-serpent. Mr. Gosse enters pretty fully into the subject; and—after examining testimonies as to the "great

unknown," and theories of explanation as to its nature, and objections to its existence, derived from the fact of no remains of it being found—he concludes by saying:—

"Are not these facts then sufficiently weighty to restrain us from rejecting so great an amount of testimony to the so-called sea-serpent, merely on the ground that its dead remains have not come under examination? In conclusion, I express my own confident persuasion, that there exists some oceanic animal of immense proportions, which has not yet been received into the category of scientific zoology, and my strong opinion, that it possesses close affinities with the fossil *Enaliosauria* of the lias."

On the other hand, Dr. Hartwig says, that the evidence of the missionary Egede in 1734, and some other divines, such as Pontoppidan, Nicholas Græmius, and Maclean, who state what they pretend to have seen, or write about it from hearsay, and the testimony of a few seamen,—among others, of Captain M'Quhae, of the "*Dædalus*," in 1848—are all the evidence extant in favour of the existence of the monstrous animal. To this he opposes the negative evidence, that no remains of it have been found; and from the way in which he writes, he is evidently sceptical on the subject. The opposition of negative to positive proof is a dangerous practice, except under very particular circumstances. In many cases it does not justify disbelief, but in some cases it may leave the mind in doubt. So it is here.

The reading of these books has afforded us much instruction; and the few facts we have brought together, are scanty specimens of the contents of the two. Mr. Gosse's book is the more poetical and romantic, and takes in a wider range of contemplation, embracing earth, air, and water. Dr. Hartwig's—written in a clear, unaffected, but pleasant style—is more distinguished by the scientific spirit with which he searches into "the Sea and its Living Wonders."

Brief Notices of Books.

Two Addresses delivered at Cheshunt College, October 9, 1860. By the Rev. T. BINNEY, and the Rev. H. REYNOLDS. (London: Ward and Co.) Both *Elder and Younger* have here acquitted themselves as men of God, and as scribes well instructed in the things of the kingdom. The occasion on which these addresses were delivered, was the accession to the presidential chair, by the Rev. H. R. Reynolds, at the commencement of the College session for this year. It was proper that he should take the opportunity of addressing the students and friends of the institution, and that words of counsel and encouragement should be delivered to him by a man of wisdom and experience. Nothing could be more fitting than the selection of an adviser which he made—nothing more felicitous than the manner in which his friend Mr. Binney performed the office. After a modest and graceful opening, he proceeds to dilate, or rather to touch on a number of topics, chosen with great discrimination; having reference to the positions of theological thought in the present day—to the future duties of students for the ministry—and especially to that life of God in the soul, without which the most eloquent of preachers, and the most sagacious of pastors, would be but as sounding brass and as tinkling cymbals. The lecture, or address, is marked by much of that deep and thorough good sense—that knowledge of men and things—that acquaintance with the manifold phases of theological thought—that sympathy with true evangelical religion—that grasp of truth—that vigour of illustration—that tone of diction—and that flow of genial affection, for which our honoured friend is so highly distinguished. As to Mr. Reynolds' address, we can only say, it is admirable from first to last. If the object of the theological professor be—not to stereotype in the minds of men traditional forms of theological expression—just printing certain orthodox words on the memory, without inspiring any accompanying freshness of thought—but to help them to study God's word by the lights of sanctified wisdom kindled in past ages, that so they may work their own way, by Divine help, into the knowledge of "the truth as it is in Jesus," and then clothe it in forms accordant with their own mental habits—if the object be to make students living theologians, conservators of Divine truth,

and collectors of human knowledge, digesting all they know, and throwing it into the aliment of their own spiritual life—then is Mr. Reynolds "the right man in the right place." We should like all our students to read both these addresses. Is there no one, who can afford it, disposed to send copies to our Dissenting Colleges, so that each of the rising ministry may be benefited by these valuable instructions? We wonder whether things of this kind ever find their way to Oxford and Cambridge. It would not be money badly laid out, if some rich man would send a few hundred copies to the two Universities.

First Lines of Christian Theology. By JOHN PYE SMITH, D.D., LL.D., &c. Edited by W. FARRER, LL.B. Second Edition. (London: Jackson and Walford.) The established reputation of this important work, and the high terms in which we commended it on its first appearance, render it unnecessary for us to do more than call the attention of the public to this new edition. Editorial duties are too often discharged in a very perfunctory manner, but Mr. Farrer, with abundance of learning, and remarkable habits of accuracy, industry, and perseverance, has brought the whole to bear on the editorship of this book, under the inspiration of deep reverence and love for his late honoured tutor. Rarely has a book been so well edited. Many notes have been added to the outlines by Mr. Farrer which will be found of very great use to the theological student. Systems of divinity elaborated in detail—overlaid, perhaps, by verbiage—are not suited to the wants of those who address themselves to the scientific investigation of theological problems. Outlines like these—strictly methodical and richly suggestive—with large, varied, and well-selected references to other books, are exactly the helps required by such readers. We wish the book the large circulation it deserves, and earnestly commend it to the rising ministry.

Footsteps of the Flock: Memorials of the Rev. Robert Bolton, Rector of Pelham, United States, and Chaplain to the Earl of Ducie; and of Mrs. Bolton. By the Rev. W. J. BOLTON, M.A., Curate of St. James's, Brighton. (London: Hamilton and Co.) These are deeply interesting memorials of Mr. and Mrs. Bolton, the son-in-law and daughter of the late William Jay, of Bath. How time flies! A grandson of

Mr. Jay is the author of the volume; and it gives us great pleasure, if it were for no other reason than this, to say that whilst the facts of the book are interesting, some of them especially so, its spirit is all that we can desire—genuine, loving, scriptural. He inherits from both his parents Puritanic blood; and whilst his chapter on "Ancestry" shows that he appreciates it, the evangelism of his volume shows that his heart beats in sympathy with "the truth as it is in Jesus." We commend these fine Memorials to the attention of the Christian public.

The Marsdens; or, Struggles in Life. By GEORGE E. SARGENT. (London: H. J. Tresidder.) A most captivating tale, full of incident and instruction. The author informs us that the narrative is designed to strengthen the conviction that a guiding Providence rules the world—that prosperity and adversity alike come from the all-wise though unseen hand of a heavenly Father—and that there is no trouble so great, no perplexity so baffling, from which He cannot deliver those who put their trust in Him, and walk and wait in loving obedience to His will. That the book admirably carries out this great purpose is its best recommendation. Let our readers judge for themselves.

The Saviour's Farewell; or, Parting Thoughts and Parting Questions. By the Rev. THOMAS MOORE. (London: Whittaker and Co.) This little book is founded on the last words of our Saviour, contained in Luke xxii. 15; John xiv. 1, 2; John xvi. 16. We have here the following interesting questions answered in an interesting and striking way:—"Whither does He go? By what way? Will He be happy? Will He ever think of us? Shall we ever hear from Him? Shall we ever see Him again? Will He be the same Jesus?" There is a freshness about Mr. Moore's way of stating familiar truths which is pleasing, and a direct appeal to the reader, which we think well calculated to be useful.

The Pioneer of Progress. By JOHN DENNIS. Prize Essay. (London: Hamilton.) We are decided advocates of the Early Closing movement, the Saturday half-holiday, and the early payment of wages. We count it amongst the healthiest of those branches of social civilization which spring out of the living and mighty root of Christianity. This essay was written in competition for a prize offered by the Society, and won it. It is ably written, and has our warm

commendation and sympathy; but we wish it bore a less dashing and a more definite title.

The Congregational Pulpit. Vol. X. (London: Judd and Glass.) There are some able sermons in this volume. The two elaborate discourses on "Spirits and their Revelations," ought to be read by every simpleton who believes in that latest wile of the Enemy, "spirit-rapping."

Life at Bethany; or, The Words and Tears of Jesus. By the Rev. EDWIN DAVIES, Author of "Glimpses of our Heavenly Home; or, the Destiny of the Glorified." (London: Alex. Heylin.) There is an inexpressible charm about this little volume—a tenderness, a pathos, and a heart, which will make it like a cordial to the souls of many. Mr. Davies is a spiritual artist, and draws his pictures from the very life.

Half-hour Sermons. By "The Preacher." (London: Ward and Co.) We have in this small volume, neatly got up, seven sermons on various subjects, which we have read with some pleasure. They are short as the title indicates, and are designed to be mainly practical. We find from the Preface that they have already been blessed to the good of many, and shall rejoice in their being made still more extensively useful.

Large Type Tracts. (London: The Book Society.) These are made up in sixpenny packets. There are three reasons, any one of which makes reading difficult—age, weak sight, and imperfect education. For such persons we strongly recommend these tracts. In matter they are excellent, while the type is clear and bold.

Stories of Working Men: Sketches from Life. (London: The Book Society.) This is a good thought, to let them talk about themselves. Genuine stories of working men will take with them better than stories for them. The book is a graceful little thing, and the writer's heart is brimful of love.

Alphabet of Animals. Designed to impress Children with Affection for the Brute Creation. (London: The Book Society.) Poetry, pictures, and piety happily blended for babes. Our little men have pronounced it "nice" and "pretty," and we quite agree with them.

Pride and his Prisoners. By A. L. O. E. (London: T. Nelson and Sons.) That vulgar story about the aloe blossoming only once in a century must be given up; for this A. L. O. E. produces, not only

flowers, but fruit, we are afraid to say how often; but we can say, with perfect truth, that the last is the best.

Christian Daily Life. By HETTY BOWMAN. (London: T. Nelson and Sons.) We warmly recommend this little work. Its object is to show that Christianity is a real living power, which should influence our daily life; and we hope and believe it will afford help and encouragement to all who read it.

Marion; or, the Light of Some one's Home. A Tale of Australian Bush Life. By MAUD JEAN FRANC. (Bath: Binns and Goodwin.) A pleasantly written tale, the characters well drawn and true to nature; and though there is not much plot, the interest in the story is well kept up. The object, like that of the book just noticed, is "to exhibit the beauty of true religion, as exemplified in the daily walk of life, and to show how pleasant are 'Wisdom's ways,' even amidst earth's constant interchange of joy and sorrow." We can honestly say, the authoress has not failed in her attempt.

Altar Light; a Tribute to the Memory of the Rev. Alexander Fletcher, D.D., London. By the Rev. JOHN MACFARLANE, LL.D., Glasgow. (London: Jas. Nisbet

and Co.) An eloquent and masterly discourse, worthy of the preacher as well as of the memory it embalms.

Little Lily's Travels. By the Author of "Little Lily's Picture Lessons." (London: T. Nelson and Sons.) A very simple thing, designed to give children some notion of foreign travel.

Tinsel and Gold; or, What Girls should Learn. A Tale. By Mrs. VEITCH. (London: T. Nelson and Sons.) Capital! Hannah More would have praised this book. Let mothers read it.

We have received from the Sunday School Union — *The Youth's Magazine*, *The Bible Class Magazine*, *The Biblical Treasury*, *Notes on Scripture Lessons*, and *The Child's Own Magazine*. These are the issues for 1860; and we thought, on looking in them, how glad we should have been of the help they afford when we were engaged in Sabbath-school teaching many years ago. And now they are as fit for families as schools. Each volume is excellent in its way. "The Youth's Magazine" is particularly interesting.

Obituary Notices.

THE REV. JOSEPH GAGE PIGO, B.A., pastor of the Congregational Church assembling in Marlborough Chapel, Old Kent-road, departed this life on Thursday, December the 6th, at his residence in Camberwell, being forty-three years old. He had been for some time so unwell as to require a six months' leave of absence from his pastoral duties, and had been on the coast for the benefit of his health. But his complaint forbade any sanguine hope of his recovery; and the patient and his friends were prepared for the decisive and somewhat sudden event which has now occurred. Mr. Pigg was a native of Norwich, where his father carried on the business of a manufacturer. His preparatory studies for the ministry were begun under the late Rev. William Legge, of Fakenham, and completed at Highbury College; as a student in which, he graduated in the University of London. At Highbury, he had for his fellow-student, and through life his intimate friend, the Rev. Bernard B. Woodward, B.A., who, from his peculiar fitness, was appointed to succeed the late Mr. Glover

as Librarian in Ordinary to the Queen at Windsor Castle. Mr. Gage Pigg was wont to speak in the highest terms of his obligations to Professor Godwin, especially relative to the study of the Greek Testament. His first regular appointment was at Wolverhampton, where, for about two years, he was pastor of the church on Snow-hill. On Marlborough Chapel becoming vacant by the resignation of the Rev. Henry Richard, the church gave a call to Mr. Gage Pigg, which he accepted. The proof of the acceptableness of his ministry lies in the fact that the public owe a printed volume of his sermons to a "social meeting held in Marlborough Chapel school-room," which constrained the author's consent "as an acknowledgment of so much kindness." Those persons who, like ourselves, have read these beautiful discourses, are not surprised at the eagerness of the hearers of them to see them in print. The preacher was not known as a "popular" discourses; nor, indeed, much known at all beyond the circle of his private friendships and public duties.

Considering him as a London minister, of eminent gifts, refined tastes, and scholarly accomplishments, he led a secluded life, companionable among his intimates, but shrinking from the blaze and bustle of metropolitan life. But for the admirable volume referred to, he would have retired from this world without his own denomination having the least suspicion of the amount of loss sustained; while, in consequence of this modest but valuable legacy, not Congregationalists alone, but the whole Evangelical Church, will become aware that Death has been permitted to remove, in the flower of his age and prime of his intellect, a man adapted to adorn the highest ranks of sacred literature. We forbear to say more, conscious that we are speaking of a minister whose humble estimate of himself made him shrink from the thought of being the subject of posthumous applause.

Mr. ELIAS CHARTIER died at his residence, Limes-villas, Lewisham, on Friday, Dec. 7, in the fifty-eighth year of his age, after a very short illness. In early life he occupied a very humble position in a fringe manufactory, but by diligence and carefulness he managed to establish himself in business, as a maker of military cord and tassels. These were then made by hand, but he invented a machine for their manufacture, by which he was enabled to sell a better article at one-third of the former price. His success was, of course, immediately assured, and the

patent for the machine continued, we believe, to yield him considerable profit till the close of his life. On his retirement from business, he became an active member of the committees of several religious societies, and frequently employed his natural gifts as a ready speaker by preaching the Gospel in the streets and suburbs of London. But it was only in connexion with the Orphan Working School, Haverstock-hill, that he was known to the public. He devoted the last few years of his life almost entirely to the interests of that most meritorious institution. As the centenary of the school approached, he was resolved that something should be done to extend its usefulness, and make its blessings more widely available. To accomplish this he visited distant parts of the kingdom, gathered meetings, addressed audiences of every kind, interested Sunday School children, sent out thousands of circulars, and by his own personal effort collected—as we believe we may say without exaggeration—thousands of pounds. He just lived to see the work on which he had set his heart accomplished. The building is enlarged; and on the very day of his death £11,000 had been carried to the books of the institution to the account of this special object. He had been suffering from disease of the heart for some time, and a few weeks ago a sudden attack laid him altogether aside, and he died, as we have said, on Friday, December 7th, in great peace of mind, and assured hope.

Diary of the Churches.

THE next Half-yearly Meeting of the Trustees will be held at the Guildhall Coffee House, on Tuesday, January the 22nd, at half-past twelve o'clock. The Auditors will meet at twelve.

Oct. 23.—Bromley, Kent. The Rev. Edwin Bolton, late of Hackney College, was publicly ordained pastor of the church and congregation assembling at Bromley Chapel. The Rev. J. Sherman addressed the minister, and the Rev. Dr. Spence the people. The Rev. Messrs. Ransom, Pulling, Waterman, Gill, Evans, Baker, Hercus, Hilman, and Sturt, took part in the services.

Oct. 29.—Nottingham. The Rev. Clement Clemance, B.A., was publicly recognised as pastor of the church worshipping in Castlegate Chapel, Nottingham. The

Rev. J. Martin, M.A., read the Scriptures; the Rev. S. M'All, the former pastor, delivered an address on the Christian ministry; and the Rev. J. Wild, on the duties of a Christian Church. The Revs. J. Matheson, E. G. Cecil, H. Hunter, and others, assisted in the devotional exercises.

Nov. 11.—Claremont Chapel, London. This place of worship having undergone extensive alterations and repairs at an outlay of £600, was re-opened, when sermons were preached in the morning by the Rev. W. Landels, and in the

evening by the Rev. Newman Hall, LL.B.

Nov. 13.—Queen-street Chapel, Leeds. At the annual meeting of the United Sunday School Teachers, connected with this place of worship, Mr. W. Scholefield, in the name of the assembly, presented to the Rev. William Guest a purse containing seventy-five sovereigns, as an expression of the esteem in which his services were held, and of regret at his resigning his office among them. The Revs. G. W. Conder, Dr. Brewer, E. Butler, and others, took part.

Nov. 15.—Merthyr Tydvil. A meeting was held in the English Independent Chapel to bid farewell to the Rev. J. O. Hill, who had accepted an invitation to become pastor of the Independent Church, Hereford. During the evening a purse of money was presented to Mr. Hill, as a testimonial of the esteem of his late flock.

Nov. 20. Galway, Ireland. The new Congregational Chapel, in this place, was opened for divine worship. The Rev. J. Lewis read the Scriptures and offered prayer; after which the Rev. Caleb Scott, LL.B., preached. A public meeting was held in the evening, when the assembly was addressed by the Rev. C. Beadle, Rev. A. Thomson, Professor Melville, M.D., Peter Tait and Thomas Tutt, Esqs.

Narborough, Leicester. The recognition of the Rev. J. N. Robjohns, late of Wymondham, took place at the Independent Chapel, in this town. The Rev. S. Haywood read the Scriptures; the Rev. Dr. Legge preached from Heb. vii. 12; and the Revs. S. W. McAll, J. Barker, LL.B., T. Mays, and W. Woods, delivered addresses.

—Departure of the "John Williams." A Valedictory Service was held at the Poultry Chapel, London, to take leave of the following ministers, who, with their wives, have sailed in the missionary ship, for spheres of labour in the South Seas:—The Revs. P. G. Bird, W. G. Lawes, J. L. Green, G. Morris, and J. W. Simmons. Addresses were delivered by the Revs. W. M. Statham, W. Ellis, and Dr. Tidman. Lota and Simiona, two native teachers from Aitutaki, made brief speeches, which were translated by the Rev. W. Gill. The Rev. J. Nunn concluded the interesting meeting with prayer.

Nov. 22.—Home Mission Conference. The Committee of the Home Missionary Society having called a conference of friends and supporters of Home evangelization, about seventy ministers and other gentlemen, from various parts of the kingdom, met in the Congregational

Library, London. The chair was taken by Mr. S. Morley. The leading object of the meeting was to promote an additional agency in Home Mission fields, to consist of local evangelists, who shall do in county towns and villages what efficient City missionaries do in the metropolis. The Revs. Dr. Ferguson, A. McMillan, G. Smith, J. H. Wilson, H. Rogers, F. Pollard, with Messrs. T. E. Plint, T. Solly, E. Smith, W. Jupe, and others, assisted in the deliberations, which were peculiarly interesting and practical.

Nov. 22.—Masbro', Yorks. This place of worship having been closed for several months, for extensive alterations and repairs, was re-opened, when the Rev. A. Raleigh, of London, preached in the morning, and the Rev. R. Baggamie, of Scarborough, in the evening.

Weymouth. A public meeting was held in the School-room of Hope Chapel, for the purpose of devising means to build a new sanctuary. The Rev. W. Lewis, the pastor, presided, when it was stated that the estimated cost of the proposed chapel was £1000, towards which several donations of £50 were announced.

Lofthouse, Yorks. The Rev. Francis Laurie was set apart to the pastoral office, over the Congregational Church in the above village. The Rev. W. Lothian delivered the introductory discourse; the Rev. C. Potter asked the usual questions, and read the confession of faith. The ordination prayer was offered by Mr. Lothian, in the unavoidable absence of the Rev. W. Mitchell, and Mr. Potter addressed the pastor and church from 1 Tim. iv. 16.

Nov. 23. —British Colportage Association. A conversazione was held in the Tract Saloon, 9, Paternoster-row, to inaugurate the above association, the Earl of Shaftesbury in the chair, when there was a large and influential attendance. The Rev. J. H. Wilson, one of the honorary secretaries, stated that the Association was intended to provide a number of pious and active men connected with the different Evangelical denominations, for London and the country, to act, not only as colporteurs, in the disposal of cheap and good literature, but to be Home evangelists. Twelve men who had been selected out of 80 candidates were introduced to the meeting, and were addressed by the Rev. W. Pennefather, Canon Champneys, S. Morley, Esq., and the Chairman. The entire expense at present, it was announced, would be borne by one benevolent gentleman in Ireland, who was willing to increase the number of colporteurs to one hundred.

November 26.—Colne, Lancashire. A meeting was held in the School-room of the Independent Chapel, for the purpose of taking farewell of the Rev. H. Salkeld, when a purse of £25 was presented as a token of the esteem in which he was held by the people of his late charge.

—Aberdare. The new Congregational Chapel in this place was opened for divine worship, on this and the following day, when sermons were preached by the Rev. Messrs. Evans, Matthews, Williams, Roberts, Jenkins, and Saunders.

Nov. 27.—London Congregational Union. A meeting of the pastors, ministers, and deacons of the London Churches was held at the Congregational Library, Finsbury, for conference upon the proposal to form a Congregational Union, or Association, for London and its suburbs, with a view to promote Christian fellowship among the churches of the denomination, and to spread the Gospel in the metropolis. The chair was taken by Edward Swaine, Esq. Prayer was offered by the Rev. J. R. Richardson, after which the Rev. George Smith introduced the subject for discussion. The Rev. Messrs. Townley, Mather, Harrison, James, Ashton, Mummery, Rose, O'Neill, Madgin, with Messrs. E. Smith, Carter, and others, took part in the deliberations of the evening.

—Cardiff. A conference of delegates from Independent Churches in South Wales, was held in Ebenezer Chapel, to consider the present state of the English population of the Principality, and to adopt such means as might be deemed necessary to promote their spiritual welfare. About eighty delegates from Welsh churches were present, some from a considerable distance; amongst whom were Mr. Samuel Morley, Rev. J. H. Wilson, and the Rev. J. C. Galloway, from London, representatives of the Home Missionary Society. W. D. Wills, Esq., of Bristol, was called to the chair. The Rev. Messrs. Richard, Williams, Dr. Edwards, Mr. Ogilvie, and others, assisted in the discussion.

—Coleraine. The foundation-stone of a new Independent Chapel in this place was laid in the presence of a large assembly, by John Boyd, Esq., M.P. The Rev. Dr. Urwick delivered an address. A public meeting was held in the evening, at which the Rev. J. Kydd presided. The Rev. Messrs. Fleming, Bain, M'Laughlin, and others, assisted in the engagements of the day.

Nov. 28.—Retirement of the Rev. Dr. Bennett. A meeting was held in Falcon-square Chapel, London, to present a

testimonial to the venerable Dr. Bennett, on his retirement from the pastorate, in consequence of old age and infirmity. The testimonial consisted of a handsome time-piece and a purse of 300 sovereigns, with a suitable address. The Revs. Dr. Campbell, Dr. Tidman, J. S. Hall, (Dr. Bennett's successor,) B. S. Hollis, and others, took part in the proceedings. Letters were read from the Revs. Dr. Leifchild, Dr. Spence, T. Binney, and many others, expressive of regret at not being present on the interesting occasion.

Nov. 30.—Dalston Presbyterian Church. The Rev. Mr. Davison was inducted as minister of the church worshipping in this place. The Rev. J. Walker read the Scriptures and offered prayer; after which he proposed the usual questions. The Rev. Dr. Mc'Crice delivered an address to the minister, and the Rev. Dr. Lorimer addressed the church and congregation on their duties and responsibilities.

—Missions to British Columbia. The anniversary of the establishment of this interesting Mission was held at the Egyptian Hall, Mansion-house, the Lord Mayor in the chair. The Report of the year's proceedings was read by the Secretary, from which it appeared that Englishmen, Africans, Americans, Indians, and Chinese, had all, more or less, participated in the labours of its missionaries. The Bishops of London and Oxford, Mr. Chichester Fortescue, the Under-Secretary for the Colonies, and others, addressed a large and attentive audience.

Dec. 4.—Preston, Cannon-street Chapel. A public meeting was held in the school-room connected with this place of worship, to celebrate the commencement of the pastorate of the Rev. Andrew Reed, B.A., who entered upon his labours as the stated minister on the previous Sunday. Mr. Thomas Simpson introduced the Rev. A. Reed to the assembly, by whom he was very cordially received, when he gave an account of his experience as a minister in Norwich and London, with a sketch of the plans he proposed for carrying out the spiritual welfare of his new charge, and the outlying population. Mr. Councillor Teale, Messrs. Cox, Robinson, Cotman, Dransfield, Compton, &c., delivered brief addresses.

—Emsworth, Hants. The Independent Chapel in this village, which had been closed four months for renovation and enlargement, at an outlay of £100, was re-opened, when the Rev. T. Adkins preached in the morning from James v. 19, 20; and the Rev. T.

Cousins, in the evening, from Acts xvii. 31. The Rev. Messrs. Jones, Matson, Duling, and Sainsbury, took part in the services.

December 6.—Wycliffe Chapel, Stockport. A meeting was held to celebrate the completion of the Rev. John Thornton's pastorate of twenty-one years; when a gold watch, with a suitable inscription, was presented to Mr. Thornton, as an expression of the esteem of the people.

December 10.—Union Chapel, Horsleydown. A public meeting was held to celebrate the extinction of a debt of £800 upon this place of worship, which had long been a heavy burden to the people. Through the liberality of the Chairman, Charles Curling, Esq., who had given and collected from his friends £150, and a like sum voted by the London Congregational Chapel Building Society, the church and congregation were stimulated to make the effort which has resulted so satisfactorily. The Revs. J. Frame (the pastor), G. Rose, with Messrs. Eusebius Smith, Dr. Ridge, C. Smedley, D. Pratt, B. Calway, and others, took part in the gratifying engagements of the evening.

December 12. — Fletcher Memorial Schools. A public meeting was held in Finsbury Chapel, London, in aid of founding the above schools as a recognition of the long and valuable services of the late Rev. Dr. Alexander Fletcher. S. Morley, Esq., occupied the chair; and various resolutions in favour of the object for which the meeting was called, were spoken to by Drs. Lorimer, Hewlett, the Rev. Messrs. Binney, McFarlane, Edmond, Betts, Green, Thodey, Hart, and others.

PASTORAL NOTICES.

THE Rev. R. S. Ashton, B.A., intends resigning his pastorate in connexion with the Chapelle Evangélique, St. Heliers, Jersey.

The Rev. Richard Lewis, of Airedale College, has accepted an invitation to

the pastorate of the Congregational Church, at Lowestoft.

The Rev. Henry Chester has removed from Lye, near Stourbridge, to Trinity Chapel, Cardiff.

The Rev. Robert Laver, of Hackney College, has accepted an invitation to become pastor of the church worshipping in the Independent Chapel, Hensbridge, Somerset.

The Rev. E. S. Hart, M.A., of Ruthin, has accepted an invitation to become the Minister of the Tabernacle, Norwich.

The Rev. A. King has signified his intention to relinquish his position at Queen-street Chapel, Brighton, in order to return to Dublin, to assist in promoting special missionary efforts in Ireland.

The Rev. J. S. Hall, of Chatham, has accepted an invitation to succeed the Rev. Dr. Bennett, at Falcon-square Chapel, London.

The Rev. D. Clegg, of Airedale College, has accepted an invitation to become pastor of the Independent Church, Selby.

The Rev. Alfred Bourne, B.A., has removed from Lowestoft to Toxteth Chapel, Liverpool.

The Rev. G. W. Clapham, of Haslingden, has accepted an invitation to become the pastor of the new Independent Church, Preston.

The Rev. E. C. Jay has resigned the pastoral office of the Hanover Congregational Church, Stockport.

The Rev. Isaac Davics, of Airedale College, has accepted an invitation to become the pastor of the Independent Church, Towcester.

The Rev. J. W. Bain, of Chesham, has accepted an invitation to become pastor of the Independent Church, Bilston.

The Rev. Robert Simpson, late of Haverhill, Suffolk, has commenced preaching at the Sussex Hall, Leadenhall-street, London.

The Rev. John Stokes, of Titchfield, Hants, has accepted an invitation to become pastor of the Church worshipping in Albany Chapel, Brentford.

The Rev. Thomas Nash has accepted an invitation to become pastor of the Independent Church, at Kelvedon, Essex.

THE

Missionary Magazine

AND

CHRONICLE.

WE resume our SERIES OF HISTORICAL SKETCHES of the principal Missions of the London Missionary Society with that of Madagascar, a Mission second to none in deep interest and valuable instruction. Although, at the commencement of their labours, our Missionaries in their varied spheres have generally had to encounter both difficulties and danger, yet in no instance have their Christian converts been subjected to the injuries, tortures, and martyrdom which have been inflicted on the Christians of Madagascar. But while we deeply sympathize with our persecuted Brethren, we are animated by the example of their steadfastness and courage, and glorify the grace of God in them. The history of the Madagascar Mission is sufficient to convince us that the Gospel of Christ has lost none of its primitive influence and power—that, when applied to the heart by the Holy Spirit, it can raise man above the love of life and the fear of death—and that, amidst all the sufferings which both human and infernal power can inflict, the Saviour by His presence and His grace will sustain His persecuted saints, keep them faithful unto death, and place upon the martyr's brow the crown of life.

BRIEF HISTORICAL SKETCH OF THE MADAGASCAR MISSION.

Among the earliest enterprises contemplated by the Directors of the Society, the introduction of the Gospel into the island of Madagascar was one of the most important and promising. The population of the country, exceeding *four millions*—the debasing and cruel character of the prevalent idolatry—the degradation and social wretchedness of vast masses of the people—all combined to present the most urgent claims, for the exercise of Christian zeal and mercy.

The memorial in favour of an attempt to commence a Christian Mission at Mada-

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gascar, (say the Rev. Messrs. Freeman and Johns*), was presented at one of the earliest meetings of the father and founders of the London Missionary Society. Dr. Vanderkemp of South Africa was also desirous of attempting a Mission to that vast Island, but died before his plans could be carried into execution; and Dr. Milne, when on his way to China in the year 1812, collected considerable information respecting Madagascar, which he transmitted to the Directors of the Society.

It was not, however, until the year 1817, that any direct attempt to send Missionaries to that dark land appeared practicable; but, at that time, providential events of recent occurrence afforded them encouragement, in dependence upon God, to enter upon this new and extensive field of labour.

In the month of March, 1819, Messrs. Bevan and Jones, agents of the Society, landed in Madagascar, with a view to permanent labour; but, within a few weeks, the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease, as to be compelled for a season to return to Mauritius.

But, undismayed by these calamities, Mr. Jones, who had, in the meantime, been joined by Mr. Griffiths, proceeded in the autumn of the following year, to the island, and through the kind offices of the British resident, they were permitted to settle at Antananarivo, the capital, with the entire approval of Radama the king.

The favourable regard of the king was, doubtless, to a considerable degree, secured by the beneficial arts and customs which the Missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but eventually multitudes of the people understood and appreciated their ministry, and sought from them instruction in the great truths of salvation. Large congregations were formed, many schools were established, and everything connected with the new Mission seemed auspicious and promising.

Encouraged by such intimations of Divine Providence, the Directors made vigorous efforts to extend their labours in Madagascar: and, from the year 1818 to 1828, they sent thither FOURTEEN labourers, consisting of SIX ORDAINED MISSIONARIES, TWO MISSIONARY PRINTERS, and SIX MISSIONARY ARTISANS.

At the expiration of eight years from the establishment of the Mission, Radama, who had proved its active and faithful friend, died; he was succeeded by the present Queen, whose reign of cruelty and terror needs no description. From the commencement of her authority she was wholly under the influence of the advocates of idolatry; but her hostility against the religion of Christ was restrained or disclosed, as policy required, until, in the month of March, 1835, the fatal edict was issued, by which the people were forbidden, under pain of death, to profess Christianity; and the Missionaries were soon after compelled to leave the island.

But, during the fifteen years of their residence in Madagascar, the Missionaries had laboured with unwearied diligence, zeal, and self-denial; and the results of these labours must excite astonishment and command admiration. The number of *schools* they established amounted to nearly 100, containing 4000 scholars; and more than 10,000 children passed through these schools during the period under review, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among those who *voluntarily* acquired the art of reading without

* Narrative of the Persecution in Madagascar.

attendance on the schools; while many of the principal scholars directed their attention to the English language, and became familiar with the English Scriptures. Two large congregations were formed at the capital; and nearly 200 persons, on a profession of their faith, were admitted to church fellowship. Preaching stations were established in several towns and villages, at a distance from the capital; and many week-day services were held at the dwellings of the native Christians. Two printing presses, sent out by the Society, were in constant operation, and besides school-books, not fewer than 25,000 Tracts were printed and put into circulation, and a Dictionary of the language also was prepared and printed in two volumes. But, above all, the whole of the Scriptures of the Old and New Testaments were translated, corrected, and printed in the native language—a language which had been first reduced to a written form by the labours of the Missionaries.

As it has been already stated, early in the year 1835, the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian instruction was prohibited in the schools—the congregations dispersed—the observances of Christian ordinances strictly prohibited, and even the possession of the Sacred Scriptures was attended with heavy penalties. And in addition to all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

On the 15th of February, 1835, the judges met in the capital of Madagascar, and at the command of the Queen summoned all that were able to walk—men, women, and children, and slaves—to attend a Rabury, i.e., a public assembly, to be held that day fortnight, March 1st. In addition to the inhabitants of the capital, there were assembled a multitude of strangers from the country, besides a large military force to give weight and importance to the proceedings. A proclamation of the Queen was then delivered with great solemnity, by which all the prohibitions of Christianity, to which we have adverted, were distinctly announced, and severe pains and penalties, consisting of fine, imprisonment, slavery, and death, were pronounced on any infraction of these new laws. While the heavier penalties were reserved for those who were convicted of persevering in their Christian practices, all were called upon to become self-accusers and make confession of their guilt, in which case they were to escape further punishment by the payment of a fine.

The consequences which followed were most painful and disastrous, and are described in the following statement, written by one at that time residing in the capital:—

“This was a time of severe trial, when many of those who had made some profession of religion, or manifested some regard to the ordinances of Christianity, said, like Peter, ‘I know him not.’ Various were the excuses made by the fearful and unbelieving, as, ‘I went from curiosity, and, seeing the evil of it, I ceased to go. I observed indeed the Sabbath, but was never baptized. I thought it was doing feudal service, so as to confirm the Queen in her government. I never believed, but went because others went.’ Some, of whom the Missionaries had hoped better things, said, ‘Since God will not protect us, we may as well do as we please;’ and then, yielding to evil propensities, they plunged into sevenfold wickedness. But many others, ‘faithful among the faithless,’ boldly told the persons who were appointed to receive their accusations: ‘We did no evil, and intended none to the Queen or her kingdom in our prayers and our observance of the Sabbath; we prayed

to the God of heaven and earth to prosper her reign.' When they were asked how many times they had been praying and worshipping God, they frankly confessed that they could not tell, for whenever they were disengaged from the government service, they had neglected no opportunity of attending on the worship of God: 'and, as to praying,' said they, 'we always prayed before going to our work in the morning, and before going to sleep in the evening; also before and after eating, and often at other moments in the course of the day.' One excellent Christian, from a distant district, a man of considerable influence, was accusing himself to the judges: being asked how many times he had prayed, he replied, he could not tell: 'but I can tell you,' said he, 'that for the last three or four years, I have not spent a single day without offering prayer several times a-day. I asked for nothing injurious to any one, but entreated God to make all the people in this country and in other countries, as well as myself, good people.' The judges asked him to give them a specimen of his prayer, which he cheerfully did in the presence of multitudes. He first told them how he confessed his sins before God, and implored forgiveness, and asked God's help to enable him to live without sinning; to wash him from his sin, to make him holy, and to prepare him for eternal happiness. He said that he asked the same blessings for his family and friends, and for the Queen and all her subjects; 'and,' said he, 'I asked all these things in the name of Jesus Christ, for we sinners can receive nothing from God but through His Son, Jesus Christ, who died for sinners.' The judges confessed that his prayers were very good, but as the Queen did not approve of such things, they ought not to be offered in her country."

The first victim on whom the penalty of death was inflicted was a devoted Christian woman named Rasalama. In the year 1837 she was put to death in the capital, having previously undergone the most cruel tortures. "On the day before her execution she was put in irons of a peculiar construction, not intended so much for the security of the prisoner, as for cruel punishment. These irons consist of rings and bars, and are so fastened around the feet, hands, knees, and neck, as to confine the whole body in the most excruciating position, forcing the extremities together as if the sufferer were packed in a small case. Being led the next morning to the place of execution she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. Passing by the chapel of Mr. Griffiths, where she had been baptized, she exclaimed—'There I heard the words of the Saviour.' On reaching the fatal spot she calmly knelt down, and in solemn prayer committed her spirit into the hands of the Redeemer, and in that attitude was speared to death; the executioners, standing behind her and by her side, struck her through the ribs and the heart. The pain would be momentary and the bliss that followed immortal. Her body was left to be devoured by the wild dogs that frequent all places in Madagascar where criminals suffer."

In the year following Rafaralahy, a noble-minded and devoted Christian, shared a similar fate. He was executed on the same spot, and exhibited in his last moments the same holy confidence and joy.

The storm of persecution continued to increase in violence, and among those apprehended were the six Christian natives (four men and two women) who escaped death by flight, and happily reached this country in the year 1839, where they gave ample and conclusive evidence of their Christian principles. One of these, as many of our readers will remember, was Mary or Rafaravavy, a woman who had belonged to a superior class of society in Madagascar, and whose life was saved as by a miracle.

She ended her days in peace in Mauritius, where she tarried in the hope that God would again open a way for her return to her country and friends.

In the year 1837 the Queen of Madagascar considered it expedient to send an embassy to the King of Great Britain, William the Fourth. The embassy consisted of six officers in her service; and having previously had interviews with Viscount Palmerston, then Secretary of State for Foreign Affairs, they had on the 7th of March an audience of the King at Windsor. During the interview his Majesty introduced the embassy to Queen Adelaide, who addressed them with great courtesy and kindness. Afterwards, while passing through the apartments of the castle, they had the honour of again meeting her Majesty, who condescendingly entered into conversation with the embassy, and having learned that, although many had been instructed by the Missionaries, yet, in consequence of an edict of the Queen of Madagascar, no native could profess Christianity; her Majesty, addressing herself to the members of the embassy, said, "Tell the Queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion."

By the friends of Missions it was hoped that the influence of this embassy would be favourable to the cause of Christianity in Madagascar, but unhappily this hope was never realized. On the contrary, the inveterate hostility of the Queen and Native Government continued to increase, and in the year 1849 a persecution of unprecedented severity was directed against all professors of the Gospel, when no less than *eighteen* at one time were put to death in the City of Antananarivo. The affecting spectacle is thus described by a Native Christian, who witnessed the sufferings and triumphs of the martyrs:—

"Before it was light on the 15th of March, the people assembled at A—y. Then they took the eighteen brethren that chose God, and to inherit life, and to become His sons and His daughters, and they bound their hands and feet, and tied each of them to a pole wrapped in mats, and placed them with the other prisoners. And of these united brethren and sisters, ten were from Vonizongo. And when the officers, and troops, and judges arrived, they read over the names of each class of prisoners, and then placed them by themselves, and stationed around them soldiers with muskets and spears; and the sentences were then delivered—consigning some to fine and confiscation, others to slavery, others to prison and chains, some to flogging, and eighteen to death—four to be burned, and fourteen to be hurled from the rocky precipice, and afterwards burned to ashes.

"And the eighteen appointed to die, as they sat on the ground surrounded by the soldiers, sang the 137th Hymn* :—

' When I shall die and leave my friends,
When they shall weep for me,
When departed has my life,
Then I shall be happy.'

"When that Hymn was finished, they sang the 154th :—

' When I shall behold Him rejoicing in the heavens,' &c.

"And when the sentences were all pronounced, and the officer was about to return

* The numbers refer to the collection of printed hymns in the native language. The translation is verbal and literal, not a metrical rendering of the meaning.

to the chief authorities, the four sentenced to be burned requested him to ask that they might be killed first, and then burned. But they were burned alive.

"When the officer was gone they took those eighteen away to put them to death. The fourteen they tied by the hands and the feet to long poles, and carried on men's shoulders. And these brethren prayed, and spoke to the people, as they were being carried along. And some who beheld them said that their faces were like the faces of angels. And when they came to the top of Naupaminarina they cast them down, and their bodies were afterwards dragged to the other end of the capital, to be burned with the bodies of those who were burned alive.

"And as they took the four that were to be burned alive to the place of execution, these Christians sang the 90th Hymn, beginning, 'When our hearts are troubled,' each verse ending with 'Then remember us.' Thus they sang on the road. And when they came to Faravohitra, there they burned them, fixed betwixt split spars. And there was a rainbow in the heavens at the time, close to the place of burning. Then they sang in the Hymn 158:—

' There is a blessed land
Making most happy.
Never shall the rest depart,
Nor cause of trouble come.'

"That was the Hymn they sang after they were in the fire. Then they prayed saying, 'O Lord, receive our spirits, for Thy love to us has caused this to come to us. And lay not this sin to their charge.'

"Thus they prayed as long as they had any life. Then they died; but softly—gently. Indeed, gently was the going forth of their life. And astonished were all the people around that beheld the burning of them there."

At different periods, the hopes of the Directors of the Society, and of the friends of Missions in general, had been raised by tidings transmitted through Mauritius, that the cruel persecution of the Christians was at least relaxed, and that prospects of social and religious freedom were dawning on the sufferers. But all such reports proved either unfounded or greatly exaggerated. In the year 1852, however, more definite and enlarged intelligence to the same effect reached Mauritius, which seemed to bear the character of authenticity; and the Directors were accordingly induced to request the Rev. Wm. Ellis, and Mr. Cameron, of the Cape of Good Hope (who had formerly laboured on the Island) to proceed to Madagascar and ascertain the actual state and prospects of the Christians. On their arrival at Mauritius, by careful examination of the various letters which had recently been received from Madagascar, they ascertained that the favourable tidings forwarded to England had not been confirmed. They nevertheless proceeded on their mission, and, after a comfortless and perilous passage, reached the port of Tamatave on the 18th July. Here they waited till communications had been held with the Native Government, at the capital; and, in reply to their request to proceed thither, the visitors were informed that their application was declined, on the pretence that the business of the Government at that time was very urgent. They returned to Mauritius, and in that colony Mr. Ellis continued, until the 8th June in the year following, when he proceeded a second time to Madagascar, in the hope of being then allowed to proceed to the capital. At this period the cholera was raging fearfully at Mauritius, and, to prevent contagion, strangers were strictly prohibited from entering the country; and,

after a short stay at Tamatave, Mr. Ellis was reluctantly compelled again to quit the Island.

But, in the year 1855, a letter was received from the Malagasy Government, conveying to Mr. Ellis and Mr. Cameron permission to proceed to the capital, and before the close of the year a second letter reached Mr. E., then in England; and as the permission forwarded in this instance must be regarded almost as an invitation, he, at the earnest request of the Directors, was induced to undertake a third visit to Madagascar. For this purpose he left England on the 26th March, 1856, and on the 12th July he again anchored at the Port of Tamatave, and after a short stay commenced his journey towards Antananarivo.

On his way, the traveller received, by order of the Government, every degree of assistance which could facilitate his progress, and on his arrival at the capital, August 26th, was welcomed in the name of the Queen by her officers, and a comfortable dwelling was assigned to him during his visit. On an appointed day Mr. E. was honoured with an audience of state with the Queen, in which she expressed her desire to maintain friendly relations and commercial intercourse with England; and throughout the period of his visit, the officers of the Government, by the Queen's command, manifested towards him the utmost courtesy and kindness, and supplied him with superabundant proofs of hospitality. But Mr. Ellis's chief gratification and encouragement was derived from his intercourse with the Native Christians, particularly the pastors of the churches, by whom he was visited every day, the conference often extending to an advanced hour of the night. The pleasure was also greatly increased by his intercourse with the Prince of Madagascar, in whom he found a warm and faithful friend of the Christians. To the character of this hopeful young man, Mr. E. bears the following testimony:—

“His affection for his mother appeared to be strong and faithful, and his loyalty equally so, and though not insensible to the miseries of the people, but, on the contrary, feeling deeply the calamities produced by the measures of the government administered in her name, he more than once said, in the event of any danger, he would be the first to die in defence of his mother; and yet, it is said, he allows no suitable occasion to pass, without counselling a mild and equitable rule. His keen sense of the injustice of the severities and cruelties inflicted upon the Christians, contributed, in all probability, to induce the prince to become their friend; and when ultimately repudiating the claims of the idols of his country, he identified himself with the Christians, though thereby imperilling his prospects of the crown; and subsequently, when he is said to have remonstrated against all open persecution, whatever the consequences to himself might be, he evinced a degree of moral courage not always associated with the gentle demeanour and humane disposition which he so uniformly manifested.

“It is the attribute of God alone to see the end from the beginning; but whatever may be the future of Rakotond Radama, he has been one of the greatest blessings to his own country in the important crisis through which it is now passing, occupying a position somewhat analogous to that of our Edward VI. at the dawn of the Reformation, but with even sounder principles and greater charity.”

The stay of Mr. Ellis at the capital, was by the arrangement of the Government restricted to six weeks, and he returned to the coast attended by the same marks of respect and friendship he had enjoyed on his inland journey, and after visiting Mauritius, reached England on the 20th of March, 1857.

The particulars and results of the several Missions just described, Mr. Ellis has embodied in an octavo volume, entitled "Three Visits to Madagascar," which has been read with the deepest interest by multitudes of the Christian public of this country.

During the last year information reached the Cape of Good Hope, and also England, which encouraged the belief that the Government of Madagascar was about to be relinquished by the Queen in favour of her son. This, however, awaits confirmation, and nothing has occurred since the return of Mr. Ellis materially to qualify his statements or to change the condition and prospects of the Christians.

The laws of Madagascar, *i.e.* the Decrees of the Queen, against all professors of Christianity, remain unrelaxed in their severity; and multitudes both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment and slavery.

But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that through the intervention of the Prince of Madagascar, the application of these oppressive and sanguinary laws has been greatly restrained, and kind and powerful influence has thus, through the merciful providence of God, been exerted on behalf of His suffering saints.

For the present, however, access to the Island on the part of any Christian Missionary, or indeed of any foreigner, is strictly prohibited, and communication with the suffering Christians is all but impracticable.

Yet, notwithstanding the severe trials to which the Christians have been subjected for nearly a quarter of a century, believers greatly increase, and the Churches of Madagascar are multiplied; this applies not only to the capital but to different parts of the island.

These wonderful and blessed results are to be ascribed exclusively to the power and presence of God. His Word, accompanied by the grace of His Holy Spirit, has been the light and life and triumph of His persecuted saints; and to Him who has hitherto been their gracious Protector, the friends of Missions may look, in the exercise of believing prayer, as the sure Preserver and future Deliverer of His Church in Madagascar.



REVIVAL OF RELIGION IN JAMAICA.

THE extraordinary phenomena exhibited by the subjects of the recent revivals in America and Ireland, occasioned, in the first instance, considerable misgivings in the public mind as to the character and tendency of the movement. But, after strict investigation of the facts, on the part of Ministers and others of approved experience and judgment, representing various sections of the Christian Church, the unhesitating conviction was produced that the work had been commenced and carried on under a gracious and Divine influence. Without endeavouring to account for the mental and physical manifestations that, in many instances, accompanied the movement, it was at least apparent to all observers that numbers of the penitents who had been thus affected gave the most satisfactory evidence of conversion, by the entire renunciation of their former evil habits, and by devoting themselves to a new and holy course of life.

We have now to present our readers with a narrative of events in Jamaica, precisely analogous to those which attracted such marked attention in the sister island. It is to be observed, that this wonderful revival in Jamaica is not confined to one or two favoured spots, but has been experienced almost simultaneously by various Congregations throughout wide and unexplored districts of the island. Commencing at a settlement of the Moravians, the gracious influence has rapidly extended to the Mission Stations occupied by our Moravian and Baptist Brethren, by our own Missionaries, and by the Agents of Christian bodies.

It will be seen by the annexed reports of the movement, and more especially from that furnished by the Rev. W. Alloway, that this revival has been accompanied by some of the remarkable phenomena which have occurred elsewhere; and, amongst so excitable a race as the negroes and creoles, one might justly feel some anxiety as to the issue, but that, in the good providence of God, the movement is in a great measure under the influence of the Missionaries, who, by their wise and judicious treatment of the penitents, will, we trust, succeed in controlling and guiding what might otherwise prove an injurious tendency, and in leading the subjects of conversion to embrace those views of Divine truth which are most in accordance with the written Word, and to manifest in their future lives the genuine and gracious fruits of the Spirit.

FROM REV. W. ALLOWAY, RIDGMOUNT.

"Nov. 5th, 1860."

"To the Rev. A. Tidman, D.D.,

"London.

"Dear Sir,—As you will probably see various and contradictory accounts of the extraordinary religious excitement which at present prevails in this and some other parts of the Island, although the good work occupies all my time, and taxes my strength to the utmost, I cannot let this mail leave without forwarding to you a hastily prepared but faithful record of what has occurred among my own people.

"It would be presumptuous in me to attempt to account for some of the scenes which I am about to describe; but, believing, as I do, that they were wrought by the Holy Spirit, I would reverently resolve them into His will who 'is wonderful in counsel, and excellent in working.'

"Before entering upon the subject, I shall briefly refer to the state of things among us a few weeks since. The attendance on the means of grace was then large and regular; but we had to mourn over the lukewarmness of many in the Church, the impenitence of numbers in the Congregation, and the abounding of iniquity around us. This conviction pressed so heavily on my own mind, that I was led a few Sabbaths ago to preach from Psalm xxi, v. 8, 'Thine hand shall find out all thine enemies;' and, on the following Sabbath, from Hab. iii, v. 3, 'O Lord, revive Thy work.' Having shown in what a *revival* consists, and that we greatly needed one, I urged the importance of special prayer for the desired blessing, and added that a large attendance at the prayer-meetings would be the best token we could have that it was near at hand. Great attention was manifested, but nothing

particular occurred until the evening of the 22nd ult., when, at one of our district prayer-meetings, about seven miles from this place, and presided over by Mr. Bryan, one of the Deacons, a youth suddenly fell down, and uttered a cry for mercy. Mr. B. was so alarmed that he at once closed the meeting, attended to the lad, and, as soon as he became a little composed, some friends led him home. The same evening many persons were affected in a similar manner, at a prayer-meeting held in the Moravian School-house in that vicinity, and among them several of our own people. On the 24th ult., Mr. B. sent for me, stating that there was 'a glorious revival' among the people, and that he hoped I would come down at once, 'and see with my own eyes,' and give the people the advice which they needed; that, as for himself, he could do nothing but look, and wonder at the work which was going on. I was too glad to learn that there was at length a shaking among the dry bones, to delay a moment. On my way, the few persons whom I met showed by their serious demeanour that they too had heard the news. One woman said, as I met her, 'We poor sinners are, for true, in a great degradation. It is time for the Lord to work.'

"I had occasionally seen crowds of these people, for whose good I have so long laboured, excited almost to madness by some 'lying vanity,' so that I wished to come as unprepared as possible upon the unwonted scene of a congregation of them weeping for their sins, and calling aloud for mercy. I was soon there, and found my Deacon at his post; but it was, as he had said, only that of observation. The meeting was at the Moravian School-house, at Broadleaf, and most of the people present were Moravians; but there were many of ours there also. On entering the premises, I witnessed a scene which I shall never forget. A number of persons were walking about the chapel-yard, and, as soon as I entered, they came around me, to tell me, as they always do, 'Morning, Minister—glad to see you;' but they looked so strange, that at first I did not recognise some of our own people, although I had seen them, at the chapel here, only a few days before. They looked to me as if, during the brief interval, they had suffered from a severe attack of illness. I soon found that these were among the first 'stricken,' and had now realised peace in believing in Jesus. This feeling so entirely pervaded the minds of some of them, as to give to their countenances an expression which I cannot describe, and which I never saw, except on those of eminent Christians when on the threshold of heaven. I spoke to two or three, and was as much surprised by their conversation as I had previously been at their appearance. As a people (even those most advanced in the Divine life) they seldom converse freely on religious subjects; but these seemed glad with the opportunity of telling 'what great things God had done for them.' Among them I observed an intelligent young woman, a member of my own Church, and asked her to give me a short account of what she had experienced. She immediately replied, 'O minister, I never saw that sin was so sinful as I have within these few days. I thought I should have perished. I spent one whole night in prayer, was enabled to put *all* my trust in the Saviour, and then found peace—blessed peace.' I replied, that if it were a good peace, it was the Saviour's gift, that she must be thankful for it, and careful of it. She looked upwards, as if 'to the hills from whence came her help,' and as I looked upon her features, the index to her calm and happy mind, I could not but hope, and believe, that her experience was of that kind which can only be enjoyed by those who place their entire trust in Christ, and live in communion with him. I then entered the school-room, where I found a great number of people, most of them engaged in praying, and exhorting in

loud voice. No one presided over the meeting. At first, it seemed to me as if they were *all* doing wrong; but after I had gone about among them, I thought otherwise. They seemed quite unconscious of my presence, and no one was at all interrupted by the noise which his fellow-worshipper or worker was making. Some were kneeling, weeping, and praying; confessing their sins to God, naming them, even those that had been committed many years ago—their neglect of Divine ordinances, unbelief, hardness of heart, sins of commission, and their secret sins, as they were 'set in order' before their minds by the Holy Spirit. This they did audibly; sometimes not only specifying and deploring their crimes, but also praying for their companions in guilt *by name*. A few were kneeling, looking upwards, their lips moving, but not uttering a word, as if, having received the answer to their prayers, they were engaged in rendering thanks to the God of their salvation. Others were diligently employed in directing and consoling the distressed, and in exhorting those who were as yet merely spectators. I saw such—some of them the vilest of men; but I saw no *mockers*—*not one*. All my ideas as to the *fitness* of the instrumentality for such important and difficult work, were confounded by what I saw; but as I went from one to another, and listened to their utterances, so Scriptural and appropriate, I remembered that 'God hath chosen the foolish things of the world to confound the wise,' &c.; and the reason for His doing His work in this way must be, 'that no flesh should glory in His presence.' I saw some things which I could not approve, and felt sure that they would injure the cause which they were intended to promote; but to attempt at that moment to point them out to that multitude, seemed hopeless, so that I said nothing, until the Teacher asked me if I would deliver an address. I consented; and as I went up to the desk and selected a hymn, the voices gradually subsided, until all became perfectly quiet. We sang, 'There is a fountain,' &c., and then I addressed them for about half an hour, endeavouring to lead them to Jesus, and also gave them such counsels and cautions as I deemed appropriate. Several thanked me for my kindness in visiting and speaking to them; but I soon saw that they did not intend to leave the chapel. I now wondered how it would be possible for them to renew the exercises which the long pause and my address had allayed; but in an incredibly short time they all resumed their engagements. I looked at my watch, and was surprised to find that I had been with them five hours.

"The next day I returned, partly to look after my own people, and partly that I might, if possible, see some cases which had particularly interested me. The most of our people had left, but I conversed with several persons, and among them a young woman, a member of the Moravian Church. I said to her, 'You told me yesterday that you had found peace; how do you feel now?' 'I am *happy*,' she replied. 'What makes you happy?' I asked. She answered, 'Trusting in Jesus.' Seeing that her eyes were filled with tears, I continued, 'If you are so happy, why do you weep?' 'O, minister,' she replied, 'they are tears of joy—my heart is *full* of joy.' I could not detain her from her work of trying to lead others into the only path of true happiness. In the chapel things were much the same as on the previous day. I availed myself of another opportunity of addressing them, and entreated them to retire to their homes, but I left them as actively engaged in their work as ever. On my way home, I called to see the young woman, a member of the Church here, with whom I had some conversation the day before. I found her, apparently in a very delightful state of mind. She said that the Word of God was more

may truly say, that I have never passed through such scenes. Nevertheless, I rejoice with trembling, lest the beneficial results should be only transitory.

"In this district the excitement occasioned one week's interruption to the regular labour of the people; but they are all at work now, and I was glad to learn from one of the employers that there is a marked improvement in their behaviour.

"My earnest prayer to God is, that the happy results of this awakening may continue to increase, and that all the churches of the land may experience a time of refreshing from the presence of the Lord."



INDIA.

BAPTISM OF A NATIVE CONVERT AT CALCUTTA.

It is well known to our readers that several of the students in the Educational Institution at Bhowanipore, belonging to high-caste families, have been successively led, by the gracious Providence of God, to renounce heathenism, and to embrace the Christian faith. The convert whose case we have now to introduce, had not, like those who preceded him, enjoyed the full benefits of the Institution, having been removed about two years ago, but he ascribes his first religious impressions to the instructions which he there received; and his experience affords another proof of the value of these Missionary Institutions, which combine with the pursuit of secular science and literature the systematic inculcation of the doctrines and precepts of the Gospel of Christ.

The details respecting this interesting case are given in a letter from the Rev. E. Storrow, under date Bhowanipore, 22nd Oct. ult.

"I have much pleasure in stating that a native convert was baptized in Union Chapel last night. The following is an outline of his religious history:—

"*Mohendra Nath Sircar* was sent by his father some years ago to Calcutta, that he might be educated. Since then he has resided with his uncle at Bhowanipore, a man of considerable intelligence, who holds a responsible situation under Government. Two years ago Mohendra was a pupil in our eighth class, and read the Gospel of Luke as a class book. This exercise, together with the remarks made by his Teacher, Womesh Chunder Chatterjea—the last convert I baptized before leaving for England—impressed his mind, and led him to frequent one of our bazaar-chapels. Shortly after this, he sought private instruction from one of our Native Christians. His regard for Christianity became known to his uncle, who removed him away from our Institution, and sent him to a school entirely under Hindoo influence. Since that time he has had to contend with very adverse circumstances. He could not read any Christian book in his own house. At school he received no religious instruction, and his visits to us were infrequent, and always liable to detection. Under these circumstances it is not surprising if the earnestness of an inquirer is checked. Mohendra, however, has persevered. His knowledge of Christian truth is not so great as that of many converts who have been educated in our Institution, and had the opportunity of frequently seeing us; but during the ten

months I have known him, he has evinced an earnestness of purpose, and a desire to learn, which best prove the reality of his religious feelings. Being convinced that it was not expedient to delay his baptism longer, I offered him shelter if he chose to come to us. Whilst thus sojourning with us, he was visited by his uncle and other relatives. The former expressed himself somewhat unusually. When he saw that his nephew's mind was fixed, and that he could not prevail on him to return home, he expressed himself to one of our converts, with whom he has long been acquainted, in somewhat the following manner: 'Well, Babu, I am sorry my nephew wishes to become a Christian; but since his mind is made up, I cannot help it. I am not a Hindoo myself; you may call me a Brahminist, Deist, or what you please; but I am anxious that my nephew should become a virtuous and clever man. He now leaves my protection; he is young, and may be tempted to sin; he will not get as good food as if he lived with me. Will you kindly take him into your house, for I have confidence in you? I am anxious about him, because if he turns to be wicked, the *Padri Sahibs* (Missionaries) will have nothing to do with him, and I shall not be able on account of caste. Will you therefore instruct him, and try to bring him up properly.'

"I attribute the comparative mildness of Mohendra's uncle to the fact that now we have a large number of converts at Bhowanipore, who are far more virtuous, prosperous, and happy than the Hindoos. It is therefore seen by all the people that it is not after all so dreadful a thing for the child of a respectable man to become a Christian, as ten years ago they supposed.

"Whilst writing this, a young man has come to be baptized, whose history is very singular. Nearly three years ago he came for the same purpose; was beguiled away by his brother, kept in confinement, and now returns with an undiminished desire to embrace the faith of Christ."

RECENT VICISSITUDES IN THE TRAVANCORE MISSION.

IN this province, the Missionaries and their numerous converts have been called to experience strange alternations of adversity and prosperity, of sorrow and of joy. The persecution by which the Native Christians suffered so severely at the hands of their heathen countrymen, has been followed by the two-fold scourge of famine and pestilence, which has swept away hundreds of the population, and brought desolation into the families of the survivors.

But mercies have been mingled with judgments. By the appointment of a man of high character, to the important office of British Resident at the court of the Native Prince, a most satisfactory pledge has been given of the determination of Government to protect the Native Christians from those oppressions to which they were formerly exposed, and countenance and encouragement has been given to the Missionaries in their self-denying and beneficial labours.

We are constrained also to invite attention to the interesting fact of eleven Native Christians having on a recent occasion been publicly set

apart for the office of Evangelists—a proceeding in its attendant circumstances without a precedent in the history of the Mission, and which is likely to be followed by the most salutary results on the minds of the people.

In reference to these providential changes, the Rev. Jas. Duthie, under date, Nagercoil, 7th Nov. ult., makes the following statements :—

IMPROVEMENT OF THE NATIVE GOVERNMENT.

“ Since the date of my last letter events of more than ordinary occurrence have been transpiring in Travancore. In August last the Rajha died; and on the 18th of October his nephew was installed at a public Durbar in presence of the British Resident. His Highness is a prince of enlightened views, as is also the Dewan (his prime minister), who was formerly his tutor; but we must look for the good government of the country chiefly to the Resident; and, while men of like strong and upright principles with Mr. Maltby hold this post, we may confidently expect that great and lasting improvements will be made on all hands. Mr. Maltby, accompanied by Mrs. Maltby, was in the south on a tour of inspection a short time ago, when they both visited all the Mission Stations. Such visits as theirs do our cause incalculable good.

AWFUL VISITATION OF FAMINE AND CHOLERA.

“ You will be sorry to hear that *famine* and *pestilence* have been doing their short but fearful work all over the country—*thousands* have fallen at our side; but through the mercy of God we have hitherto been preserved. In consequence of long and most severe drought, famine has been for some months and still is prevailing all over the country, and cholera, its usual attendant, has followed in its train, carrying off its victims by thousands, spreading fear and death throughout every town and village. Our work in some places has suffered serious interruption in consequence. Many of the congregations, I hear, have been completely broken up, and school work in some districts has been well nigh discontinued altogether. Not a few of our most useful agents have been cut off, and hundreds of the people have died in the surrounding districts, especially in those of Neyoor and Pareychaley. God’s judgments have indeed been poured out upon this land; our prayer is, that the people may learn righteousness—may hear the rod, and Him who hath appointed it.

ENCOURAGEMENTS. PUBLIC DESIGNATION OF EVANGELISTS.

“ But while so much is transpiring around us and in our midst, of a dark and discouraging nature, we are not without abundant evidence that the good work is going forward. These sore judgments are but fresh calls to greater zeal and effort in the glorious work God has given us to do; and I think it is an interesting fact that in this time of famine and death the churches of Travancore have been holding services—the first of their kind here—in which all true friends to Missions must heartily rejoice. I refer to the services—of which probably some of the other Brethren may have informed you—at which *eleven* of the Native Agents of the various districts were publicly set apart to the office of Evangelists in presence of large congregations. The first of these was held at Pareychaley in September, the other at Nagercoil a few days ago. I am persuaded that the public designation of so many of our Native Brethren to the work of preaching the Gospel among their countrymen, will have an excellent effect upon every department of our work, and

prepare the way for further advances in this direction in the future. It may be almost regarded as a settled question among Indian Missionaries that the *soul* of a Mission is—not, as we are perhaps too apt to imagine—the European Missionary—but the *Native Church*; and that a native agency is the grand means to be used both for the upbuilding of the Church and the spread of truth among the heathen. One of our prime objects here is to raise up a class of men who shall be ‘able to teach others also,’ and if possible to send them forth, not as hirelings, on the so-much-work so-much-pay principle, but in the true spirit of all acceptable service in the cause of God, seeking the salvation of souls. We shall do something towards securing such service if we can succeed in creating a deeper sense of *individual responsibility* among our agents; and nothing, I believe, that we can do will tend more speedily and thoroughly to the accomplishment of this end than our leaving them to select plans for themselves, and rather acting the part of counsellors and advisers, than marching before them on all occasions as leaders. It would be most unwise to make a very extensive application of this principle in the working of our Missions here at present, but I believe we all feel that the time has come when its enunciation and partial application may be both understood and be productive of the very best results. Considerations of this sort led us to resolve to set apart publicly, in the presence of the Churches, a few of the most faithful and zealous of the agents of the several districts of the Mission to the work of Evangelists, and to give them to understand, in a more public and solemn manner than has hitherto been done, that preaching the Gospel is not the work of the Missionary alone, nor even his chiefly, but rather *their proper work*, in which, ‘not as lords over God’s heritage, but as helpers of their faith,’ the European Missionary desires to spend and be spent in common with them. Both services were conducted very much as ordination services are conducted at home. None such have been held in South Travancore before; and in view of eleven men solemnly consecrating themselves to the Lord’s work in the midst of a heathen land, it becomes us to lift up our hearts to God in devout thankfulness, and to say—‘The Lord hath done great things for us, whereof we are glad.’

CHINA.

THE intense interest of the British nation has been recently concentrated and absorbed in the contest of the united army of Great Britain and France with the Imperial forces of China. Military discipline and skill have prevailed over numbers—the Imperial Tartar government has been humbled—and the Emperor has sought peace on the terms of the treaty which he had previously refused to confirm. The destruction of human life has been small compared with what might have been anticipated in such a conflict; but we especially mourn over the loss of those of our countrymen who have been treacherously seized and tortured to death by methods of cruelty at which the heart revolts. From such perfidy and barbarity may be learnt somewhat of the character of the Tartar government, and our confidence hereafter in its faithfulness and humanity must be qualified. But the Lord reigneth; and the Church of Christ, trusting in His

promise, may feel assured that by such events, how calamitous soever, He will overturn, overturn, overturn, till He shall come, whose right it is, and to Him it shall be given.

The following letter from the Rev. Griffith John contains interesting particulars in connection with Missionary labours at Shanghai and its neighbourhood, and also of the attempt of the Insurgent forces to obtain possession of that city.

“ Shanghai, October, 20, 1860.

MISSIONARY WORK.

“ The general routine of Missionary work is much the same as heretofore. The preaching at both chapels in the city is carried on daily. I am sorry to say, however, that the attendance is not quite so large, and that those who come forward as inquirers are but few. The principal reason, I conceive, is the unsettled state of the popular mind, which is greatly agitated and tossed by the momentous events which are transpiring in this empire.

“ The itinerating work is carried on with some degree of vigour. Several short trips have been recently made. Our sphere of operation is considerably circumscribed by the proximity of the rebel district. Not that there is any danger to be apprehended from them, but that it is difficult to carry on Missionary work in those districts where order has not been re-established. The itinerating season has set in, and we hope to be able to do a good deal of this kind of labour before its close.

THE INSURGENTS.

“ The insurgents are still advancing in this and the adjoining province. In fact, the whole of this province lies prostrate at their feet. The only place of any importance that has not fallen into their hands is Shanghai, which has been saved to the Imperialists by the English and the French, who checked the triumphant march of the Insurgents on the morning of August 18th. After a sharp engagement, at a short distance from the city, in which they completely discomfited the Imperialists, they marched right up to the city gate, and would have taken it with ease had it not been for our shot and grape which were poured into their midst. They attempted to communicate with the officers on the walls; but to no purpose. On Monday morning they were seen marching towards the race-course. They were immediately fired upon, and soon driven back. They did not return a shot.

“ It is very evident that they had no intention of injuring foreigners or foreign property; on the contrary, it seems clear that they came down with friendly intentions towards us. From what we have heard since, they were amazed at the manner of their reception, especially as they had not received any official intimation of our intention to hold the city, and to resist them. After this repulse, they soon disappeared, and have not returned since. There is a large army besieging Hang-Chau, and the city is expected soon to fall into their hands. We have just heard of another formidable insurrection which has broken out in the province of Shan-si. Several of the departmental cities have already fallen into the hands of these new Insurgents, and it is supposed that the whole province will soon be lost to the Imperial Government.

VISIT OF A MISSIONARY TO NANKING.

"The Rev. Mr. Roberts, old teacher of Tae-ping-wang, the Insurgent Chief, is gone to Nanking, to pay a visit to his pupil. He reached Su-cheu safely, and was received by the King Chung, very cordially. He had, when writing, attended their service twice. One was a grand festival to Shang-ti (God). He says, that enough of meats to feed from 500 to 1000 men for a day were offered to Shang-ti on the occasion. He was invited by the king to preach to, and pray with them. He preached from Acts iv. 12; 'Neither is there any other name given among men, whereby we can be saved;' a very appropriate text for the occasion. The king himself spoke after him.

"He expected to leave Su-cheu for Nanking on the 4th or 5th inst., in company with the King Chung. May he be the means of correcting many of the errors of the religious feature of the movement, and of introducing a purer form of Christianity among them. With the assistance of the King Kan (Hung-Jin, of whom I have already written you), he may instrumentally do much. Let us pray earnestly for him.

THE WAR IN THE NORTH.

"The success of our arms in the North has been very signal. Every battle has been won with but little loss to ourselves. The news has just arrived that the N.W. gate of Peking is in possession of our troops, and that the Tartar army is not to be found. It was expected that the Tartars would have made a last attempt at the walls, which would have cost us many lives; but happily this has not been the case. A work, that would have taken the rebels many years, and thousands of lives, has been accomplished by the allied forces in a few months. We do not glory in war, but we rejoice in the results which it will yield under the Almighty control of Him who maketh the wrath of man to praise Him.

(Signed) "G. JOHN."

From the following letter of our devoted Brother, the Rev. Jos. Edkins, our readers will rejoice to learn that he has already taken measures for the establishment of a new Mission Station in CHEFOO, about 400 miles north of Shanghae, and by so much nearer to Peking. This port, as described by Mr. E., appears to be a position of great importance, and we may hope, under the Divine blessing, that it may lead to the future occupation of Stations of yet greater influence for the diffusion of the Gospel of Christ in the northern provinces of the Empire.

"Chéfoo, October 8th, 1860.

"My dear Brother,—The planting of new Mission Stations in the Chinese provinces situated to the north of Shanghae, is an object which the Directors have long had in view. Very recently the probability of the speedy re-establishment of peace appeared to us to call for increased attention to the claims of the North. Shan tung, the mountainous province which gave birth to Confucius and Mencius; Pechili, the metropolitan province; and Liau tung, in Manchuria, inhabited by a thriving Chinese population, will all be open to Missionary efforts on our securing by treaty a port for trade in each, as the result of the war.

"Consuls have already been nominated for Teng chow and Nieu chwang, the

most active ports in the first and third of these provinces; and the seat of the Legation, it is expected, will be the city of Tien tsin, in the neighbourhood of the capital. All these places are eligible for the commencement of efforts for the spread of Christianity.

"Ten days since, accompanied by my wife and two Brethren of other Missions, I left Shanghai for an exploratory visit to this place. It belongs to the department of Teng chow foo, and will, doubtless, be the residence of the consul; for though its population is comparatively small, it has a much superior anchorage. It will, therefore, though thirty miles distant from that city, doubtless become the consular port. After a voyage of nearly 400 miles, during which we passed the mouth of the Yellow River and rounded the Shan tung promontory, we arrived here on Thursday night last.

"The town itself, which lines the shore of the bay where the native craft lie, contains about 5000 inhabitants. In its near neighbourhood, however, are other towns, amounting in population to about 15,000 more.

"This number is small compared with that of the teeming multitudes in the larger Chinese cities; but political changes making Chéfoo an open port, also constitute it the key to the whole province of Shantung, which contains, it is calculated, thirty millions of souls, with no Protestant Mission established among them.

"The people of this province, a mountaineer race, are noted for their honesty and straightforwardness. With such characteristics they may be expected to examine the claims of the Gospel with more seriousness and candour than many of their fellow countrymen. It is, therefore, with no little hopefulness that an American Baptist Missionary, Mr. Holmes, and myself, have come here at present, to make trial of the disposition of the people, and, in dependence on Divine help, to seek to make them acquainted with the truth as it is in Jesus.

"I have brought a considerable number of copies of both our versions of the New Testament. That in the Mandarin Colloquial is peculiarly suitable here, because this is one of the provinces in which that dialect prevails among the common people. With the help of two Chinese assistants, Shen kish chai and Tang tai ming, the distribution of these Testaments has already commenced, and I hope to be able to convey them to the neighbouring cities and towns as time and circumstances permit.

"Many of the inhabitants of the town here know the elements of Christianity, through having visited Shanghai, heard the Gospel, and brought back books. One shopkeeper, with whom I have formed an acquaintance, has a respectable acquaintance with several articles of our faith and the facts on which they are founded. He possessed three copies of the New Testament printed in former years at Shanghai. I was glad to find from conversation with him that he has read the sacred volume; but though he is not unfavourably disposed towards our religion, he holds strongly to the national and religious usages, especially the sacrifices to ancestors.

"On first making inquiry for a house in the town, the answers were discouraging. But after some further searching, a house just outside of the town has been offered for a moderate rent, and we hope to move into it in a few days, engaging it for a month at a time.

"I remain,

"My dear Sir,

"Yours faithfully,

(Signed) "JOSEPH EDKINS.

"Rev. A. TIDMAN, D.D."

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THE
EVANGELICAL MAGAZINE
AND
Missionary Chronicle.

FEBRUARY, 1861.

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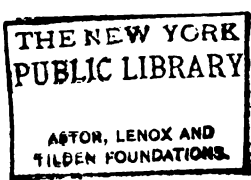
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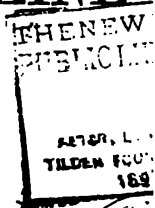


THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE

FEBRUARY, 1861.



Reminiscences of Adolphe Monod, the Great French Preacher.*

BY THE REV. J. C. HARRISON.

I FIRST became acquainted with the late honoured and lamented Adolphe Monod at Montauban, in the autumn of 1839. Having been advised to winter in the south of France, I chose that town; partly because of the well-known salubrity of its climate, partly because several English Christian friends were already located there, but chiefly because I hoped, so far as enfeebled health would permit, to attend the *Classes* at the Protestant Faculté of Theology. I therefore set out from London in the month of October, took coach to Southampton, and crossed the Channel to Havre. Thence I went by steamboat up the Seine to Rouen, greatly enjoying the exquisite beauties of the river scenery, which, of their kind, cannot be surpassed; and from Rouen, by *diligence*, to Paris. Of Rouen and Paris, I need not stop to say a word. In these days of railways and cheap trips, they are as well known to crowds of Englishmen, as Manchester and London. But in 1839, railways had no existence in France, and therefore travellers had to be content with river-boats, or lumbering *diligences*; and as I had to avail myself of these to get from Paris to Montauban, a distance of some five or six hundred miles, it may be easily imagined that the journey

* When I promised a few personal recollections of Adolphe Monod, I hoped to obtain facts and dates by means of which I might have drawn up a sketch—brief, indeed, but yet complete—of his whole life. On making my application, however, I found that, although no memoir has yet been published, one is at length in the course of preparation; and that hence it would be inconvenient to his friends to supply what I requested, and unbecoming in me to anticipate the authentic account of his life, by any minute detail of the facts of his history. At the same time, I was authorized to give my own reminiscences, as freely and fully as I chose. The more appropriate title for my series of articles would perhaps be, "Montauban, and its Great Preacher." The present paper, which contains little more than a description of Montauban and the journey thither, must be regarded as simply introductory.

was dreary and tedious enough. My first object was to make my way to Bordeaux, and this I achieved in the *coupé* of a *diligence*; taking my seat at seven o'clock on Thursday morning, and reaching my destination at six o'clock on Saturday afternoon,—three days and two nights of incessant travelling, with only two scanty meals in the twenty-four hours, served at no stated times, in miserable road-side inns,—a single companion as far as Poitiers, and the rest of the way alone! Still, the country, the costumes and habits of the people, the modes of cultivation, the architecture and general characteristics of the several southern towns, the groups that gathered around us when we changed horses,—their remarks, looks, dress,—all were very amusing, and not a little instructive. The incidents of travel were such as could never happen in England. The harness of the horses no English coachman would have put up with—any English proprietor would have been ashamed of: old heavy collars fit only for wagon-horses, straps which looked as if they had never been oiled since they were first made, traces of rope, which snapped as often as they sustained a sudden jerk; so that stoppages and adjustments and repairs were frequent. The teams—three leaders and two (sometimes three) wheelers—were more like cart than coach horses. On one occasion the relay was not forthcoming, and we had to take forward our tired team a second stage. To this the poor beasts had so decided an objection, that it sometimes became a question whether we should not come to a dead stop. But by dint of continual thrashing—the conductor with a short riding-whip flogging the wheelers, and the coachman with his long whip the leaders—we at last accomplished this dreary, weary stage. So we dawdled on, hour after hour, to the great trial of strength and patience; but as all things come to an end in time, I found myself, at length, at the Hôtel de Rouen in Bordeaux.

Bordeaux has a population of above 100,000, is of commanding appearance, and much cleaner than most French towns. It is situated on the Garonne, which is there considerably broader than the Thames at London Bridge. The quays are four miles in length, alongside of which vessels of the largest tonnage are moored. The bridge, the cathedral, the Hôtel de Ville, the hospital, several of the churches, and the remains of a Roman amphitheatre, are well worth seeing. The broad majestic river, the range of exquisitely wooded hills, the vineyards, the uplands and slopes, dotted with villas and churches,—all contribute to make the country most charming, and Bordeaux itself one of the most agreeable places of residence in France. On the Monday evening I started afresh on my journey, ascending the Gironde, by steamboat, to Agen. The steamer was small, and its engines not very powerful; and as the current of the river is extremely swift, we made but slow progress. The boat started at six o'clock in the evening, and arrived at Agen at seven o'clock the following evening. The weather was miserable,

the company inconveniently numerous; so that the voyage was anything but pleasant.

From Agen I proceeded to Montauban by *diligence*, which set off at ten o'clock in the evening, and got in at nine in the morning. My place was in the *intérieur*, and my companions were two soldiers' wives, and five of their very dirty children, with two wretched dogs; and what with the heat, the crowding, and the effluvium, I never spent such a night in my life. But it brought me to the end of my journey, and I soon forgot these disagreeables in the warm welcome which I received from Christian friends. Let no one, after this account of travelling adventures, say that the former days, ere railroads were introduced, were better than these.

Montauban is a large and clean town in the Department of the Tarn and Garonne, some forty miles from Toulouse. It is situated on an elevation, at the foot of which flows the Tarn, a navigable river, with quays and wharves on its banks. It has several establishments for the manufacture of coarse cloth, serge, flannel, silk stockings, &c., and maintains a considerable trade with the country around. "It was built in 1144, by Alphonso, Earl of Toulouse, near the ancient monastery of Mons Albanus. The inhabitants, having embraced the Reformed religion, fortified it; it was besieged by Louis XIII. in the year 1622, but without success; and it did not submit till 1629, when its fortifications were soon after destroyed by Cardinal Richelieu. In the reign of Louis XIV. it was depopulated by the *dragonnades*, and in 1815 it suffered much from a persecution raised against the Protestants by an infuriated and bigoted rabble."

The situation of Montauban is very beautiful. It is surrounded by a pleasant undulating country; and, from an elevated platform at the end of the promenade, it commands, under certain conditions, a magnificent view of the Pyrenees, which are 150 miles distant. When the weather is either cloudy or intensely dry, the mountains are invisible; but when, with a bright blue sky, the air has gathered the moisture which precedes rain, they gradually come out to view. At first they look like ethereal clouds that have assumed well-defined and ridgy forms; then they stand out distinctly in bold, clear outline, displaying their gigantic proportions, yet ever retaining, as the result of distance, a refined and celestial airiness, which reminds one of the Delectable Mountains, from which the pilgrims beheld the heavenly city.

When you begin to make your observations, you soon discover things which indicate that you are in a Southern city. As the summer advances, the fig-tree, the vine, the olive, flourish luxuriantly, and bear fruit abundantly. Many shrubs and flowers, which in our Northern latitudes are reared in conservatories, grow in the open garden. Lizards, unlike the noisome, sluggish things which at home we see in dark places, there bask in the sun, and when disturbed glide with inde-

scribable rapidity up the trunk of a tree, or along some friendly wall, and hide themselves in a crevice, or among the thick foliage. The floors of the houses are, for the sake of coolness, generally made of red tile; for although when the wind does blow it blows almost a hurricane, and when the rain falls it falls in torrents, and when cold sets in it is, in consequence of the rarity of the atmosphere, most penetrating, yet these are exceptional states of the weather; the climate for the most part is warm and genial, and the summer intensely hot—too hot for invalids, who then retire to the mountains. The carts are mostly drawn by beautiful and well-trained oxen, of fawn or mouse colour, with mild, dark, deer-like eyes, which work in pairs. The pole of the carts, passing between them, is lashed to a yoke, which is fixed on their foreheads by thongs bound round their horns, so that they push rather than pull their load along. By the river-side, if the weather is fine, washerwomen continually ply their work. They use a sort of form with legs at one end only; these legs they place in the stream, and rest the other end on the bank. Having soaked the linen in the water, they soap it, and then rolling it together and placing it on the form, they beat it with a bat until they have driven the dirt to the surface, when they again rinse it in the stream: a mode of washing this, which, whether effective or not, might certainly have been devised by the honourable guild of linen-drapers and button-makers. Once or twice a year, too, there is a large horse fair, when the streets are lined with horses and mules, and thronged with dealers and drivers, from the neighbouring departments and the borders of Spain, all decked in their country costumes, and chattering in their provincial *patois*. When the seed-time arrives, you find how closely all operations are connected with the Church. A company of priests and acolytes, arranged in appropriate vestments and bearing the host, go in procession around parts of the newly sown corn-fields, chanting a service in Gregorian tones, with bassoon accompaniment, and pronouncing a blessing on the husbandman's toil. The original idea of the service is undoubtedly most beautiful, since it expresses the acknowledgment that, however skilfully man may cultivate the soil and sow the seed, God alone can give the increase; but in fact, it is too commonly perverted so as to minister to priestly importance and gain, rather than to the glory of God. If you stroll into the market-place on the market-day, you behold a busy, animated scene: peasant women with brunette, oval faces, dark black eyes, ruddy cheeks, their heads adorned with a neat white cap, and the skirts of their dress made of some bright coloured serge; peasant men with wide-brimmed hats, and coats of rough brown cloth; housewives and servants in bonnets or caps, with a basket on their arm, bargaining for their wares; and all the business carried on in a dialect by which a Parisian would be puzzled—a sort of amalgam of Spanish, Italian, and French. Along the roads just before market hour, you see the country farmers bringing their

produce to the town—small quantities of grain or fruit, butter, eggs, or poultry. Sometimes you meet a drove of pigs, lank and lean, tall and slender as greyhounds, which in England a drover would be unwilling to buy simply to feed, but which here are considered ready to be turned into bacon. At another time you see a farmer and his wife conducting a large brood of turkeys to the market, the wife going before with a few seeds of Indian corn, which she occasionally drops to entice them, and the husband following behind with a wand in each hand to coerce them. Or perhaps in your wanderings you fall in with a shepherd and his flock, and observe that, instead of driving his sheep before him, or sending his dog to frighten the stragglers back to their place, he walks before them, and calls to them if they linger behind; and that when he stops to rest and take his meal they all gather around him, to receive his caresses, or perhaps a mouthful of bread from his hand. You at once perceive the origin of our Lord's words—"He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he *goeth before* them, and the sheep follow him; for they know his voice."

But I must return to matters more closely connected with my purpose. The population of Montauban at the time of my visit was about 25,000, of which upwards of 18,000 were Roman Catholics. It contained a cathedral, by no means an elegant building, and several Roman Catholic churches, five or six convents of different orders of nuns, a seminary for the education of Catholic priests, and many schools for the training of Catholic children. There were also the Protestant Faculté for the preparation of ministers for the Reformed Church, a college for the instruction of boys, two Protestant churches, and a chapel connected with the Faculté. Belonging to the Faculté there were six professors: M. Montet, the dean, Professor of Church History; M. Nicolas, Philosophy; M. Jalaguier, Systematic Theology; M. de Félice, Morals and Apologetics; M. Ercontre, Classics and the Fathers; M. Monod, Hebrew and Rhetoric. The first two were Rationalistic in their views and teachings; the last four were thoroughly spiritual and evangelical men. The students, eighty in number, were about equally divided as regards doctrine and piety, one half holding with the dean and his Rationalistic colleague, the other half professing an orthodox and evangelical creed. Since then great changes have taken place in the staff of professors, but the rules of the institution remain the same. To be admitted to the curriculum, candidates must have taken the degree, in their local college or high school, of Bachelier-es-lettres, and passed a preliminary examination. For two years after their entrance their studies embrace philosophy, mathematics, Hebrew, and Latin and Greek—principally the Latin and Greek Fathers. If they go through this part of their course satisfactorily, they attend for the next three years the classes in morals, apologetics, theology, and church history. At the end of the five years

they undergo an examination in the various branches of study,—compose a sermon on a set subject, and defend a theme. They are then fitted for ordination, which can be given by any seven pastors who have been previously consecrated. It will at once be seen from this brief sketch how much the character of the ministry in the French Reformed Church must depend on the teaching and influence of the professors at Montauban, and how important, therefore, it is that they should be men of sound views and ardent piety: for the constitution of that Church is most objectionable. The ruling body in each town is the Consistory, which is composed of the twelve richest Protestants, whatever their creed or character, with the senior pastor as chairman. These are the men who, when there is a vacancy in the pastoral office, invite candidates to preach, on probation,—one sermon to explain their doctrinal views, and another to exhibit their literary and rhetorical power; and who, when they are satisfied with a candidate, recommend him for the office to the State-Minister of Education, who almost invariably confirms their nomination. Under such circumstances, it is not surprising that a worldly man with pleasant elocution is often chosen in preference to a thoroughly earnest, evangelical competitor, and that the people are doomed to feed on husks, because the heads of the Church have no relish for the Bread of life. Even at Montauban twenty years ago (I have no means of learning what is the case now), where the Consistory was better than in most towns, only one of the three pastors—good Mr. Marzials—was really evangelical. Yet these three men, differing from each other *toto cœlo* in their views, conducted the various services in turn. The senior pastor, say, preached in the larger church on Sunday morning, at eleven o'clock,—the next Sunday he preached the same sermon in the same church at two o'clock,—the next Sunday he preached the same sermon in the smaller church at twelve o'clock,—the next Sunday he commenced the round again at eleven o'clock with a new sermon. His colleagues precisely repeated this process,—so that there were three sermons each Sunday totally dissimilar in doctrine. Could anything be imagined more unfavourable to the maintenance and spread of evangelical views or of spiritual piety? Ought we to wonder that Protestantism for many years was stationary, or even declined, when such was the general state of the National Church; or that the progress recently made is mainly due to the agency of the Evangelical Societies of Paris, Lyons, and Geneva? Certainly, at the time I have referred to, religious life was by no means vigorous or active at Montauban. Little was done to awaken the careless and slumbering, or to reclaim those who were in error from their delusions. The Sabbath School consisted of not more than 140 children. The good teachers were few—chiefly the pious students of the Faculté—and during their vacation the school was closed altogether. The persons who partook of the Communion were for the most part women, who went to the

table veiled, and received both bread and wine at the same time,—the men too commonly abstaining, as if they had “neither part nor lot in the matter.” The advent, therefore, of such a man as Adolphe Monod, a man of burning eloquence and lofty piety, to a town where religion was low, and to a college where the influence of a good professor would be great, was hailed with unbounded thankfulness by those who were praying for the prosperity of Zion.

(*To be continued.*)

A Christian Profession.

OUR Lord has designed that there should be a visible Church upon earth. Its commencement might be small, but it was to gather into its fellowship all who truly loved their Master, and gradually to expand and cover the earth. And that which was a direct appointment was also an inward instinct, if not a necessity of the Christian life. Sometimes the heart may pine for the cloistered retreat; but the sympathies of the regenerate nature, and the necessities of the world, forbade the indulgence of such luxurious pietism. The first disciples had not so learned Christ. Those who knelt at the Cross found others kneeling there; and though their clime and blood and tongue might be alien, in spirit they were one. A hallowed instinct suggested communion and confederation, and required them. It laid its hand upon its fellow-Christian and said, with sweetest grace and dignity: “Brother, thou art journeying to the better land, and fighting as thou journeyest; and so am I. Let us go in company.” Thus the express injunction was sustained by the mutual love that drew them, and the mutual perils that drove them together. And soon that bond of union was watered with their common tears, and sealed with their common blood.

But this unity of faith and love was not left to its own desultory manifestation. It was to be organized; not into an elaborate ecclesiastical system, but into a simple and inartificial form, and with such officers and methods as were necessary and desirable. Into visible connexion with these institutions all who loved Christ were summoned, that by sympathetic aid and aggressive action they might advance the cause of their Lord and Master in their own hearts and in the world. Let us now proceed to indicate some of the reasons which make this profession obligatory on every Christian.

It is due to truth.—Common honesty enjoins it. If we have received infinite blessings from the Gospel, we should confess our indebtedness. Who would not despise the recreant that was ashamed to own he was an Englishman? And is it not dishonourable in a follower of the Holy Jesus to shrink from declaring his discipleship? To attempt

it is a compromise, and must draw after it the pains and penalties of compromise.

It is due to the world.—It is true that our unchristian fellow-men have neglected to discharge towards us many grave responsibilities; but this does not release us from our obligations to them. Paul felt that he was even “debtor to the barbarian;” and every impulse of human affection, of patriotism, and philanthropy give emphasis to the plea which entreats us, for “our brethren and companions’ sakes,” to use every means, by example and persuasion, to impart to others the blessings we enjoy.

It is due to the Christian Church.—If the reader is a Christian, he has, in all probability, become one in connexion with some instrumentality which the Christian Church has employed; and having received a boon so inestimable, the Church naturally looks to him for blessing in return. Christian men have prayed for you, and laboured for you, and they have a right to demand, “Who is on the Lord’s side?”

It is due to your Christian teachers.—By the grace of God we are what we are; but every converted man is greatly indebted to the ministry of the Word by the pulpit, the platform, and the pen. The prayer written in that old Bible by a hand that is now mouldering back to dust, the counsels of a father, the tears of a mother, the instructions of the Sabbath,—in these and other ways has the truth of God been brought home to the heart. Especially are you indebted to your ministers. They have “watched for your soul as those who must give account.” They need your sympathy and co-operation. You can never liquidate the debt you are under to them; but your confession of Christ would bring solace and strength to those who, perhaps, may be sighing over what they may think comparatively fruitless toil, and uttering the plaintive soliloquy, “Who hath believed our report, and to whom is the arm of the Lord revealed?”

It is due to Christ.—He demands it. He required it at a time when, for man or woman to confess Him, was to confront all that we account most terrible. His tender care watched over His Church, but He left it no alternative. “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” Those disciples saw the necessity, and obeyed the mandate. They were led to the altars of Pagan worship; and if they would but cast a grain of incense upon the glowing embers, they should be free. But they would not. Such an offering would have been an implicit worship at the shrine of heathendom, and an implicit denial of the name of Christ—a constructive treason against His kingdom. It were, at least, connivance, and connivance

were compromise, and compromise apostasy. And the same obligation lies as solemnly upon ourselves.

We may now glance at the reasons which are more commonly assigned by Christian people for neglecting to make a Christian profession.

One perhaps says: "I should rejoice to connect myself publicly with the Christian Church, but I sometimes feel so lukewarm in my own religious life, that I almost doubt whether I am a Christian at all." Such a confession would certainly imply a condition of heart justifying deep solicitude; but the reason of this doubt should be ascertained. The holiest men do not always feel alike, and sometimes their views expand to a breadth, and their affections rise to an elevation, which they do not always know. But you must ask yourself such questions as these: Have you complied with the conditions on which the salvation of Christ has been offered? When you went to Him, and poured out your penitent confession of sin at the foot of the Cross, and implored His forgiveness for the past, and His grace for the future, do you doubt whether or not you were sincere? "No," you answer; "if ever I was sincere, I was so then." And are you not now, we further inquire, trusting in the same atoning blood, and the same promised Spirit? "Yes." If so, and if still you have doubts whether you are a Christian, it must be because you doubt Christ's sincerity in making the offer of pardon and peace!

Some there are who say: "I fear there are so many discrepancies between my convictions and my daily life, that I might bring discredit on the cause of Christ if I made a public profession of His name."—It is true that "the best of men are but men at the best," and that the most devoted Christians are conscious of very much of imperfection; and it is also true, that if there be an obvious and essential incompatibility between our professions and our character: if our temper be so frail, or our spirit so worldly or selfish, that those who know us best would believe that our professions would be only pretences—a thin enamelled surface, scarcely hiding the lath and plaster beneath—then, truly, the less we say about avowing ourselves Christians, the better. But to plead such an excuse may well require that we should ask ourselves whether we be Christians at all. On the other hand, it is certain that, if we are right at heart, those familiar with us will not misinterpret the inconsistencies which may transiently becloud our better life; while, if we live under the power of the love of Christ, we shall gradually, but surely, be changed into the same image, and Christ be formed in us.

But, perhaps, some of those who say they do not make a Christian profession lest they should bring discredit on the cause of Christ, may be under the influence of a doubtful sincerity. Is it, we may ask, really a reason you assign to your own soul? Are you so jealous of the honour of your Lord and Master, and so fearful of bringing discredit

upon His Gospel, that you can be content to remain in open neglect of His express design and command? Do you love Him so much that you are afraid to identify yourself with Him, lest your Christian life should unworthily represent the power of His grace and the beauty of holiness, and yet do you love Him so little that you can consent to be always disobeying Him? Would you urge such a plea as that, if you stood face to face with Him and heard His demand, "Why call ye me Lord, Lord, and do not the things which I say?"

A third, perhaps, may say: "But it is so solemn a thing to make a public profession, that I fear to incur the responsibility." It is a solemn thing to make a Christian profession, but is it not a solemn thing *not* to make one? To refuse to confess Christ is to deny Him, not by the lip, but by the practical eloquence of the life; not by words, but by deeds; not occasionally, but constantly. You may attend the house of God, you may contribute to Christian objects, you may express your sympathy with Christian efforts; but this is not sufficient: those who are not Christians at all do this. Is it not then a solemn responsibility to stand aloof from obligations so sacred to truth, to the world, to the Church, to your spiritual teachers, and to Christ? Is it a light thing to be neutral, while the conflict rages between the hosts of truth and error, of heaven and hell? If it be a grave matter to confess Christ, is it not a more grave one to deny Him?

Another asks: "Is a Christian profession absolutely necessary? Cannot I be saved without it?" Dear reader, do you want to know whether you can be saved by violating Christ's known command as well as by obeying it? Ponder the question in that light, and you will not need to have it answered; or, if it be, it will be in the words of the Master, "If ye love me, keep my commandments."

We have thus glanced at the obligations resting upon the Christian to make a profession of his faith, and we have seen how inadequate are the reasons usually assigned for the neglect of this privilege and duty. We are called upon to avow our love to our Saviour, by publicly connecting ourselves with the simple and spiritual polity set forth in the New Testament, and embodied in the primitive churches,—to make a profession which shall be an expression both of our Christian sympathies and of our obedience to the positive injunction of Him whose we profess to be, and whom we serve. To seek association with such a fellowship, to enjoy its communion and its ordinances, to recognise its laws, to assist its deliberations, to share its burdens, to make cheerful sacrifice for the promotion of its peace and power—these are obligations resting on every Christian, from which there is no release, and for the discharge of which each one is answerable to the Head of the Church. And all this is to be done and enjoyed, not for the mere gratification of social feelings, nor the promotion of social expediency; but that we may occupy our place as an integral and essential part of that great system of

spiritual administration, which is ultimately to gather within its embrace all the lands of earth, and all the realms of time,—the establishment of that kingdom of heaven upon earth which the Son of God died to found, and lives to perfect.

If you love Christ, and have never confessed Him before men, ponder these truths. Look upward to that eye that now gazes with reproachful tenderness upon you, and listen, as your Lord and Master utters the remonstrance: "Why call ye me Lord, Lord, and do not the things which I say?"

F. S. W.

Vanity Fair.*

THE temptations of the world are not always felt by Christian minds. A soul at its first awakening to spiritual consciousness, forcibly convinced of the evil and peril of sin, crushed under impressions of guilt, and with perdition opening close at hand, does not see the world under a tempting aspect. It is the City of Destruction—black—death-stricken. It is no "Fair" at all. Nor does it look like a fair, seen out of the depths of the Slough of Despond—nor as it catches the eye of a pilgrim, under the fires of Sinai. Vanity Fair is not thought of in a fight with Apollyon. No vision of it rises in the Valley of the Shadow of Death. The world has no attractions, at times, for a Christian mind. And how they pale away, how sickly and how wan they look, how the gold gets dim, and the scarlet and the purple rusty, how the Fair loses its pomp and its bravery, and how mean and poor and contemptible it looks—in nights of pain and weariness—in the hour when the heart is crushed by disappointment—and at the moment when one stands looking into the coffin of a friend! But at other times, the world has no small fascination for every thoughtful and devout people. They get into it, and feel its snares. They are not insensible to its charms. As men of flesh and blood, as well as of spirit—needing recreation as well as devotion—conscious of the love of acqui-

sition, as well as of benevolence—socially disposed, as well as individually responsible—inclined to smile and laugh, and be witty, as well as to sing and pray,—they feel that the Fair is far from being nothing to them. In the gorgeous shows there is something to captivate the eye—in the changeful music something to thrill the ear—in the bustle and the competition something to excite the spirits—in the jokes and jests, the mirth and the laughter, something to exhilarate the feelings. There are Christians who are not in the midst of the Fair as grim gaunt pillars of iron,—like the pillar saints of the desert in the fifth century. Twitches of desire—throbs of ambition—gushes of sympathy, are not unknown, even in pure minds. There is the danger. The view of the City of Destruction, and of the Slough of Despond—of the Strait Gate—of the Interpreter's House, are in danger of dissolving into the gorgeous picture of the fair-time.

What! can it be so? Can there be any peril of this kind for a man who has stood before the Cross, who has faced Apollyon, who has been into the depths of the Valley of the Shadow of Death? Indeed there can. We are strange creatures, changeable in aspect and colour as the chameleon. Paul in the third heavens, and Paul in a basket on the Damascus wall, are not greater contrasts than are Christians now struggling with the great mysteries of the

* Continued from page 17.

universe—absorbed in deep marvels such as the infinite God only can comprehend—and then open to temptation from the gilt gingerbread, and the fluttering rags, on the stalls and stages of Vanity Fair. And how do some good people play and trifle with what is going on there!—just like the moth fluttering about the candle. Some of the early Christians (in their fool-hardiness) rushed on death—and on dangers more than death: it was with an earnest but mistaken courage. Modern Christians, with a fool-hardiness empty of all heroism and grandeur, sport with the world's deceivings, after the manner of a fly buzzing about a spider's web. Professors seem sometimes to be trying how near they can get to what is forbidden without exactly touching it. They form worldly friendship, they indulge in worldly amusements, they engage in thoroughly worldly speculations: thus without making salvation impossible they imperil it. Some Christians are terribly venturesome. They resemble bathers in the sea, who cannot swim, and yet go deeper and deeper, meaning to get back, till the tide takes them off their legs, and it is next to a miracle if they reach shore safe again. A man may leap from one rock to another over a deep gulf-stream like the strid, without a fall; one may get round the edge of a six-inch path, half way up a mountain, without breaking one's neck—but he is a great fool who attempts such adventures. There is a deep moral in the old story of the Devil getting hold of a girl in the theatre, saying she was on his ground. If we go on the Devil's ground, we must not wonder if we get within the Devil's grasp.

Overcoming the evils of Vanity Fair consists in fortitude amidst persecution, like Faithful, who pleaded that he had only set himself against that which had set itself against Him who is higher than the highest,—that He had made no disturbance, and was a man of peace, yet declared, "as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels." Calmly have martyrs met their death-hour, triumphing over the world, and mounting up to heaven, while their

enemies were in the act of torturing and murdering them.

The story of Faithful is that of many a hero in primitive times, and at the Reformation:—

"They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives: after that they stoned him with stones, then pricked him with their swords; and at last of all, they burnt him to ashes at the stake. Thus came Faithful to the end.

"Now I saw, that there stood behind the multitude a chariot and a couple of horses waiting for Faithful; he (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate."

The victory consists in resistance of the world's temptations. Your nonconformity to the world is to be distinct and unmistakeable. Does the world idolize wealth, and sacrifice to it body, soul, and spirit? You are to abjure such worship, and not throw one grain of incense on the accursed altar. Is the world selfish, whirlpool-like, drawing all within its reach, as straws within its dimpling eddies? Be you unselfish—standing under the shadow of your Lord's Cross, and drinking in His spirit of self-sacrificing love. Is the world its own master,—saying, "Shall I not do what I will with my own?" impiously deifying itself, and battling with its own weak but proud will, the omnipotent but holy will of Heaven? Remember you are not your own,—you are "bought with a price." Is the world extravagant, clothed in purple and fine linen, and faring sumptuously every day? You are to let your moderation be known unto all men, and to economise your resources, under the conviction that we are all stewards of the manifold gifts of God, and that it is required of a steward that a man be found faithful. Is the world full of lax notions about justice, and practising honesty chiefly because it is the best policy? Do you take the

simple ground of right, and stand on that, in the very presence of beggary. Does the world keep up a vain show, a deceptive credit, with the semblance of wealth, covering pauperism—holding that respectability consists in appearances, and that he is to be honoured who, with only five pounds in his pocket, trades and spends as if he had fifty or five hundred? Do you count all *that* a most enormous cheat, forgery, and lie: and while you pity those who keep up the play till artifice can no longer stave off ruin, just appear what you are, no better and no worse, trading according to your capital, and living according to your means. Is there a good deal of loose feeling, loose talk, and loose conduct tolerated in some circles—modesty and virtue being often put to the blush? Do you, without any portion of asceticism, or cynicalness, be virtuous in soul, speech, and act, pure and unblemished as an unflawed diamond. Are there light, airy, butterfly-souls about—sons and daughters of fashion, hunting after amusement, going from the opera to the ball, and thence to the card-table, and thence to the races, and nobody knows where? Do you be men and women of sense, understanding, and wisdom, placing the pleasures of intellect above those of sense—of home above all that is abroad—and of true religion above everything else.

Symbolically, the victory may be represented under this three-fold image: difference in *dress—speech—taste*.

Bunyan's pilgrims were clothed with such kind of raiment as was diverse from the raiment of those who traded in the fair. "The people of the fair, therefore, are likely to make a great gazing on them."

"As they wonder at their apparel, so they do likewise at their speech, for few can understand what they say. They naturally speak the language of Canaan, but they that keep the fair are the men of this world."

"That which does not a little amuse the merchandizers is, that these pilgrims set light by their wares—they care not so

much as to look at them; and if they call on them to buy, they put their fingers in their ears, and cry, 'Turn away mine eyes from beholding vanity;' and, looking up, signify that their trade and traffic is in heaven."

The victory is won by faith. "This is the victory that overcometh the world, even our faith." The hero who suffers and dies in Vanity Fair, through the persecution of the people, is Faithful; and beautifully does his story illustrate that passage. The faith that conquers the world embraces the conviction that the world is but a Fair,—that it is temporary and vain,—that the fashion of it passeth away,—that the day after the Fair will come, when, stripped of its finery, its poverty, meanness, and contemptibleness will be apparent,—that the Fair is now, and will at last be seen to be in the midst of the City of Destruction. Faith, too, embraces a vivid impression of the things not seen,—of the existence, reality, and glory of the Golden City on the other side the river. It also includes a firm reliance on the mediation of Christ for acceptance with God, for help in the resistance and vanquishment of the world's vanities; and finally an appreciation of the Redeemer's holy and unworldly example, thus beautifully described by Bunyan: "The Prince of princes himself went through this town, to his own city, and that upon a fair-day too. Yea, and I think it was Beelzebub, the chief Lord of the fair, that invited him to buy of his vanities; yea, would have made him Lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub led him from street to street and showed him all the kingdoms of the world, in a little time, that he might, if possible, allure that blessed One to cheapen and buy some of his vanities. But he had no mind to the merchandize, and therefore left the town without laying out so much as one farthing upon these vanities."

Bunsen's Death-bed.*

THE death-bed of Baron Bunsen was in every way admirable. We are happy in being authorized to record the recollection of it.

All the tender and noble sentiments with which his heart was filled were poured out in a last effusion. One feels that he was raised to that luminous height where the mind soars above our poor human systems, which know so little. The Christian father in his gentle dignity,—the ardent friend of the German fatherland,—the devoted partisan of liberty in the whole world, especially the Christian world,—the Christian whose faith is being changed into life,—each spoke by turns through his mouth, in the midst of cruel sufferings. Baron Bunsen desired his existence to be prolonged in order to accomplish the labours he had commenced. One night he understood this not to be the will of God, and rising from his arm-chair, he exclaimed, "O God, I commit my spirit into Thy hands!" He then summoned all his family, and said to them, "A great change has taken place in my thoughts, not with regard to my immortal soul; not with regard to Christ, my only Saviour; but with regard to my body. I feel that I am dying." After having blessed his children, and expressed his grateful affection for the faithful partner of his life in the most touching terms, saying that he had loved in her that which was eternal, (*"In dir liebte ich das Ewige,"*) "May God," he exclaimed,

* We should not be sincere if we were not to say that on more than one important point we regret the direction taken by the mind of Baron Bunsen on theological subjects. We have said it to himself, but have never ceased to feel the pulsations of his Christian heart, notwithstanding the strange forms occasionally assumed by his system. Indeed, to feel this it only required to be in contact with him, and to see sparkle on his features, and to hear vibrate in his voice that noble love of truth and that loyalty to truth which was free from all dogmas of School or Church.—E. DE PRESSENSÉ.

"bless my friends! May my country be blessed, Italy and her liberty! May Prussia be blessed, Germany, England, the whole world! I desire every blessing for the Prince and Princess of Prussia! Gratitude to Niebuhr." It was Niebuhr, as is known, who introduced Baron Bunsen into the career he so worthily fulfilled.

After having thanked his servant for his care with the truest affection, he continued, with a heavenly expression on his countenance,—“Notwithstanding all my weaknesses and shortcomings, I have desired, I have sought for that which is noble here below! But my best experience is that of having known Jesus Christ. I leave this world without hating any one. No, no hatred—hatred is an accursed thing. Oh! how good it is to look upon life from this elevation! One then perceives what an obscure existence we have led upon earth. Upward! upward! It becomes not darker, but always brighter, brighter. I am now in the kingdom of God. Till now it was only an anticipation. O my God, how beautiful are Thy tabernacles!”

The 29th of October, as his attention was directed to a brilliant sunset, "Yes," he said in English, "that is beautiful. The love of God is in everything." "May God bless you eternally," he added in French. "Let us part in Jesus Christ. God is life, love—love that wills; will that loves. (*Wollendes Lieben, liebendes Wollen.*) *Christus recognoscitur victor, Christus est, est Christus victor.* With Him to be is to conquer. There is no death in God. I see Christ, and I see God through Christ. Christ sees us, He creates us. He must become all in all. I wish nothing theatrical, but I wish to say a few words in the midst of my children and my friends. I am dying, and I wish to die. I commend myself to the recollection of every good man, and I beg him to recollect me with kindness. I offer my blessing,—the blessing of an old man,—to all who

re it. I die in peace with all the world. Those who live in Christ, who are in loving Him, those are His. Those who do not live by His life do not belong to Him, by whatever name they may call themselves, and whatever confession of faith they may sign. Belonging to a Church or sect is nothing. I see clearly that we are all sinners. We have Christ in God. We only exist in as far as we exist in God and have eternal life. We have lived in this eternal life in proportion as we have died in God. All else is nothing. Christ is the Son of God, and we are His children only when the spirit of love which was in Christ is in us."

Here is the last utterance of that long brilliant life. To love God in Christ is all; the rest is nothing. There is theology of the death-bed; there is the science of the Christian's last agony!

We have been unwilling to leave out anything from his last words. We all had to learn to die, and these grand ones are especially needed by those who are devoted to the absorbing pursuits of letters and science, and who are exalted with the most enviable of the pleasures of earth. They must learn to see that this glory is that vain smoke

that darkens heaven, where we cannot enter, as into an academy, inhaling the incense of human praise, but by confessing, after the example of this great and noble spirit, that those only know how to live and die who have loved the Crucified One.

Nothing could be more touching than were the obsequies of Baron Bunsen. His coffin, borne by his sons, then by the students of the University of Bonn, covered with wreaths of flowers, according to German custom, was accompanied through the town by the religious notes of those national hymns he had so loved. The pastors who had given him the Holy Communion a few days before, pronounced at the open grave the words of eternal life; and those assembled retired, saying one to another that Germany had lost a great citizen, Science one of its most eminent representatives, and the Church a fervent Christian, who died confessing his faith in Christ. This faith remains as the effectual consolation of all those who knew and loved Baron Bunsen, for they repeat what he said with so much energy, "There is a resurrection!"

E. DE PRESSENSÉ.

—*Extracted from the "Times."*

Brief Notes on Early Christian and Church Life.

I.—PRIMITIVE WORSHIP.

REGARDING the whole body of Christian professors in the apostolic age, we may call them, in a general way, one society,—inasmuch as they were bound each other by the belief of the same truths, the cultivation of like affections, an adherence, essentially, to similar institutions. But regarded with more proximity and exactness, they will rather appear to us an aggregate of many societies connected together by certain resemblances and sympathies. In the records of the New Testament, we do not see one visible and organized society, adding its ramifications far and wide; we see a number of communities,

one in this city, another in that, each in itself complete, yet all united by friendly and affectionate relations. We have not one church, but a great sisterhood of churches. We read of the Church at Jerusalem, the Church at Antioch, the Church in Ephesus, the Church in Smyrna, and the Churches in Galatia. In the last case, the word being employed in the plural, shows that in Galatia—one of the provinces of Asia Minor—a number of such communities existed. It is here we also read of the Church at large for which Christ gave himself; but that evidently means the aggregate of all the faithful, not a visible community

upon the earth, existing at any one time.

WORSHIP COMES BEFORE CHURCH ORGANIZATION.

Only scanty notices of Christian worship can be found in the New Testament. Immediately after the account of the conversion of the three thousand, on the day of Pentecost, Luke informs us that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and of prayers." The word rendered "fellowship" is the same as is translated, in other places, "distribution," or "almsgiving;" and some have supposed, not without reason, that the historian here gives a sketch of the different parts of the primitive religious service; the apostles' doctrine, or preaching—fellowship, or the collection—breaking of bread, or the Lord's Supper—and prayers, meaning the devotional exercises. These religious services were frequently held (indeed, it would seem daily, for some short time); for it was natural, in the first fervour of pious feeling, that they should wish to meet for worship as often as possible; but it would seem that they did not at first meet together for this purpose, at one time, in one place; for it is said, they broke bread from "house to house," or rather at home—that is, in private dwellings; whence it is probable, that they assembled in groups, as many as could, in such of the houses of the brethren as were most convenient for their meetings.

This practice probably prevailed so long as the strangers from a distance, who had been converted on the day of Pentecost, remained at Jerusalem; no one place, large enough for them to hold their whole church assemblage, being at their command, and the public gathering of such a multitude of the disciples of Christ, at that time and in that city, being unsafe and unwise, even if practicable. But when these strangers from other parts had left the city, and the Christian congregation was reduced to a less number, they most likely did meet together, sometimes in one place, for religious worship and ecclesiastical business.

Such a general meeting of the Church was held in Jerusalem, when Paul and Barnabas went there as delegates from Antioch, for the settlement of the question respecting the obligation of Gentiles to observe Jewish ceremonies and practices. It is said, that at the meeting "it seemed good to the elders and to the whole Church;" intimating, not indeed that every member of the Church was present, but a number sufficient to represent the Church,—that is, as many as were able, or chose to come, after being informed of the meeting, and invited to attend.

It is to be observed, that while the disciples had religious meetings among themselves, they still attended upon the worship in the temple. While "breaking bread from house to house," *i. e.* while celebrating the Lord's Supper in private groups, they continued "daily in the temple," attending to the public worship there. Paul, at Jerusalem, took certain men, "and purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." Also in cities where there were synagogues, Paul, "as his manner was, went in unto them," to worship, no doubt, as well as to reason out of the Scriptures.

In the First Epistle to the Corinthians, there are very remarkable allusions to the mode of Christian worship in apostolic times. From what the Apostle there says, it appears—1st. That the Lord's Supper formed a leading part of their religious exercises. 2ndly. That a number of individuals among them were possessed of miraculous gifts, which they exercised on these occasions. 3rdly. That the employment of different persons in the service—each one contributing to the edification of his brethren—was allowable, if all were done "decently and in order." 4thly. That it was proper for the men to uncover, and the women to veil their heads during worship. 5thly. That singing, as well as prayer, formed a part of the engagement. 6thly. That the congregation joined in the responsive "Amen." 7thly. That collections were made. 8thly. That strangers, or unbe-

lievers, were admitted to their assemblies. Lastly. That at Corinth, the whole Church met for worship in one place. Great irregularities, it is obvious, prevailed in this Church, but these par-

ticulars of their worship were cordially sanctioned by the apostle: and it is remarkable that no allusion is made to any Liturgy, or fixed form of service, or the desirableness of having one.

Memoir.

THE REV. THOMAS SCALES.

THE Rev. Thomas Scales was born at Leeds, on the 16th of December, 1786; where his father was an innkeeper in Upperhead-row. His mother was a holy and consistent member of the church under the pastoral care of the Rev. E. Parsons, by whom Thomas was baptized. In the diligent bringing up of her children "in the nurture and admonition of the Lord," she was a pattern to Christian mothers. And though the high spirit and strong will of her son called forth occasional tears, as well as constant prayers, her devotedness to his spiritual interests ultimately bore its appropriate fruit, and yielded her a rich reward. After his conversion it was a joy to him to tell of her instructions, and of her solicitude for the spiritual welfare of her offspring; and thus, to bear the noblest testimony a son could give to a mother's honour. His recorded language is,—“From my beloved mother I received valuable instructions. It was her delight to inform the minds of her children in the first principles of religion; and she studied nothing so much as our eternal welfare.”

In his fifteenth year he was apprenticed to a draper at Halifax. Here, alas! amidst the utter indifference to religion which prevailed around him, he needed the teaching of home, its example and living encouragement. His religious feelings cooled down to apathy and negligence.

In his eighteenth year, the death of his master led to his removal to Wakefield. Here matters were still more unfavourable to religion. He was surrounded by an atmosphere utterly hostile to its theory and practice. Revelation was a constant

theme of caviil and contempt; and though the principles of religion instilled into his mind by his early training preserved him from infidelity, his inconsistencies made him its feeble opponent. On this part of his history his own language is,—“Before twelve months were completed, I was obliged to leave this situation;” and “I shall ever consider my removal as one of the happiest events in my life, and the greatest deliverance I ever experienced.” Happily for him, he returned to Leeds. There the uneradicated principles of religion were again fostered into pious emotion, and, by God's grace, into the calling forth of a Christian life, which “shone more and more unto the perfect day.” This blessed result was owing partly to the simple and faithful preaching of Mr. Parsons, but still more to the pious counsels, the affectionate entreaties, and the holy example of his mother.

At the close of the year 1804 he removed to Liverpool. There he made his spiritual home at Bethesda Chapel, and joined the church on the 28th of February, 1805.

No sooner did he become a recognised disciple of Christ, than the ardour of the young convert seized his mind, and he longed to do something for the good of souls and the glory of Christ. While under the pervading influence of this new affection, an article in the *EVANGELICAL MAGAZINE*, which appealed to young men to consecrate themselves to the work of missions among the heathen, stirred his soul to its centre, and augmented his desire to be useful. He determined to devote himself to the work of the Lord.

On learning his feelings, his friends encouraged his purpose. By their advice he resolved to consecrate himself to the ministry at home, and at once became a village preacher. After two years of useful labour in that sphere, he entered the Independent College at Hoxton. Thus disinterestedly did he relinquish fair prospects of honourable success in commercial pursuits for a life of spiritual labour and usefulness.

Prepared by piety to benefit by the religious training of the College, he was also better qualified than many to "intermeddle with all knowledge" which might become furniture for the elucidation of God's word; for, on leaving home for a more systematic education than it afforded, he passed two years at the Moravian school at Fulneck, and was the first pupil admitted there who was not the son of Moravian parents. On leaving Fulneck he spent two years under Dr. Fawcett, at Ewood Hall. Thence he returned home, and entered the Leeds Grammar School. Here diligence and success in his studies, together with his frank and generous bearing, secured for him the esteem of the headmaster, who urged him to enter the Established Church, and offered to facilitate his way to a university training at Cambridge. "But his attachment to Nonconformity was even then becoming a principle, and the offer was declined." Thus fitted by education and preference, he entered Hoxton in August, 1806, where the Rev. R. Simpson, D.D., was the president and theological tutor. And there it was his peculiar felicity to form the acquaintance of his beloved and steadfast friends, the late Dr. Hamilton and Mr. Ely.

Mr. Scales ran his college curriculum with great credit to himself, and with entire satisfaction to the tutors and committee. Such, indeed, was his proficiency, that, on the occurrence of an emergency, during his last year at College, he was for a few months appointed to occupy the classical chair. The permanent occupancy of the chair was subsequently offered him, but wishing to engage in the public ministry of the Gospel, he respect-

fully waived acceptance of the intended honour.

So early as the year 1807, he was invited to settle at St. Albans; and was at first inclined to accept the overture, but the refusal to build a new chapel led to its abandonment.

In the month of October, 1809, he received and accepted a call to the pastoral office at Princes-street, Wolverhampton, where it would seem that the church calling him had been but recently formed. The year 1810 witnessed the commencement of his ministry there, and on the 24th of April he was solemnly ordained to the pastoral office. At his settlement there were not more than thirty adults belonging to the congregation. By the blessing of God on his labours it gradually increased, and led to the erection of Queen-street Chapel; at which, on his leaving in 1819, there were three hundred regular attendants.

Of an enterprising mind, and not overburdened with the work of the ministry, he looked round the neighbourhood for ways in which he might be generally useful. His first movement was to open a preaching-station at Tettenhall. Large-hearted as well as energetic, he directed his attention to the circulation of the Scriptures, and entering into co-operation with others, he had the happiness of seeing the formation of the Wolverhampton Bible Society in December, 1815. The meeting for its formation was attended by many of the principal gentry and clergy of Staffordshire. An auxiliary was afterwards formed, embracing the counties of Stafford, Warwick, and Worcester, with its head-quarters at Birmingham, where the Rev. J. A. James became secretary, while Mr. Scales, until his removal to Leeds, acted as secretary for Staffordshire.

The most happy proof of Mr. Scales's labours in Wolverhampton is found in the permanent fruit of the influence which he gave to Dissent while there. The congregation of thirty adults, in 1809, had increased to two congregations, with 1500 or 1600 hearers in 1859; and the new church of some seven members, to two churches, comprising between 400

and 500 members. It was Mr. Scales's happiness in November, 1859, to be invited to celebrate and to take a large and prominent part in the jubilee of the formation of the church, as well as of his own ordination in 1809. It was to him a season of peculiar gratification and thankfulness.

In July, 1819, Mr. Scales's official and extra-official labours to promote Christ's reign at Wolverhampton, were brought to an end. Having supplied at White Chapel, Leeds, he received a call to be minister there. And though there were many ties, both pastoral and social, to be ruptured, he felt it to be his duty to break them all, and go to Leeds. On the 1st of August in that year he began his pastorate there. In the case of most men it would have been a hazardous experiment to enter on the pastoral care in their native town. In his case it was a happy and successful one. No doubt it was a fond desire of his soul to labour in Leeds, yet it was his devoutest purpose there to put forth his best energies for the advancement of religion and philanthropy. It was this purpose, intelligent and nervous, which enabled him to overcome all difficulties, and to establish himself as the beloved pastor and esteemed philanthropist.

A good chapel, as a necessary condition of ministerial success, seems to have been a fixed idea in Mr. Scales's mind. For the want of one at St. Albans he refused to go there. At Wolverhampton he did not rest until he saw a new and more attractive sanctuary erected. And on settling at Leeds, the locality, the capacity, and the primitive architecture of White Chapel failed to reach his notions of propriety. His "fixed idea" began to work as soon as he settled; but it was not until 1823 that it became a fact. In that year, by the hearty, zealous, and liberal co-operation of a united and affectionate people, Queen-street Chapel, respectable, capacious, and well furnished with school-rooms, was built. Its size and pretensions at once commanded the praise and excited the emulation of the Independent denomination in the West Riding.

Far better than the erection of a noble and spacious chapel was the increase of spiritual good which followed it. It was his unspeakable happiness to *know* of not less than 250 souls to whom God had graciously made him spiritual father. Of these, several young men devoted themselves to the Christian ministry. Of the nature and progress of Mr. Scales's ministry at Leeds, no better account can be given than that contained in the following extract from a communication by one of those young men, the Rev. Charles Bingley, of Droylsden. "My connexion with Mr. Scales, and the church at Queen-street Chapel, commenced at a period when his ministry was greatly honoured of God. At that time our church meetings were very hallowed seasons. Scarcely a meeting passed without numerous additions being made to our fellowship. Mr. Scales's ministry was at that period specially blest to the conversion of the young. This has often struck me as somewhat remarkable, as there was nothing in the character of his ministrations likely to be specially attractive to those who were rising up into life. Between the years 1832 and 1836, the church received very considerable accessions from the youth of the congregation. In the year 1836, myself and two other members of the church were introduced by him to Airedale College. Through his labours, several others also entered on the Christian ministry. The public ministrations of Mr. Scales during the time it was my privilege to enjoy his ministry were eminently practical. His sermons were richly imbued with scriptural and gospel truth. He was not, in the ordinary sense of the term, a popular preacher, but generally a very acceptable one. He was an earnest preacher, but not an eloquent speaker." Of the wise and kindly judicious way in which he treated those young men whom he introduced to the ministry, pleasing evidence is given by the Rev. Samuel Goodall, of Durham. "The remembrance of your father is associated with my boyish and youthful days, as one of a band of men whom I greatly venerated and loved,

and I have always deemed it a happiness and an honour to call him my friend. I shall ever think with gratitude of the kindly notice which, at the time of my looking forward to the ministry, he took of me, in common with those who went from Queen-street. We all owed much to his wise counsels, and to his judicious encouragement of efforts which were crude enough, but whose defects he kindly overlooked, because of the promise he saw in them of something better."

Of pastoral visitation, as sometimes estimated and required, Mr. Scales had no appreciation. Always a man of action, with plenty to do, he shrunk from all ministerial visitation, which neither allowed nor promised any real good as its fruit. But with the wounded conscience, the broken heart, he was most wise, skilful, and tender. His visits to the sick and dying were marked by deep sympathy for the afflicted, and great fidelity to Christ. The bereaved, the troubled, the injured, and the destitute, always found in him the kind and helpful adviser and friend. And when unable to render them all the relief they wished, he left them, to feel that his visit had soothed their griefs and encouraged their hopes. But as showing how thoroughly the pastoral feeling pervaded his mind at all times, the following extract from a letter of the Rev. J. T. B——, also a ministerial fruit of his labours, must suffice. "He did not live two lives—one professional, and the other personal. What he was in public, he was in private. I remember being much impressed by the workings of the pastoral element in his office. His constant reference to the sick and the dying he visited, his tenderness and anxiety when he spoke of their circumstances or mental state, his concern for the bereaved, the intense interest with which he mentioned the various activities of the church, made me think of 'joining the church,' as a most happy privilege."*

But Mr. Scales's sympathies and labours were not confined to his own flock. In various works of piety, philanthropy,

* Mr. B. was at this time a sojourner in Mr. Scales's family.

and general good, he cheerfully took part with the ministers and members of his own and of other denominations. On settling in Leeds he became, and for many years continued to be, Secretary to the West Riding Auxiliary to the London Society. Throughout his residence there, he was one of the Secretaries to the Leeds Bible Society. He was also Secretary to the Yorkshire Anti-Slavery Society. In all these offices, he was most devoted and useful. Nor was he less so in the different services he gave to promote the repeal of the Test and Corporation Acts, and of the Roman Catholic Disabilities, nor in those which he gave to get rid of Church Rates in Leeds, and to defeat various efforts which were made to impose burdens on Dissenters for the exclusive benefit of the Established Church.

Leeds, however, could not bound his sympathies and activities. His interest in various public societies led him to undertake journeys and labours far more numerous than those his private memoranda exhibit. Among them may be specified a tour through Lancashire, in 1827, which he made in company with Messrs. Ely and Jones, on behalf of the Religious Tract Society. In the following year, with Dr. Pinkerton for companion, he made the tour of Lancashire, Westmoreland, and Cumberland, to advance the interests of the London Missionary Society. In 1830 he again made a tour in Lancashire for the same purpose. In the next year, and for the same object, he spent the most of two months in Ireland, with George Bennett, Esq., for an associate. In 1836 he was appointed Representative to the Congregational Union of Scotland. In succeeding years he was active at the Anti-Slavery Convention, the Anti-Corn-law Conference, and in the meetings of the Evangelical Alliance, of which he was an adherent from the beginning.

The frequency with which he was summoned to take part in ordination services showed at once the confidence reposed in him by his ministerial brethren, and his own readiness to serve them and the churches. It was not unnatural that,

on these occasions, he should have assigned to him the introductory discourse on the principles of Independent polity and church government. This service he ever performed with decision and benignity. With Christian love, ample as the Church of Christ, he held his denominational principles with the tenacity of individual and enlightened conviction. In these engagements he never trimmed his sails to court the favour of other denominations, nor fired a graceless shot to secure the reputation of a consistent Dissenter.

In denominational education, Mr. Scales took a lively interest. As soon as he settled in Yorkshire he threw himself into a scheme which was projected for establishing a Protestant Dissenters' Grammar School; and from its beginning to its breaking up in 1830, he was one of its most active supporters. On its dissolution he joined George Rawson, Esq., and others, in originating the Northern Congregational School, at Silcoates, for the education of ministers' sons. Of this institution he was the zealous and devoted Secretary, from 1831 until October, 1838. While actively connected with this institution, and with a view to the religious and moral culture of the young, in the years 1833-6 he edited and published "The Protestant Dissenters' Juvenile Magazine." For many years he was an active member of the Committees of Airedale and Rotherham Colleges. On the death of the Rev. William Vint, the Committee of the former College offered him the Presidency and Theological Chair; but the most influential of his friends interposed a remonstrance, in which he fully concurred.

There are also two things of a denominational character with which Mr. Scales's name is specially associated. Next to the Rev. Jonathan Glyde—that brother of lovely memory—Mr. Scales undertook more labours and journeys, and gave more time and attention than any other person in the formation of the Independent Ministerial Provident Society of the West Riding of Yorkshire. This society has now passed its twenty-

third anniversary, with an accumulated capital of some £6,000; and is making grants of £30 a year each to five ministers' widows, and two ministers disqualified for stated service. For the last seven years of his life Mr. Scales was Acting-Trustee to Balme's Charity. This charity was founded by a bequest of £12,000 Consols, made by the will of Mrs. Bacon, of Bradford, who was an early friend and hearer of Mr. Scales, at Wolverhampton; and who appointed him one of her trustees.

Mr. Scales was a living depository of nonconformist lore and history. It was this fact, coupled with his known integrity, which made him so valuable a witness in the "Lady Hewley's Charity" case. For five days, in December, 1846, he appeared for examination before the Commission appointed to take evidence in Manchester. In reference to this circumstance, and the good service he did the cause, George Hadfield, Esq., M.P., says, in a note, addressed to a son of Mr. Scales, "He was a living index to the history of Nonconformity, and, as such, I consulted him on some occasions, and especially during the proceedings in the Hewley Charity suit. And, if my memory serves, he was twice, assuredly once, examined as a witness, and historian of religious liberty in England, and particularly in Yorkshire. . . . To his usefulness on this memorable occasion I can most fully testify. His acquaintance with the subject, and ever-reliable truthfulness, were very advantageous, and were never refused. We cared less for the property than for the wrong done to the cause of truth. Neither he nor I had any personal interest to serve."

But, Mr. Scales's greatest extra-pastoral work was in connexion with the anti-slavery movement, in which he did great and good service; and in the performance of which he secured the notice and friendship of Lord Brougham, Lord Carlisle, Mr. Clarkson, Mr. Sturge, and many other of the leading advocates of Negro Emancipation. Equal to the Friends in the intensity of his hatred of wrong and oppression, and, like them, glowing with Christian benevolence, he

thoroughly coalesced in the movement which they practically led. He became their active and most efficient coadjutor, and on many occasions was their representative in London. Here the writer gladly quotes the honourable testimony of the *Leeds Mercury*. "But if there was one object dearer to Mr. Scales than all others, after the spread of evangelical truth, it was the abolition of Negro Slavery. In the hope of accomplishing this end, when, in 1830, a general election was at hand, and the leading Yorkshire Liberals had assembled at York, to consider who should be their candidates, he supported, with great fervour, the motion of the late John Marshall, Esq., nominating Henry Brougham, along with Lord Morpeth. As was to be expected, the circumstance of Mr. Brougham not being a Yorkshireman was urged against him by some of the gentry, and for a time the decision seemed doubtful. That it was ultimately in Mr. Brougham's favour was partly owing to Mr. Scales's solemnly assuring the objectors that, whatever the decision on the occasion, such was the feeling of the county, that the champion of the slave would, undoubtedly, be both nominated and elected. We need not say that the reverend gentleman put forth every exertion to fulfil his prediction, or that it was triumphantly verified. Mr. Scales was repeatedly placed, by the opponents of slavery in this town, on deputations to further the great object in London. No one could be more indefatigable in fulfilling such missions. When slavery was doomed by law, and the apprenticeship system was temporarily substituted, Mr. Scales was amongst the most careful observers of its effects; and when, in 1837, Joseph Sturge proved that, while the name was changed, the essence of slavery remained, our friend again buckled on his armour, and never took it off until the apprenticeship too had passed away, and the Negro population of the British Colonies were truly and for ever free."

The meeting referred to above was held at Ettridge's Hotel, York. It was attended by Mr. Scales, as the representative of the anti-slavery portion of the

Yorkshire constituency. He had made his speech, which the *Leeds Mercury* described as "an animated and able appeal." But, seeing the meeting continue hesitant as to its decision, he again came forward with a boldness and firmness which gave a strong impulse in the right direction. The value of his aid in converting the apprenticeship system into total abolition may be inferred from the following extract from a note from Mr. Sturge to Mr. Harvey, in which he notices a previous absence of Mr. Scales from his congregation, on the same service. "I am extremely sorry to find, both from thy letter and his own, that it is hardly probable that his congregation will be willing again to spare him. But his services to the cause are so invaluable to us in London, and while they are likely to be as much wanted as ever on the present occasion, the loss of them will be still more felt, from the reliance which we have placed upon him for things which no one else could do so well." Nor did his sympathy with the down-trodden sons of humanity expire with the total abolition of slavery in the British West Indies. The flame, still living and glowing, shone out in his visit to the Paris Anti-slavery Convention, in 1842. And thus, by a singular coincidence, his first known effort for the slave was made at the time of the Treaty of Paris, and his last in the city of Paris itself.

Looking at the manifold and diversified labours of Mr. Scales, in and out of Leeds, the question may arise,—How did it fare with his pastoral duties? So far as relates to the year 1830, when Mr. Brougham was returned for Yorkshire, both questions are answered by himself, in a letter, of October 1830, to his maternal sister, Mrs. Rideal. Having noticed the happiness and success he was enjoying among his people, he says, "I mention these things the rather because you will probably have your fears that my attention to public affairs may have abstracted me from pastoral and ministerial duties, and that while I have been taking a part in the proceedings in the late election, and the return of Mr.

Brougham for Yorkshire, higher and holier duties have been neglected. This I trust has not been, and never will be the case. But I persuade myself that any interference of mine has been in the true spirit of religion and humanity, and that I have not been either uselessly or inconsistently employed." And, so far as the years 1830-38 are concerned, when he was most busy in anti-slavery matters, Mr. Bingley shows it to have been a very prosperous period of his ministry. It is a general truth, that they who have most to do, do most; while they who have little to do, have great trouble to do that little. Idlers are always beginning to begin, when workers have well-nigh ended their tasks.

The life and labours of Mr. Scales were to close. Ely and Hamilton died, 1847-8, within about nine months of each other. It was affliction upon affliction. It was a terrible stroke. They had been so long and generously attached to each other that their death bereft him of the dearest elements of friendship. God had disturbed him in his nest. His heart was wounded. His sight also failed him. Their decease vacated their pulpits. Excitement and unrest were the consequence. He resolved to leave Leeds. On the 4th November, 1849, he took leave of the people he had faithfully and affectionately served for thirty years. They marked their sense of his worth and labours by a purse of one hundred guineas, and a testimonial couched in honourable and eulogistic terms. The residence, the labours, the ties at Leeds, were broken. God took him by the right hand, and led him to a new habitation.

Until now he had been honorary secretary at Silcoates. But just now it is without Chaplain and House Governor. Robert Milligan, Esq. (late M.P. for Bradford), was treasurer of the school, and communicated to its Committee the fact of Mr. Scales's removal from Leeds, when he was unanimously elected Chaplain and House Governor, as also Finance Secretary. There he enjoyed a quiet as well as a beautiful retreat for nearly five years.

In August, 1854, new arrangements at

Silcoates led to his removal to Gomersal, where he spent the rest of his days, save the last thirteen months, which, for the sake of proximity to the railway, were passed at Cleckheaton.

The spirit of beneficent activity which pervaded his entire nature, was alert in his retirement. From his entrance at Silcoates until his death, he was frequently engaged in preaching. But for his visual defect, which caused him to bury his face in the Bible, or manuscript, all felt that his preaching was as forceful as ever it had been. Always orthodox, simple, and earnest, many were delighted to find that his preaching ripened with his years. He grew in pathos and power. Many pronounce his last services the best. He was equally active in his study. He left behind him an all but finished life of Mr. Scott, the Tutor of the original academy for training Independent Ministers at Heckmondwike. And, during the last few years of his life, he employed much time in arranging, collating, and digesting a mass of material which, for thirty years or more, he had been collecting, for a "History of Nonconformity in the West Riding of Yorkshire."

Mr. Scales's health remained good to the close of life. The only intimation of any change in it was his inability, during his last two years, to take the long walks which had been his wont. On the Wednesday before his death, he attended the anniversary of Airedale College, when he appeared in his usual health. The only thing observed in him was that, when announcing his intention of completing his history, and of publishing it when finished, he uttered the words—"If God should spare my life,"—with a tremulous voice. The next evening he took the service at Cleckheaton Chapel, and preached with unusual pathos and effect from 1 Sam. xii. 24.

He left home apparently in his ordinary state of health, about seven o'clock on the Saturday evening, for Wibsey; where he was engaged to improve the death of the Rev. John Paul, on the next day. Soon after the train left Cleckheaton, he was observed to be ill, and on reaching Low Moor, the station for Wib-

sey, he was found to be helpless, and was immediately carried to the George Hotel. Mrs. Scales arrived by the next train, but consciousness never returned to recognise her presence, or appreciate her fond attentions. He died of apoplexy on Sunday morning, 24th June, 1860, at half-past eight. Like the apostolic Whitfield, he drew his first breath in an inn; and, like the scraphic Leighton, he breathed his last at an inn while on a journey.

It is interesting to know that his texts for the Sabbath on which he died were Psalm lxxxiv. 4, and 2 Tim. iv. 7, 8. The former expressed his past experience of the delights of public worship; while the latter indicated the close of his labours, and the blissful reward on which he was immediately to enter.

The words with which he closed the delineation of Mr. Paul's character, and which were the last he penned, were, "Prize his love to you, and his labours among you."

Highly appropriate as were these words to the occasion, he was not permitted to utter them. A substitute was required. A midnight summons was sent to Dr. Fraser, the respected President of Aire-dale College, to supply Mr. Scales's lack of service, which he promptly consented to do. He found an overwhelming and excited congregation. The general esteem in which Mr. Paul had been held, and the body of the advertised preacher lying in death at the foot of the hill on which they were gathered, caused a deep and intense feeling of awe to pervade the assembled crowd. "It was a night much to be remembered."

Affecting as were the circumstances of Mr. Scales's sudden death, its suddenness was not altogether uncongenial with his own feelings. He had been heard to say on more than one occasion, that if it were God's will, he should like to be spared much physical suffering at his death; and, that it should occasion but little trouble to his friends. It was unto him even as he would, "Sudden death was sudden glory."

Not supposing that permission would be given to open his family vault in *Queen-street Chapel yard*, Mr. Scales

had often expressed a wish to lie by the side of Hamilton and Ely, in Woodhouse Cemetery. But the un hoped-for permission was obtained, by the kind offices of Edward Baines, Esq., M.P. for Leeds; and our beloved brother sleeps in his own tomb, by the side of his first wife.

As soon as his late congregation knew that he was to be buried at Leeds, they generously undertook to bear the expenses of the funeral. For the convenience of sepulture, the corpse was straightway removed to the house of his deacon and fast friend, Mr. William Slade, of Providence Row, Leeds. Thence, at noon on Friday, the 29th June, 1860, the funeral procession passed to the place of burial, after prayer had been offered in the house by the Rev. G. W. Conder. There were present a great number of ministers, as well as of gentlemen who represented the chief Independent churches of the Riding. "Devout men carried him to his burial." The chapel was well filled with a respectable congregation in black. The Rev. W. Guest read the Scriptures. The Revs. W. Hudswell and J. Pridie offered prayer. The Revs. J. Parsons and H. Bean delivered funeral addresses in the chapel; and Dr. Fraser pronounced an oration at the grave. On the next sabbath Mr. Scales's death was improved by two sermons in the chapel where he had so long laboured. In the morning the Rev. J. A. Savage, of Gomersal, preached from John xvii. 4. And in the evening, the Rev. W. Guest preached from 1 Samuel xxv. 1. Funeral sermons were also preached in many pulpits in the West Riding, for it was felt that a father in Israel had departed.

In reviewing the signally active life of Mr. Scales, it may be surmised that he was the man who "did the work," and nothing more. Truly he was a "thorough worker;" but he was also a man of intellect, possessing a strong, clear, and sound mind, well charged with "mother-wit." Besides literature of a lighter order, he was, beyond what was supposed, a reader in English and French, of works bearing upon theology and the pulpit. He also kept up an intimate

acquaintance with Oriental literature through life. Of this the writer had pleasing evidence on more than one occasion, at the annual examination of the students of Airedale College. As a matter of course, his authorship must be limited. He had not the time which its effectiveness requires. His chief work was on the "Principles of Dissent," in 12mo, published 1830-1; and which speedily went through three editions.

In a few general terms we have referred to Mr. Scales as a preacher. As a man of business, amidst varied public efforts for good, he is well and generously described by the "Bradford Observer." "Possessing inexhaustible energy, great skill in business, a dispassionate judgment, and great amiability and courteousness, combined with great firmness of principle, he brought to all these movements aid which greatly contributed to their success." His amiable Christian temper, here referred to, always stood him in good stead. And all who knew him intimately were prepared to endorse Dr. Hamilton's remark, "he blends, more than any man I know, firmness and amiableness." "Life of Ely," p. 124. If enemies frowned, scolded, persecuted,—or if, amidst continued difficulties, friends cooled, fainted, proved recreant, he hurled no bitter invective, he launched

no vituperative scorn. On the public arena of contest, when much was said and done to provoke anger or resentment, he breathed the spirit of Christ, and maintained the dignity of the Christian ministers.

As Mr. B—— says, "What he was in public he was in private;" so his conduct and character in the privacy and freedom of domestic and social life are beautifully intimated in that gentleman's language,—“I always found him a man of the highest moral worth, intense in disinterested labours, of the sweetest temper, full of genial anecdote, very humble, quick and tender in his sympathies. My shorter holidays were always spent at his house; and though my after life was, for the most part, passed at a distance from him, whenever any trouble befel or threatened me, I knew that on him I might rely for ready response, wise counsel, true sympathy, and the utmost help he could yield.”

Such was the Rev. Thomas Scales. Let us glorify God in him!

Mr. Scales was twice married.—First, to Christiana, daughter of Dr. Simpson, by whom he had his family. She died in 1843. Second, in 1847, to Mrs. Rebecca Walmsley, of Bradford, who survives him.

Gomersal.

J. A. S.

Life, more Life!

THE WATCHWORD OF REVIVALS.

WHAT a difference between the scanty vegetation on the mountain top and its affluence and glory in the valley's bosom—between the tiny patches of moss on the stony peaks of the Pyrenees, and the groves of chesnut and fig that cover their foundations on the Spanish side. And still more wide the difference between life, and abundant life in the regions of spiritual consciousness and development. Look at man's life. Life is seeing. The child learns to see—hardly discerns at first, is educated by circumstances, and has its faculty of vision more and more intensified in power and

clarified from mistiness. And when there is abundant physical and intellectual life—sight is keenest, most searching and observant, there is ability to catch the manifold mystic meanings of truth and beauty with which nature abounds on every side. And spiritual life is seeing what the Bible reveals—Christ, God, Eternity; and where that life is abundant, they are perceived and apprehended with a vivid distinctness far beyond what is common amongst everyday Christians. Life is hearing. And what abundance of life there is in the woodman's ear, which can detect the

most delicate modulations of the voice of birds, and recognise differences between notes that, to our untutored ears, dulled by city noises, would seem just alike! What abundance of life, too, in the ear of the poor Scotch-woman, who in the Indian wars, listening on the ramparts of the besieged town, heard the tones of her own Highland bagpipes, while to others nothing seemed to break the stillness of the night! And where there is abundant spiritual life, how the soul will catch the voice of God, the voice of the Bible, the voice of Providence, and the voice of the Spirit! Life is feeling. What intense feeling there is in some men,—intense admiration of the beautiful and sublime,—intense pity for the unfortunate,—intense hatred of the mean and

dishonourable,—intense love for all that is good. And where there is abundant spiritual life, there will be abundant feeling of a spiritual kind. Life is action. Wonderful is the energy of some. Compared with that of others, it is as the speed of an express-train beside that of a broad-wheeled country waggon. Mercantile, professional, artistic political types,—how they strike us on every side. Like activity as to its earnest impulses, and persevering constancy, only springing from holy principle, and directed to holy ends, shall we see in the man in whom the purpose of Christ's advent is accomplished. "I am come that ye might have life, and that ye might have it *more abundantly*."

Glances at Passing Events from the Right Point of View.

I.—THE WEEK OF PRAYER.

Among the things notable and memorable, and from which we trust blessed fruits are destined to spring, we cannot omit the universal concert for prayer to which the week commencing with Lord's Day in the new year was consecrated. The hearty concurrence of Christians in all lands with the suggestion that the six days between the sixth and thirteenth of January, 1861, should be devoted to prayer, was itself a proof that there was a holy influence at work upon the hearts of Christians, in the direction of common supplications and brotherly union. And the meetings themselves, notwithstanding the excessive severity of the weather, were in general remarkably well attended. We earnestly trust that the innumerable fervent prayers with which the new year has begun will be richly answered during its course.

II.—DEATH OF MR. AND MRS. HELMORE.

We have mournful intelligence from the interior of South Africa, as will be seen by referring to the *Missionary Chronicle*. The Rev. Holloway Helmore, Mrs. Helmore, two of their children, and several native Christians, have died of fever. This is another of the many instances in

which, from our ignorance, we are forced to exclaim, "How mysterious are the ways of Providence!" In the prime of life, and in the midst of his usefulness, this devoted servant of the Lord, with his equally devoted wife, is taken away. We must silently submit, whilst we deeply sympathise with the Directors of the Missionary Society in their great loss; and with the five orphans thus suddenly bereaved of both parents. May our gracious God raise up friends to the children of his servants!

III.—THE AMERICAN CRISIS.

The events which are taking place in the United States of North America are exceedingly portentous. Shall we say that the retributive justice of the Most High has at last come forth out of its secret place, to make inquisition for blood, and to express His abhorrence of the fearful iniquity which the rulers of that country have systematically practised for so many years? Shall we say that judicial blindness has fallen upon the pro-slavery men of the South, who are frantically calling for a disruption of the Union, which, if it be accomplished, must speedily be followed by one or more of three things—civil war, a servile insur-

rection, or the destruction of slavery through the very means its advocates are adopting to perpetuate the abomination? We might say, in hackneyed phrase, and with seeming modesty, that it is not for us to answer these great questions? but we shall make no such confession of mental imbecility in this case. The moral crime of America is a fact known to all the world; the unblushing effrontery with which that crime is vindicated is one of the most conclusive evidences that it has seared the consciences and blinded the minds of its abettors, and the increasing, the desperate recklessness of the South proclaims as loudly as actions can, that some terrible catastrophe is near; and that catastrophe nothing less than the national penalty of a great national crime. Four states have already seceded from the Union, and the excitement ever since has been intense. Some of the American journals say that separation is impossible without civil war; others imagine that the example thus set will be immediately followed by other slave states; meantime, committees of national safety are sitting; for the perilous condition of the country has awakened serious apprehension everywhere. Secession will hasten the "calamity" which its advocates depre-

cate—the freedom of the oppressed; but we in this country are something more than astonished to find the advocates of slavery actually appealing to God for the justification of their intentions, when the ruling intention is the perpetuation of the greatest iniquity of which a nation can be guilty.

IV.—THE TRICENTARY OF THE SCOTTISH REFORMATION.

Scotland is the most protestant country in Europe. Three hundred years have elapsed since, under the leadership of the heroic Knox, it threw off the papal yoke, and declared itself free to worship God according to its own reading of the Bible, without the dictation of an intolerant priesthood, who made religion terrible to the ignorant and irrational to the educated. Scotchmen have celebrated the occasion in London, Edinburgh, Glasgow, and other places; and in this they have done well. The memory of so great a deliverance should be kept alive, lest in these days of polite sentimentalism we forget that a system which claims infallibility, must infallibly do wrong. Our sons and daughters must be trained in thorough Protestantism, for Popery is trying to regain its lost supremacy, which, if it do, woe to Great Britain!

Extracts from New Publications.

ST. PAUL AND THE BISHOP OF NISMES.

SUPPOSE an angel from heaven should announce to the inhabitants of Nismes that the Apostle Paul, resuscitated by the power of God, was about to visit your town.* On receiving the news of this great event you immediately convoked all the clergy of your diocese; your convents pour out their inhabitants to swell the procession, which sallies forth at the sound of pealing bells to meet the Apostle. Banners, images, relics, sacerdotal vestments—nothing is wanting; and you, my Lord, with mitred head, and crosier in hand, follow the lengthened train of those

who go to welcome the great Doctor of the Gentiles. "Blessed Apostle!" you would no doubt exclaim, as you bowed before him in lowly reverence, "my heart is full of joy and gladness at the honour you confer on our holy mother the Church of Rome. Come, blessed Apostle! and sing a mass in my cathedral, and from my pulpit instruct my flock, and by your powerful and infallible voice bring back into our fold the heretic Protestants who have separated from our communion."

I know not what the Apostle might reply, but he would unquestionably be not a little surprised at the appearance of your *cortège*; and the sight of your priests and nuns, bedizened with mysterious and hieroglyphic vestments, would cer-

* Addressed to the citizens of Nismes.

tainly awaken in his mind strange reminiscences of heathen rites. But, passing over this, he enters your cathedral: the first thing which strikes him is a multitude of pictures and statues, which give rise to the following dialogue:

Paul. I congratulate you, my lord, on having rescued this temple from the Pagans of Nismes; but I am astonished that you have not cleared it of these pictures and statues by which it is defiled. While I am here, give me a hammer—we will soon get rid of them; and to perpetuate the remembrance of our act, we will have engraved on the most conspicuous part of this edifice these words of the Decalogue,—“Thou shalt not make unto thee any graven image.”

Your Lordship. But, blessed Apostle! you are not, then, aware that our holy Council of Trent teaches that *we ought to have in our religious worship pictures and statues, to which we must render the worship which is due unto them?*

Paul. I know nothing of your Council of Trent; but what I know most certainly is, that when God teaches us so clearly that we should not have graven images in our places of worship, our first duty is to obey. But tell me, whom do those statues represent?

Your Lordship. The saints.

Paul. What saint?

Your Lordship. St. Castor—St. Cuper-tin—St. Loup—St. Magloire—St. Francis Regis. Our Church has thousands of them: they are her glory, and our intercessors with God.

Paul. Your intercessors with God! My lord, do you have the epistles I wrote to the Christians of my time?

Your Lordship. Yes, holy Apostle! Come, and I shall show them to you. Deign to follow me to the high altar; there they are.

Paul. Read my first Epistle to Timothy. Can you have forgotten that I taught that pious and holy bishop, my son in the faith, that there is but one Mediator between God and men?*

Your Lordship. It is true; but our holy mother Church has decided that there are other mediators than Jesus

Christ between God and men. That is why—

Paul. And this altar, why has it not been thrown down?

Your Lordship. Because on it we celebrate the holy mass. It is here we renew the sacrifice of Jesus Christ.

Paul. I do not understand. You offer again the sacrifice of Christ! Lo, you know my Epistle to the Hebrews?

Your Lordship. Yes.

Paul. Have you never read the passage in which I teach that Jesus Christ is not offered many times, but that He offered Himself once only, “to put away sin by the sacrifice of Himself!”*

Your Lordship. Yes, holy Apostle! but our holy Council of Trent has decided, by its infallible authority, that the sacrifice of Christ is to be renewed every day.

Paul. You astonish me, my lord! But show me the cup.

Your Lordship. Here it is, but it is reserved for priests and kings.

Paul. And the people?

Your Lordship. They have no right to use it.

Paul. Is it because Christ said, when He presented the cup to His disciples, “Drink ye all of it?” But what is this chanting that I hear?

Your Lordship. It is an anthem, blessed Apostle! sung in honour of you.

Paul. In what language?

Your Lordship. In Latin.

Paul. What is the language of the people of Nismes?

Your Lordship. French.

Paul. Do they understand Latin?

Your Lordship. Not a word of it.

Paul. And you celebrate worship in a language unknown to the people?

Your Lordship. Certainly, blessed Apostle! for so our holy mother Church has decreed.

Paul. Have you read my first Epistle to the Corinthians?

Your Lordship. Yes.

Paul. What attention, then, do you pay to my words? Have I not taught that it is folly to celebrate worship in an unknown tongue?† But am I really in a Christian Church?

* 1 Tim. ii. 5.

* Heb. ix. 25, 26, 28. † 1 Cor. xiv. 2—11.

Your Lordship. Yes, holy Apostle ! and in the most Christian of Churches ; n that to which God has given the power to bind and to loose.

Paul. The Church of the living and true God only binds and looses with the authority of the Scriptures, which, as I taught Timothy, are divinely inspired.* The Church, that which is built on the foundation of the apostles and prophets, and which has Jesus Christ for its corner-stone, has no other Gospel than that which I taught, and can have no other. How is it that, like the Christians of Galatia, you have gone over to another Gospel ? Do you not know that my infallible voice has declared to the whole Church, that whoever should preach another Gospel than that which I have preached—even were it I, Paul, or an angel from heaven, he should be anathema, that is to say, accursed ?† Are your doctors purer than the angels, or better acquainted than I with the mysteries of God ? Why, then, have they changed that apostolic doctrine, which it exceeded even the power of an apostle to alter?—*From the Real Question, by the Rev. F. PUAUX, Pastor of the Reformed Church, Mulhouse.*

MUTILATING THE COMMANDMENTS.

Some years ago, an old sign-painter, who was very cross, very gruff, and a little deaf, was engaged to paint the ten commandments on some tablets in a church, not five hundred miles from Buffalo. He worked two days at it, and at the end of the second day the pastor of the church came to see how the work progressed. The old man stood by, smoking a short pipe, as the reverend gentleman ran his eye over the tablets.

"Eh !" said the pastor as his familiar eye detected something wrong in the wording of the holy precepts ; "why, you careless old person, you have left a part of one of the commandments entirely out—don't you see?"

"No such a thing," said the old man, putting on his spectacles ; "no, nothing left out—where?"

* 2 Tim. iii. 16. † Gal. i. 9.

"Why, there," persisted the pastor ; "here look at them in the Bible—you have left some of the commandments out."

"Well, what if I have?" said old Obstnacy, as he ran his eye complacently over his work ; what if I have?—there's more there now than you'll keep !"

Another and a more correct artist was employed the next day.

The Buffalo painter only follows the examples set before him. "Not five hundred miles from Buffalo,"—nor half that distance from New York, Boston, and Philadelphia, are plenty of "pastors," who are in the habit of leaving out such of the commandments as they think the people will not keep. Inquire for them of the Tract Society, and American Board of Missions. Some of these pastors, like the Buffalo painter, are "not a little deaf," and are rather "cross and gruff" whenever any one ventures to remonstrate with them. Is it not time to employ more correct preachers ?

NELSON WORSHIPPED AS A HEATHEN IDOL.

A letter from Hayti says :—"Among the Acul mountains there has been found, in an old house, a bust of Lord Nelson. It is of white marble, somewhat stained by time and neglect. Nelson is represented in his costume of admiral, and at the battle of Aboukir, having the inscription, "Rear-Admiral Lord Nelson of the Nile." A medal also bears the words : "Almighty God has blessed his Majesty's glory !" This bust, interesting in its artistic and historical association, was found on an altar devoted to the "Fetish" worship, where, for half a century, it has been revered as the Deity of the Mountain Streams. The names of the sculptors were Coale and Lealy, of Lambeth. Thus, for fifty years, a bust of an English admiral has been worshipped as a heathen idol."

How much, except in forms and modes of worship—how much in *spirit*, and in the sight of God, does this worship differ from the worship of our American heroes and statesmen whose maxims and policy

Unlike Jesus now, I cannot expect to be like Him for ever.

The fine chisellings of the perfected models, indeed, will be added in glory; but the germ of the likeness—the bold outlines of the moral sculpture—must be begun on earth. Meanwhile, let the

words sound in my ears, like the preparation-bell for the great Sabbath services of the Church in heaven. Let them follow me like a celestial monitor; wherever I am, and howsoever engaged, "Let this mind be in you, which was also in Christ Jesus."
—From "*Grapes of Eschol*," by MACDUFF.

Pages for the Little Ones.

THE MYRTLE THAT BECAME A STAR.

THE story told in the book of "Esther" is a very romantic one. It is as strange as novel. But it is quite true. It takes us away from the scenes of common life, and lets us into the inside of palaces and courts. The person on whose course and actions the story chiefly turns is the Jewish maiden that became queen of Persia. The finger of God is in the story, though the name be not. God is in it as He is in the world seen by His works. "Esther" is like some lessons in children's books, passages with blanks to be filled up by the scholar.

Hadassah was her first name, and that means a *myrtle*. She was a poor orphan, and her cousin Mordecai took her for his own daughter. He found a little tree growing without shelter from the storms, and he planted it by his own hearth; and from Esther afterwards he had reward enough in looking at the fair plant he had brought into his house long before the king took it into his palace. There never was evergreen shrub so beautiful an ornament of cottage garden, or window-sill, or rich man's conservatory, as was the little orphan myrtle Mordecai took home to care for.

She was fair and beautiful, and had beauty of soul as well as face. Some sickly and plain faces are lovely through the shining out from within of a happy and kind heart. A fair face, with a lovely spirit looking through, is a flower bathed in sunshine. Many a fair face has been spoiled by passion, bad temper, and an unholy heart. Some fair faces have been forgotten in the beauty that came out through them from the soul.

Esther, to which *Hadassah*'s name was changed, means a star. And it is written, "they that be wise shall shine as the

brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let us part with a wish—here it is: May you grow like a myrtle and glow like a star!

A myrtle is evergreen. It cheers the winter as well as the summer. So be you kind and lovely in dark days as well as bright, in adversity as in prosperity. And the first time you see a myrtle, press one of its leaves with your finger and thumb, and scent its fragrance; then think—so let me be, giving out a sweet savour of godliness, making the house I live in as pleasant as if some perfumes were filling the air.

Glow like a star. What makes the star shine? God clothed it with light. So walk you in light—Christ's light—the light of truth and love, and holiness. Whence shines the star?

"Up above the world so high,
Like a diamond in the sky."

There the star shines. It has its home in heaven. There at last may you shine. There be your home for ever.

"The shrub has but a lowly place,
A nook in garden ground;
But its meek beauty decks the place,
And fragrance breathes around."

"And I have but a little sphere,
A humble walk I tread,
Yet have I power my home to cheer
With love's sweet odour shed."

"The star has but a little beam,
To pierce the gloom of night,
But the late traveller hails its gleam,
And seamen bless the light."

"Not far my little light can go,
Yet may it purely shine;
Enough of its clear lustre show
'Twas kindled, Lord, from thine."

—From *The Children's Church at Home*, by the Rev. J. EDMUNDS. (Nelson, Paternoster Row.) The former part is abridged from one of the ingenious discourses it contains addressed to children.

A POOR LITTLE MOUSE.

An incident about a little mouse is related by Alexander Wilson, the great ornithologist. He writes:—

"One of my boys caught a mouse in school a few days ago, and directly marched up to me with his prisoner. I set about drawing it that same evening, and all the while the pantings of its little heart showed that it was in the most extreme agonies of fear. I had intended to kill it, in order to fix it in the claws of a stuffed owl; but happening to spill a few drops of water where it was tied, it lapped it up with such eagerness, and looked up in my face with such an expression of supplicating terror, as perfectly overcame me. I immediately untied it, and restored it to life and liberty. The agonies of a prisoner at the stake, while the fire and instruments of torture are preparing, could not be more severe than the sufferings of the poor mouse; and insignificant as the object was, I felt at the moment, the sweet sensation that Mercy leaves on the mind when she triumphs over cruelty."

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him,
With a touch of His finger, they say."
"And now I shall carry the children,
Little Rachel and Samuel and John,—
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"None but a doating mother
Would think of a thing so wild!"

"If the children were tortured by demons,
Or dying of fever—'twere well—
Or had they the taint of the leper,
Like many in Israel;"—

"Nay, do not hinder me, Nathan,
I feel such a burden of care—
If I carry it to our Master,
Perhaps I shall leave it there."

"If he lay His hand on the children,
My heart will be lighter, I know,
For a blessing for ever and ever
Will follow them then, as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mong the people who hung on His teaching,
Or waited His touch or His word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now why should'st thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning till evening
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me:"
And He took in His arms little Esther,
And Rachel He set on His knee;

And the heavy heart of the mother
Was lifted all earth care above,
As He laid His hand on the brothers,
And blest them with tenderest love;

As He said of the babes in His bosom,
"Of such is the kingdom of heaven"—
And strength for all duty and trial,
That hour to her spirit was given.

—JULIA GILL, in "*Little Pilgrim*."

Poetry.

THE COBBLER POET OF NUREMBERG.

HANS SACH loved the lyre more than the last, and could no more abstain from verse-making than the lark from carolling on a June morning. There was a fountain of song within his breast which must needs break forth

"Where only business was to flow;
And flow it did, not taking heed."

"He wrote like a man who saw clearly, felt strongly, and thought boldly. But though his style was the fruit of the age in which he lived—rude, faulty, and unvarnished—he never gave way to that stormy wrath with which Luther, when he chose, could demolish every refuge of lies; neither did he cut with the keen battle-axe of Ulric Hutten. Yet there is a vast amount of life, vigour, nerve, and good common sense in his own verses; and if Lucas Cranach were the painter of the Reformation, and Albert Durer one of its great disciples, Hans Sach was,

without controversy, its poet." In 1523 he composed the celebrated "Nightingale of Wittenberg." The spiritual songs of Haas Sach most powerfully assisted the progress of the Reformation. They were amazingly numerous. Some of them are adaptations of popular ballads, even love-songs, to Christian thought and feeling, just as the popular airs were frequently taught to move in solemn tempo to the stately march of church music. Several of the spiritual songs have held their ground in the hymn-books of modern times; and there is one in particular, the well-known "Warum betrübst du dich, mein Herz"—"Why troublest thou thyself, my heart?" which has had a wonderfully wide circulation. It is frequently entitled "The Solace of the Aged," and it has been translated into Greek, English, Dutch, French, Lower Saxon, and Polish.

We give a translation from "Studies of Christian Character," by BERTHA FOX. (London: Hogg and Sons.) We commend the volume as in form, style, and substance tastefully prepared.

" My heart ! my poor self-troubled heart !
Say why so sore oppress,
With every changing care and smart,
That stirs my worldly rest ?
Oh, trust in God, and take each care,
And lay it on His breast.

" He cannot, will not let thee fall,
Heart-broken 'neath thy load ;
But takes a Father's share in all,
Along the roughest road.
Thou know'st my need—my griefs are Thine,
My Father and my God !

" And therefore—just because Thou art
My Father—nought shall move
The child from off Thy Father-heart,
Or change a Father's love.
I, a poor earth-clod, save in Thee,
No trust, no joy can prove.

" Whoever may forsake Thy truth,
Yet will I hold it fast ;
Through scorn and shame, contempt and ruth,
I'll trust Thee to the last.
I know the blessing cannot fail,
Because the word is passed.

" O God, Thy treasure changeth not,
Nor ever wears away ;
The goodness of to-morrow's lot
Is sure as yesterday :
And Thou hast riches for the soul
For ever and for aye .

" Earth's fleeting honours I forego
With willing heart for Thee,
Whose blessings, which begin below,
Increase internally ;
And, through Thy bitter death and woe,
These blessings are for me.

- "Earth's silver and her gold may fail,
 Her tinsel may decay;
 And transient pleasures, fleet and frail,
 Grow dim and pass away;
 Nor help, nor mar, the blessedness
 Which shall endure for aye.
- "I thank Thee, Christ, eternal Lord!
 Who unto me hast brought
 The teachings of Thy holy Word,
 With heavenly blessings fraught;
 And to my soul her only bliss
 And happiness hast taught.
- "All honour be ascribed to Thee,
 Thanksgiving, and all praise,
 For all Thy goodness, full and free,
 And all Thy full-brought grace.
 One prayer I pray,—turn not away
 The shining of Thy face."

Sunday.*

WE opened Dr. Hessey's book with some apprehension. We had seen it praised in quarters where praise is a doubtful authentication of anything pertaining to revealed religion, or to spiritual godliness; and notwithstanding the pious wish that "Dr. Hessey would enlarge his views," we feared that his book might be another Oxford manifesto, covertly assailing the Divine authority of the Bible, and of its institutions. We are thankful, however, to be able to relieve the minds of any who may have shared those apprehensions with us. Dr. Hessey is a devout believer in the inspired Volume, and implicitly receives as authoritative whatever he deems it to teach,—rather a strange thing to need affirming concerning a divine of the Church of England, but we are sorry to say by no means unnecessary, "Oxford clergyman" and "accepter of God's revealed truth" being no longer interchangeable terms. We are very glad, too, to be able to say

* Sunday: its Origin, History, and Present Obligation. Considered in Eight Lectures, preached before the University of Oxford, in the year 1860, on the Foundation of the late Rev. JOHN BAMPTON, M.A., Canon of Salisbury. By JAMES AUGUSTUS HESSEY, D.C.L. (John Murray.)

that Dr. Hessey's interpretation of the Bible furnishes him with a scriptural basis upon which to rest the Divine authority of the Lord's-day, and that he has a very devout and lively appreciation of the unspeakable benefits of its religious observance. Whatever differences, therefore, we may have with him, they will respect the specific grounds, and not the general fact, of our obligation to keep holy the Lord's-day.

Dr. Hessey's book is very able—a scholarly, sober, and exhaustive discussion of its theme. It is another of the very valuable contributions to our permanent theological literature which the Bampton Lecture yields.

The practical importance of the topic that Dr. Hessey discusses, not only to our spiritual but also to our social life, can hardly be exaggerated. It is not too much to say, all positive obligation apart, that the feeling with which a man regards the Lord's-day is a decisive test of his general spiritual character. He who is ever scrutinizing law to see how much he can diminish the obligation of Sabbath-keeping, at any rate indicates that he is moved more by ritual constraint than by spiritual sympathy. It is not often, we fear, that the man who

refuses "to regard the day"—refuses i. "unto the Lord."

Few Christian things, perhaps, have been more fiercely debated than the obligation and observance of Sunday. Nor has it exclusively—perhaps not mainly—been a controversy between believer and unbeliever, but between devout Christian men themselves. On few subjects, perhaps, has there been more of popular and passionate and unintelligent clamour; for it does not follow that those who advocate a right principle advocate it rightly, or know where or how to limit its application. Hence, while in some quarters there may have been much anti-Sabbatarian godlessness, in others there may also have been much Sabbatarian bigotry and superstition. Believing, as we do, in the Divine and perpetual obligation of the Lord's-day, we are by no means prepared to endorse all the extravagances of argument or temper in its advocates. It would be neither modest nor just to assume, that all the piety, and all the conscientiousness, any more than all the intelligence, are on our side of the question.

To unbelievers Dr. Hessey has nothing to say, their repudiation of the Lord's-day being only part of their larger demur to whatever claims the character of a Divine revelation;—such, therefore, are to be referred to the general Christian apologist.

Dr. Hessey resolves the almost infinite diversity of opinions about the Lord's-day into six classes or schools:—

1. What he terms the Antinomian and Anabaptist view, which denies all distinction of days, and affirms all days to be alike.

2. The extreme Sabbatarian view, which maintains the perpetual obligation of the seventh day sabbath, in all the rigour of its Jewish requisitions.

3. The modified Sabbatarian view, which admits the change of the day from the seventh to the first, but transfers with it all the ritual of the Jewish sabbath. This view was first put forth in 1595, by Dr. Nicholas Bound, a Dissenting minister of Suffolk, in a book entitled, "Sab-

batum Veteris et Novi Testamenti," which had great currency amongst devout Dissenters. It was adopted and formalized by the Westminster Assembly, in their Confession and Catechism.

4. The view maintained by Bishop Horsley, Bishop Jebb, and Dr. Burton, and adopted by the late Dr. Winter Hamilton, in his exquisite little book on the "Sabbath," viz., that the first day of the week is the Christian representative of the seventh day rest of the Patriarchs, and of the sabbath of the Jews; and may, therefore, be fitly called the Christian "Sabbath," and referred to the fourth commandment for its moral sanction, if not for its ritual direction. It admits the change of the day, and greatly softens its rigour; contending, however, for as strict an observance as is possible under our altered circumstances, and regarding Sabbath-breaking as much a sin as the violation of any other injunction of the Decalogue. This view has, perhaps, been more prevalent in England than any other.

5. The view expounded by Dr. Heylin and Bishop White, and substantially endorsed by Bishop Sanderson, Archbishop Whately, and Dr. Arnold, viz.: that no sabbath was observed before Judaism; that the fourth commandment was mainly a ritual injunction, the obligations of which began and ended with the Jewish dispensation; that the Lord's-day is in no sense the Divine successor of the Jewish sabbath; that it is not even a scriptural institution at all, but is an institution of mere Christian expediency, originating at the close of the first or the beginning of the second century; but that on every religious and social ground its observance for sacred purposes should be maintained.

6. The view represented by Archbishop Bramhall, and Mosheim, which considers the Jewish sabbath to have been abrogated with the Jewish dispensation; and that the Lord's-day has no connexion with it, or with the fourth commandment as such, but that it rests upon its own independent basis, and was instituted, if not by Christ Himself, yet by His inspired apostles, and is, therefore, of Divine

authority, and to be observed in harmony with the principles and spirit of the Christian economy. This view is supported by Dr. Paley and by Richard Baxter, and is substantially the view of Dr. Hessey himself. It is what he calls the "Dominical," as opposed to the "Sabbatarian" view.

From these diverse views of good men, to whom we are bound to give full credit for religiousness of feeling, for reverence for revealed truth, and for an equal sense of the spiritual value of the day, it is evident that the question is beset with difficulties, and is to be approached, not with ignorant vituperation, nor with that summary imputation of motives which so often disfigures religious controversy, but with patient and respectful argument.

While all devout men agree in regarding the observance of the Lord's-day as both an imperative religious duty and a high religious privilege, very few seem to have intelligent views of either the grounds of the obligation or the character of the privilege. They contend for the Lord's-day traditionally and religiously rather than scripturally, and very often take refuge from the difficulties of demonstration in the instincts of religious feeling. And in this they do well. In matters of theoretic difficulty, the best practical guide is religious feeling. But this unsettledness of intelligent belief is to be regretted. It is the source of Sabbatarian superstition on the one hand, and of an unspiritual dishonour of the Lord's-day on the other.

Our first and chief controversy with Dr. Hessey is with the argument of his fourth lecture,—viz., that Sabbath-keeping was unknown before the Mosaic economy. And as in our view of it this position affects not only a historical speculation, but the ultimate moral basis upon which Sabbath-keeping rests, we shall devote the chief portion of our space to its examination.

"It was scarcely, I think," says Dr. Hessey, "a matter of natural or moral law, in the sense of being an obligation discoverable without express revelation. Nothing that man finds within him could

possibly direct him to the seventh day, in preference to any other day, as a day of rest and worship of God. The utmost that can be said in this respect is what I am going to state. In so far as the commandment to observe the Sabbath implies positions discoverable by the light of reason, (namely, that our Creator demands our gratitude and worship, and that these are best exhibited and most surely paid by periodic appropriation of our time to Him,) there is a natural or moral element on which the commandment is founded."

In this distinction we perfectly concur: while the obligation to worship God is a natural morality, the obligation to keep a weekly sabbath is a positive institution, not to be known by us, therefore, save by Divine ordination. The only question therefore is, Did God so institute sabbath-day rest and worship at the beginning of the Creation? Dr. Hessey says that He did not, a conclusion to which we must seriously demur.

Of course, the first inquiry respects the meaning of the record in the second chapter of the Book of Genesis,—“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Dr. Hessey contends, that whatever this may mean, it was simply the record of a historical fact, made by Moses 2,500 years after it occurred, and not a revelation made to Adam; in fact, that Adam was probably altogether ignorant of the wonderful history of the Creation. “There is not,” says he, “sufficient evidence for believing that its great and wondrous tale was disclosed to mankind before Moses wrote it. Genesis was a revelation to Moses, not to Adam.” Now, we at once concede that the argument throughout is one of probabilities, and cannot, therefore, be a demonstrative one. It is on all hands admitted, that so far as the record goes God did not give to Adam an express command to observe the seventh as a separated and sanctified day.

But we contend that the probabilities are all and irresistibly against Dr. Hessey's conclusion. The very terms of the record imply something done then—that God “blessed the seventh day” then, and “sanctified it” then,—set it apart for special uses, not of course for His own sake, but for man's sake. And if so, His act of blessing and separating has all the force and obligation of a command. This Dr. Hessey would admit; but he contends that the record of Moses is not a historic statement of what took place at the Creation, but a proleptical statement of what God would afterwards do—that it is not the history of an Edenic institution, but the prophecy of a Levitical one—that the Sabbath was sanctified or separated in God's purpose just as the prophet Jeremiah and the apostle Paul were sanctified from the womb, viz., in the purpose and decree of the Almighty. In support of this view Dr. Hessey cites Paley's argument. To this we reply, First, that the record is one of simple history occurring in the midst of a historical narrative of what God did, without anything about it to suggest the idea of a prophecy, and that therefore the simple and natural reference of the fact is to the time when the words were uttered. Next, that although such a construction of the words as Dr. Hessey puts upon them might be just possible were it demanded by imperative facts, yet in the absence of any such facts and of any other reasons, it is not the simple and natural construction—it is an oblique interpretation, evidently suggested by a theory.

And, further, that the reason assigned for the blessing and the sanctifying of the day, viz., that it should commemorate God's creating rest, began to exist at once, and not 2,500 years afterwards. It were surely a strange anomaly to inaugurate a commemorative institution 2,500 years after the fact of which it is a memorial; and to purpose such a memorial 2,500 years before it was to be carried out, and that without any discoverable reasons for delay. Such is not the law of commemorative institutions generally. Theologically, the se-

venth day sabbath was to be a monument or memorial of the Creator's work—a protest, therefore, against all atheistic cosmogonies. It was to show forth the Creator's work just as the Lord's supper shows forth Christ's death, and the Lord's day Christ's resurrection. If, then, it is to be of any value as testimony, it must begin at once; the time of institution is an essential element of value as testimony. Hardly could the Jewish sabbath be called a commemoration of God's rest from His creating work, if its institution in the wilderness were the first Sabbath-keeping of history. And with this accords the Apostle's argument in the fourth chapter of the Epistle to the Hebrews, accepting Dr. Hessey's own exposition of it, viz., that it is a series of typical Sabbath-keepings prefiguring the final rest of heaven. If there were no patriarchal sabbath, then in this prominent member of the argument, in which the rest of creation is especially distinguished from the rest of Canaan, it would have no meaning.

Next, is it not in the last degree improbable that a mere ritual institution of Judaism should have been thus selected and predicted 2,500 years before?

Passing from this, Dr. Hessey has to account for the septenary division of time. This he argues was by no means so universal as is supposed. He instances the Kalends, Nones, and Ides of the Romans, the Nundines of the Etruscans, and the Decades of the Greeks; and he might have added the Decades of the French Revolution. He admits, however, that septenary division prevailed in the East; but he contends that a sufficient explanation of it, and of all the scriptural allusions to it, is furnished by the obvious division into quarters of the lunar month. But here, as throughout the argument, we would remind Dr. Hessey, that it is not enough to furnish an ingenious possibility as a plausible explanation—and especially an independent ingenuity—for each of a series of facts. The theory of a patriarchal sabbath is of itself sufficient to account for all these facts and allusions, and such harmony not only adds to evidence, but

multiplies it; whereas, on the opposite theory, each fact demands a separate and independent exercise of ingenuity. The probabilities are surely with that view in which each independent fact has the concurrent support of every other fact.

Dr. Hessey dwells upon the circumstance that the antediluvian history makes no mention of the Sabbath as such. Neither is the Jewish sabbath mentioned during the long period of 500 years from Joshua to David; nor is sacrifice mentioned from the birth of Seth to the Flood; nor circumcision from Joshua to Jeremiah. Surely no satisfactory argument can be drawn from the omissions of a chronicle which comprises 2,500 years in a single tract. Negative evidence is never satisfactory, and least of all in such a compendium as Moses gives.

There are some arguments which Dr. Hessey does not touch at all; for example, the moral necessities of the race during these 2,500 years. He who made man knew his necessities, and of these surely a weekly sabbath is one—rest from toil, and set and sanctified occasions for social worship. He knew that nightly sleep was not a sufficient alternative to daily toil—that morning and evening prayer were not a sufficient communion with Himself—and therefore we believe He gave him the Sabbath from the beginning. If, then, the ultimate reason for Sabbath-keeping be found in the moral nature of man, hardly can we conceive of the Creator as so long delaying so merciful an institute; hardly can we conceive of a world without a Sabbath—of men calling upon the name of the Lord without a stated day of rest and assembly. "The sabbath," said our Lord, "was made for man;"—surely not for the Jewish man merely. The assertion removes it altogether out of the class of mere Levitical institutions, and identifies it with the natural necessities of humanity. We keep sabbath as children of the Creation, not for ritual, but for human reasons—for reasons that lie in our human conditions of toil and sin. It is a provision, therefore, not for one dispensation only, but for all dispensa-

tions; each takes it up, incorporates it with its peculiar code, and imbues it with its peculiar spirit.

There are, besides the backward references of the legislation of Sinai—first, the simple historic mention of the Sabbath in connexion with the gathering of the manna: "To-morrow is the rest of the holysabbath unto the Lord," in which it is spoken of as an understood and familiar thing,—a day usually consecrated unto the Lord. The very rebuke administered to him who went out to gather manna implies, we think, a previous and familiar acquaintance with the sanctification of the day. Then comes the fourth commandment, occurring not in the midst of ritual but of moral laws—of laws old as the Creation; with not only its preliminary "Remember," which Dr. Hessey regards as merely an emphatic form of injunction, but also with the specific reason upon which its injunction rests: "for in six days the Lord made heaven and earth;" and with its significant recognition not only of the obligation of the Jew to keep the Sabbath, but also of the "stranger within his gate." While all strangers were jealously excluded from the Mosaic ritual, from the passover, and from the Temple, they were required to keep the Sabbath.

We have insisted upon this part of Dr. Hessey's book, because it affects the basis upon which Sabbath obligation rests. While Dr. Hessey would make it a thing of dispensations, we find its reason in the common necessities of men under all dispensations; we rest it upon the broad basis of humanity. It has not an institutional, but a natural reason. Even Paley admits that "if the Divine command were actually delivered to man at the Creation, it was addressed to the whole human species alike; and continues, unless unrepealed by some subsequent revelation, binding upon all who come to the knowledge of it." It follows, therefore, that the Sabbath is of perpetual and universal obligation; "If," says he, "this be established, it precludes all debating about the extent of the obligation."

Concerning the rest of Dr. Hessey's book, our space will not permit us to say

much; we are disposed to accord generally with what he says about the Jewish sabbath as "a federal and a present blessing;" and about the purpose of our Lord's words and acts in reference to it, viz., that He sought to remove the incrustation of traditional superstitions with which the Pharisees had overlaid it.

"It was a rest—strict indeed, but social—a social rest far removed from the licentiousness with which the prophets reproached their countrymen; and a strict rest, but far removed from the narrow-minded and foolish refinements with which the Pharisees had overlaid the original institution by the time of our Saviour, and which have been increased tenfold by Talmudic writers." Our chief difference from Dr. Hessey here is, that while he rests the Sabbath upon a mere Levitical basis, we would say that beneath the dispensational basis there lay a broad human basis.

We are disposed to think with Dr. Hessey, that the Jewish sabbath was absolutely abolished with the dispensation to which it belongs, and that the Lord's-day was in no sense a transference from the seventh day of the week to the first, or from the Jewish dispensation to the Christian, but that it was an independent institution, the Lord's-day being no more the Jewish sabbath than the Lord's supper is the Jewish passover. Dr. Hessey admits, however, that the moral reasons of the Jewish sabbath will also apply to the Christian, and that the analogies of the one may have been followed by the other. This theory seems to us to afford the most satisfactory account of the Lord's-day, the surest scriptural basis upon which to rest its obligation, and the best solution of the passages and allusions of the New Testament that refer to the Jewish sabbath and to it respectively. We would only add to it our recognition of primeval Sabbath-keeping as furnishing a still broader and firmer basis for it. Like the Jewish, the Christian institution had its ultimate reason in the necessities of human nature, and its analogy in the Sabbath-keeping that had preceded it. As an institution, it was new; as a moral

necessity and obligation, it was as old as the Creation.

Dr. Hessey supposes that the Lord's-day was not instituted by Christ Himself, but that the scriptural authority for its observance is to be gathered exclusively from apostolic practice—such practice having, of course, all the Divine authority of direct institution. This, we think, is borne out by the facts of the case, with the same reservation as to the universal obligations of the Sabbath-keeping principle. Dr. Hessey, therefore, takes up a position between the extreme Sabbatarian view of the Westminster Assembly, and the view of those who, like Dr. Arnold and Archbishop Whately, rest the obligations of the Lord's-day on a mere ecclesiastical as distinguished from apostolic authority. He protests against the Church of Rome for placing the Lord's-day on the same ecclesiastical level as holy days; and very conclusively shows how this has engendered the low views of Sabbath-keeping which have prevailed on the Continent.

Dr. Hessey has a curious and startling allocation of Lord's-day observance with confirmation. Both alike, he says, are deduced from apostolic practice; and in support of the latter he quotes Acts viii. 14—17; xix. 1—6; and Heb. vi. 2. We should be very sorry to think that the scriptural authority for the Lord's-day rested upon a foundation as dubious as that for confirmation. It is, to say the least, a singular *petitio principii*, to conclude that apostolic "laying on of hands" at all resembled the unmeaning rite which the Church of England calls confirmation.

Dr. Hessey's chapter on the practical observance of the Lord's-day is sober, discriminating, and devout. As a Christian institution, the law of its observance is in harmony with the dispensation to which it belongs; like Christian virtues and Christian consecration generally, it is rested upon principle rather than guarded by precept—upon the feeling of the Christian man, and not upon the prescriptions of a mere ritual. Of course where this is the case,

interpretations and inferences are possible, very far removed from those which a devout heart would suggest. As distinguished from precept, the rule of a child, principle is the guide of a man, and depends largely for its construction upon the sympathies of the heart. We are not, therefore, greatly surprised to find that perverse inferences have been drawn from Dr. Hessey's principles, and licentious interpretations put upon his meaning. And this from opposite quarters. On the one hand, a childish fear of the possible abuse of freedom has led some to regret that he has not more closely connected the Lord's-day with the fourth commandment; but this, we submit, is an objection to the Author of the Christian economy, and not to Dr. Hessey. On the other hand, it has been hastily maintained that Dr. Hessey's positions sanction the opening of public places of amusement on the Lord's-day, and all the godless desecration that the National Sunday League has laboured so strenuously to promote. But assuredly in this case "the wish is father to the thought." We have carefully read what Dr. Hessey has written, and we unhesitatingly affirm not only that Dr. Hessey expressly argues against such desecration of the Lord's-day, but that such inferences are contradicted by every principle and every sympathy of his book. Dr. Hessey rests the keeping of the Lord's-day just where Christian almsgiving and Christian charity, and

temperance, and spiritual-mindedness, and many other things rest. He maintains the principle to be of Divine injunction, but he leaves the manner of expressing it to the individual conscience. An unspiritual and disinclined heart will naturally reduce the obligation, and urge the absence of specific rule as a justification for so doing; a spiritual and sympathetic heart will feel not only that

"High heaven rejects the lore
Of nicely calculated less or more,"

but also that the day is too sacred in its associations and too precious in its privileges to be permitted to pass without extracting from it the utmost spiritual blessing and joy. It is the necessity of all things that rest upon principle; there is a possibility alike of flagrant abuse and of exceeding honour. In proportion to freedom is the necessity of high moral feeling; and he whom spiritual sympathy and desire do not constrain to the keeping of the Lord's-day, will keep but a sorry Sabbath under the constraint of mere ritual requirement. Dr. Hessey has put the difficult problems of practical Sabbath-keeping with a wisdom that, in our judgment, is as holy as it is considerate.

In conclusion, we will only say that, while we cannot agree with Dr. Hessey in all the arguments and conclusions of his book, we heartily thank him for it as a whole, and commend it to the careful attention of our readers.

Brief Notices of Books.

Memoir of the Life and Brief Ministry of the Rev. David Sandeman, Missionary to China. By the Rev. ANDREW A. BONAR. (London: James Nisbet and Co.) Mr. Bonar gave us, some years ago, a gem biography in his *Memoir of the seraphic M'Cheyne*; and here we have another thing of beauty and grace, tracing the brief career of a lovely spirit in its earthly tabernacle. The opening words of the preface are not more beautiful in themselves than appropriate, as the key-note to all that follows: "In complying with the request made to me to undertake the memoir of a beloved friend, who, in his thirty-second year,

fell asleep in Jesus, I felt that in so doing I might be said to be writing words '*concerning the King*.' For the example set forth here is that of one whose rare single-mindedness, affection to his Lord, watchfulness of spirit, and most cheerful self-sacrifice in the Master's service, show what gifts our King can give to His own."

Encyclopædia Britannica. Eighth Edition. Vol. XXI. (Edinburgh: Adam & Black.) This goodly 4to volume sustains the well-earned reputation of the publishers, and is worthy of its predecessors. Among the principal articles are the following from distinguished writers:—*Tasmania*, by William Westgarth; *The Telegraph*,

by Professor Thomson; The Telescope, by Sir J. F. W. Herschell; Theology, by W. L. Alexander, D.D.; The Tides, by T. Young, M.D.; Turkey, by Donald Sandison; Type Founding, by T. C. Hansard; The United States, by Professor Samuel Elliot; The Universities, by George Ferguson, LL.D.; Virgil, by Professor Pyper; Washington, by Hon. Edward Everett; Watt (James), by his Son, the late James Watt; Wellington, by W. H. Russell, LL.D.; and Zoophytes, by George Johnston, M.D. We congratulate the numerous subscribers to the present issue on this important addition to their libraries.

Annals of the Rescued. By the Author of "Haste to the Rescue." With a Preface by the Rev. CHARLES E. L. WIGHTMAN. (London: James Nisbet and Co.) "The following pages," says Mr. Wightman, "contain the experience of working men once slaves to drink, but now, by the blessing of God on the labours of my dear wife, recovered out of that fearful snare which holds so many strong men bound as with chains of iron." Mrs. Wightman is highly honoured in being privileged to accomplish such a blessed work. Some of the "annals" are most touching.

The Two Organs: an Essay on Psalmody. By JOHN BURDER, M.A. (London: Ward and Co.) Mr. Burder prefers vocal to instrumental music. The author endeavours to show that, while the organ of man's constructing is by no means so essential to good psalmody as many persons imagine, the organ which God has given to every one of us is far too little

valued, and is seldom either duly cultivated or properly used. Mr. Burder is right in both propositions, and we are sure many will thank him for his admirable essay on the whole subject.

Grace Abounding: a Narrative of Facts illustrating what the Revival has done and is doing. With Thoughts on the Christian Ministry, Lay Agency, and Individual Responsibility. By the Rev. JOHN BAILLIE. (London: Nisbet and Co.) The apt title of this deeply interesting volume explains its character. It contains an immense multitude of striking facts, for whose authenticity Mr. Baillie vouches.

Lectures on Jonah. Delivered at Hitchin by the late Rev. JOHN BROAD. With a Prefatory Address by the Rev. J. LEITCH, D.D. (London: Simpkin and Co.) These lectures show the late Mr. Broad to have been a man of superior ability; and whilst the volume before us deserves circulation on its own account, it will be specially prized by those who knew and loved the excellent author.

The Teacher's Offering. (London: Ward and Co.) Entertaining and instructive as ever. This little serial will, in spite of all the new claimants for public support, continue to be a great favourite with the young. Amusement and information, philosophy and religion, are here most happily blended.

The Mother's Friend. Vol. I. New Series, 1860. (London: Ward and Co.) Full of valuable counsels for mothers; and particularly adapted to aid those who conduct Mothers' Meetings, in interesting and impressing the minds and hearts of the parents.

Our Letter Box.

WALES.

In reply to your request (says the Rev. R. Parry to the Editor respecting the revivals in Wales), I have endeavoured to give you some information, in answer to a few queries, which were suggested to my own mind by the contents of your letter, with the hope they will furnish you with the statistics, &c., you require.

The statements here made refer mostly to circumstances in connexion with the churches of the Independents, and within the county of Caernarvon. I preferred doing so, as I can bear testimony to their correctness, as far as they go. Although I know something of what is going on among all denominations, I am better

prepared for the details among our own people. I may add, however, that what is here said of the denomination and the county, is a specimen of the state of things among all other bodies, and in all the counties in North and South Wales.

I. By what means were the revivals in Wales produced?

It is generally remarked that they were originated by the power of prayer in the churches. But I am of opinion, we must search for the first movement previous—that is, in the earnest preaching, for some time before, on the "necessity of a more earnest and general spirit of prayer in the churches." This arrested attention; it made the subject-matter of religious conversation; some accounts of

powerful revivals elsewhere, &c., produced quite a new feeling among the professors of religion. A burning zeal for prayer and prayer meetings followed. There was very fervent pleading for the Spirit—"the Spirit of grace and supplication" was the universal petition when the Throne was addressed; and the result was, the prayer-meetings were multiplied, and the attendance became overflowing. The salvation of their neighbours was the deep-rooted desire of every bosom, until at last these meetings were carried on for months successively, on every working as well as the Sabbath day, in rotation, at the chapels of the various denominations, which had been pervaded, all alike, with the same spirit; and the effect produced was, that a great multitude became converted, and great accessions were made to the churches of all the religious bodies.

About this time the revival, and the necessity of a general outpouring of the Spirit from on high, was the universal topic of conversation. If two men met on the road—if a number of workmen met together at the quarries—if a few farm-labourers had a minute to spare in conversation, all their thoughts were turned into this direction. They all seemed confident the Spirit would be given. It was the prayer of faith. There was impurity blended with confidence. Every church-meeting exemplified the spirit of the disciples, when on the road towards Emmaus: when they were overtaken by their Great Master, "their hearts burned within them." Private meetings by groups of five, ten, or twelve together, for a spare quarter of an hour after dinner, on the roadside, or in the cave of the quarry, became very general, until, at last, a very powerful expression of deep feeling prevailed at the close of every public service. Not a single church was left without sharing, in some degree, of the feeling and the success.

II. What is the state of feeling, at present, among the churches?

It is observed that the warm and excited feeling, experienced some twelve or fifteen months ago, is much abated. The accession of new members is little: at the same time, there is no sign as yet of the deep impressions having been lost, or the feelings hardened. There are no tears at the present time than exclamations. In some of the previous revivals, when the warm feelings became cold, many became hardened, and a great number lost ground, but this is not the case now. They seem decisive!

III. What is the most peculiar effect produced by the revivals, on the general character of the churches, and of the world?

The real value of personal religion is greatly felt throughout the churches. There is a more earnest desire to possess the power of religion, than the merely outward form. The family altar, which had become much impaired, has been thoroughly renovated in all families. The attendance on the means of grace is regular and consistent. There were many church members that had remained very fruitless for years, who are now created anew, and have become active and useful in their respective circles. There were many large vessels, stuck to the clay, floated by the spring-tide. There were many professors, who it is to be hoped had found salvation, but never experienced its joy until the present time.

With regard to the world, it is observed that there is more liberality in supporting religious institutions than known ever before. The collections last year, for the Bible and Missionary Societies, exceed all former sums, and all other kindred objects are greatly supported. The interests of the Sunday-school are very pleasing. The chapels, in many localities, have become too small to accommodate the overcrowding numbers that seek for instruction; and the morals of the public have been greatly reformed, while daring sins have been excluded from society in general.

IV. What is the probable number added to the Church?

It may be estimated at 50,000, without any fear of exaggeration. The addition in the county of Caernarvon, in connexion with the Congregationalists alone, is known to be rather more than 3,000. The increase with the other sections is comparative, taking their respective strength and position into calculation. There are not less than twenty Independent chapels in the said county, entirely new, rebuilt, or enlarged, during the present year; thereby making an additional provision for seating about 4,000 hearers; and while the edifices are larger and more expensive, the debt is becoming less.

V. What classes of people have been mostly affected by the late revivals?

It has been observed, that while the greatest number were of young people, and the children of religious professors, the mightiest change is on the hardened and confirmed unconverted old hearers among the congregations. Hundreds have been gained over as decided characters,

who had been regarded as hopeless by many of their neighbours. A very great number of backsliders have been reclaimed, under very promising circumstances.

VI. Do the young converts hold their profession stedfast?

In this particular the late revival is greatly distinguished, and differs widely

from all former visitations. They all endure and hold their ground, with but very few exceptions. This is one of the most valuable features in the character of the late Welsh revivals. The converts all exhort each other; and their special prayer is, to be enabled to hold the beginning of their confidence stedfast unto the end.

Our Colonies.

Few persons when conversing on colonial subjects appear correctly to apprehend the number, extent, and importance of these outlying portions of the British Empire. A glance at the map of the world will show that these nuclei of future kingdoms encircle the entire globe. On England's dominion, as it has been said, the sun never sets. It is a question the Christian philanthropist may well ask, What can be the purpose for which God, in His providence, has brought so large a portion of the globe within the circle of British influence? Not surely to increase the nation's riches by her commerce, or to display her glory by the prowess of her arms; nor merely to "replenish the earth" with her superabundant population, though this must be regarded as an object of no slight importance. It must be a higher and holier end designed by the wide diffusion of the British people, with their language, their literature, and their laws. Every British Christian should feel that God is calling upon him, by the extended and still extending boundaries of our colonial empire, to use every means in his power to plant religion and virtue amidst the rudiments and beginnings of these communities. Let this become the settled conviction of all evangelical churches throughout Britain, and it will lead to an effort for the spiritual welfare of our self-expatriated countrymen, such as has never yet been put forth, but upon which the blessing of God might be confidently anticipated.

Under the influence of these views, and regarding it as in perfect harmony with the object and design of this Magazine, it is intended to direct the attention of its readers to some of the Colonies, and to show the progress which evangelical religion has made to the present time.

NEW SOUTH WALES.

When Captain Cook, the great English circumnavigator, sailed along the coast

now known as New South Wales, he discovered a small inlet, which he named Broken Bay, and which he regarded as a mere boat harbour. Captain Arthur Phillips, who commanded the fleet which conveyed the first settlers to those shores, surveyed this so-called Broken Bay, and found, to his great surprise, that it was one of the noblest harbours in the world,—in which the whole British navy might securely ride at anchor. On the 26th January, 1788, the midsummer of those regions, he landed, and hoisted the British ensign in this bay, which he named Sydney Cove. He found the coast thinly wooded, and abounding with kangaroos. The silence and solitude of the forest were soon broken in upon by the resounding stroke of the woodman's axe. The ground was cleared—tents were pitched—live stock was landed—stores were deposited, and the little colony was established. The number of individuals amounted to 1,030, of whom 757 were convicts. Thus was laid the basis of a community which, it cannot be doubted, is destined ultimately to become a mighty nation. Within half a century from the foundation of the colony its population had been increased to 100,000. There are now more than three quarters of a million. It may be interesting to mark the progress of the Colony as indicated by the following facts:—

The first harvest was reaped in	1789
The first settler who took possession of land allotted to him	1790
The first brick building was finished	1791
The first church erected	1794
The first newspaper printed	1813
Wesleyan and Catholic churches erected	1821
The first daily newspaper	1827
The College founded	1830

From which period to the present time, its progress has been accelerated with a rapidity perhaps without a parallel in the history of the world.

In the year 1831 a large portion of the

southern region was constituted a distinct colony with a government of its own. This was named after our gracious Sovereign, Victoria, and its chief city Melbourne, in honour of the nobleman of that name, then at the head of Her Majesty's Government.

The continued augmentation of the population has led to the separation of another portion of the territory to the north, and the Colony of Queensland has been established, with the city of Brisbane as the seat of government.

For many years New South Wales, which included the well-known Botany Bay, was a penal settlement to which the criminals of this country were transported. As will be readily conceived, the state of society was of the worst possible description. Crimes of every kind and every degree were perpetrated with a hardihood which set at nought the restraints of law. In the midst of these appalling scenes the late Rev. Samuel Marsden, the truly pious Chaplain of the Colony, laboured with a devotedness and perseverance which nothing but the principles of the Gospel could sustain, and under discouragements which nothing but its promises could enable him to endure. In every possible way did he strive to promote the social, and especially the spiritual benefit of all classes of the community. He died in the year 1838, universally respected, and his memory is still cherished by all who yet live to recollect his "works of faith and labours of love."

The city of Sydney may be regarded as the metropolis of the southern hemisphere. With its immediate suburbs, it probably contains a population not far short of 100,000 souls. There were thirty evangelical Protestant places of worship, with an average attendance of about 20,000 hearers. In the year 1829, when its population was comparatively but small, a Congregational church was formed, of which the Rev. C. Price, now at Launceston, in the neighbouring island of Tasmania, was pastor. He was succeeded in 1833 by the Rev. W. Jarratt, now a Presbyterian minister in Melbourne. On the retirement of Mr. Jarratt in 1839, application was made to the Committee of the Colonial Missionary Society (an institution which has never been sufficiently appreciated by the British churches), to find a suitable successor to that gentleman. The Committee regarded it as a matter of the utmost importance to select a minister whose general qualifications might fit him to take a high position in that city; and

who, by his influence and efforts, might, by the blessing of God, extend the cause of evangelical Christianity throughout the colony. The Rev. Dr. Ross, then of Kidderminster, was selected, and on the 25th of February, 1840, he arrived in Sydney. From that moment until struck down by the providence of God, he was favoured with one unvarying course of success, thus proving that the Committee had been wisely directed in the choice they had made. On a Sabbath morning in the year 1854 he entered his pulpit, and preached with his usual vigour from the words of the Saviour,—"I go to prepare a place for you." On the Thursday following he was seized with paralysis, and in the month of August resigned his charge. The Rev. William Cuthbertson, of West Bromwich, was selected to succeed him, and continues to this day successfully to discharge the duties of the pastorate.

In the year 1846 a second church was formed in Sydney, under the pastoral care of the Rev. Joseph Beazley, who removed thither from Tasmania, where he had laboured for ten years.

In 1852 the Rev. T. A. Gordon, after being ordained to the work at Plymouth, sailed from that port, being destined for Balmain, one of the suburbs of Sydney. He laboured for a short time there, and then joined the Presbyterian church.

At the earnest request of the friends in Sydney, the Rev. S. C. Kent was sent in the year 1854 to commence a new cause in that city, which has been attended with complete success.

Anxious to fill up the vacancy at Balmain, occasioned by the retirement of Mr. Gordon, the Rev. Jacob Jones, of Melksham, was selected. He sailed, in the year 1857, in the "Catherine Adamson," which vessel was totally wrecked when entering the Sydney harbour, and this promising young minister was lost within the very sight of his hoped-for sphere of labour.

The Rev. T. Arnold, of Smethwick, near Birmingham, was then solicited to give himself to this work, which after due consideration he consented to do, and sailed for Sydney in the year 1858. He soon gained the confidence of the friends at Balmain, and was making gratifying progress, when he was seized with serious illness, which compelled his immediate return to Britain. Thus this infant church again became destitute of a pastor. Sydney requires, therefore, two well-qualified ministers to fill up the vacancies occasioned by the return to this country of Mr. Arnold and Mr. Beazley.

For the country districts there were sent the Rev. J. T. Warnker, in 1851, for Maitland, who is now stationed at Drayton, in Queensland; the Rev. W. Slatyer, in 1853, designed for Bathurst, in the vicinity of the gold-fields, but now labouring in Sydney, having succeeded Mr. Beazley, but leaving his own station in the city vacant; the Rev. E. Griffith, in 1853, designed for Ipswich, in Queensland, now pastor of the church at Brisbane in the same colony; and the Rev. G. Wight, in 1857, who, after gathering the church at Brisbane, is returning to this country, Mr. Griffith succeeding him. Besides these brethren, who were sent from this country, two others have found their way to the colony, the Rev. J. Gibson of Newcastle, and the Rev. G. Charter, at Wollongong, both of whom are labouring with exemplary diligence, and encouraging success, in their respective spheres.

The foregoing is a brief epitome of the efforts for the spiritual enlightenment of the rapidly increasing population of the colony, made by one denomination only. The Episcopal and Presbyterian churches and the Wesleyan body are diligently at work, and effecting much good. Still, the efforts of all sections of the Christian Church fail to overtake the necessities of the case. Many districts throughout the colony are to be found in which there being "no open vision," the people are in danger of perishing for lack of knowledge. Faithful ministers of Jesus Christ, of any denomination, will be welcomed by the settlers. The fields may be truly said to be "white to the harvest." May God send forth labourers in sufficient numbers to occupy these promising scenes. It may be confidently affirmed that nowhere can the Gospel be planted with more certainty of great results than in the British colonies.

Diary of the Churches.

The Half-Yearly Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Tuesday, January 22nd, the Rev. Dr. Burder in the chair; when sixty-seven grants were voted to the widows of ministers, amounting to £536. Numerous letters were read expressing sincere gratification with the manifest improvement of the Magazine, and the meeting was altogether of a most encouraging character.—I. V. M.

Dec. 3.—Didmanton, Gloucestershire. The Rev. James Waters was ordained to the work of the ministry in this place. The Rev. H. Jones introduced the service by reading the Scriptures and prayer; after which, the Rev. J. Stratford delivered an address upon the nature of a Christian church. The Rev. T. Page asked the usual questions, and the Rev. T. A. Pratt offered the ordination prayer. The Rev. W. Rose delivered the charge to the minister, and the Rev. J. Andrews preached to the people. The Revs. J. S. Binder, T. Shakespeare, and other neighbouring ministers, took part in the services.

Dec. 12.—New Congregational Chapel, Derby. The first in the series of services at the opening of this chapel took place. The Rev. E. Mellor, of Halifax, preached in the morning, and the Rev. H. Allon, of London, in the evening. The Revs. H. Tarrant (the pastor), W. Jones, H. Ollard, and J. G. Rogers, B.A., conducted the devotional exercises.

Dec. 13.—London Congregational Association. A very numerously attended meeting of ministers and deacons of the London Independent churches was held *this evening*, at the Congregational Li-

brary, to consider the details of the plan upon which to work the Association, the formation of which had been resolved upon at a former meeting. Edward Swaine, Esq., occupied the chair. After a lengthened and interesting conversation, the Committee and Secretaries *pro tem.* were appointed.

Dec. 13.—Chesterfield. The Independent Chapel in this town having been enlarged and improved, at an outlay of £1,500, was re-opened; when a sermon was preached by the Rev. E. Mellor, M.A., of Halifax. On the following evening a public meeting was held, when the Rev. R. W. Selbie, B.A., the pastor, presided; and addresses were delivered by the Revs. H. Ollard, G. S. Spencer, and other ministers.

Dec. 14.—Brynberian, Pembrokeshire. A meeting was held in the Independent Chapel in this place, for the purpose of presenting to the Rev. Evan Lewis a purse of £40. The chair was taken by the Rev. Caleb Morris, and addresses were delivered by the Revs. D. Jones, S. Evans, and others.

Dec. 16.—Kipping-street Chapel, Manchester. This chapel having been enlarged and repaired at an outlay of £660,

was re-opened; when sermons were preached by the Revs. Dr. Falding, Joseph Parker, and P. Thompson, M.A.

Dec. 18.—Bristol. The Rev. John Cort, of New College, London, was publicly set apart to the pastorate over the church and congregation worshipping in Lodge-street Chapel, Bristol. The Rev. G. Wood read the Scriptures; the Rev. J. Glendenning proposed the usual questions; the Rev. M. Dickie offered the ordination prayer; the Rev. N. Hall, LL.B., gave the charge; the Rev. D. Thomas addressed the church; and the Rev. S. Hebditch concluded the service with prayer.

Dec. 19.—Dawlish, Devon. A public meeting of the members and friends connected with the Independent Chapel was held, for the purpose of presenting the Rev. T. Collett, who had been their minister for forty years, with a handsome communion service. Mr. Collett, on returning thanks, gave an interesting account of the rise and progress of the cause, and referred to the many changes which had taken place during his lengthened pastorate.

Dec. 20.—Lancashire Independent College. The annual meeting of the subscribers was held this morning, in the vestry of Grosvenor-street Chapel, Manchester. In the absence, through indisposition, of the Rev. Dr. Raffles, the venerable chairman of the committee, the chair was taken by the Rev. J. Gwyther. The Report, which was very encouraging, was adopted, on the motion of Hugh Mason, Esq., seconded by the Rev. W. Roaf. Other resolutions were moved and seconded by the Revs. P. Thompson, M.A., A. Thompson, B.A., J. G. Rogers, B.A., G. B. Bubier, S. Clarkson, D. E. Ford, Professors A. Newth and T. D. Hall.

— Reach, Cambridgeshire. A public meeting was held in the Independent Chapel in this village, when a silver cup and a Bible were presented to Edward Ball, Esq., M.P., as a small expression of gratitude on the part of the people, for his having faithfully preached the Gospel to them gratuitously for thirty-two years.

Dec. 25.—Little Lever, Lancashire. A meeting was held in the school-rooms connected with the Independent Chapel, to rejoice over the extinction of the debt upon this place of worship. Congratulatory addresses were delivered during the evening, by the Revs. J. Thompson, J. Burrett, J. Walkden, and E. Pickford, the pastor.

Dec. 26. - Newcastle, St. James's

Chapel. A public meeting was held in the Lecture Hall of this chapel to celebrate the extinction of a debt of £900; when the Rev. A. Reid, the pastor, presided. Addresses were delivered by the Rev. Messrs. Clack, Jack, Stephens, Brown, Bell, Pringle, Stead, Lance, and others.

Dec. 31.—Topsham, Devon. The Rev. Richard Fletcher having resigned his charge over the Independent church in this town, after a pastorate of fifteen years, was invited by his friends to a public meeting in Victoria Hall, when he was presented with a purse of gold and a silver tea-pot, as a memento of their relation to him. Captain Williams, Mr. A. Holman, and others, delivered addresses expressive of much respect, and many regrets at their separation.

Jan. 1.—Evangelical Alliance. A special meeting of the members of this society was held in Freemasons' Hall, for the purpose of inaugurating the New Year, when the chair was occupied by Sir Culling E. Eardley. The Rev. J. H. Titcombe, M.A., having read portions of Scripture and offered prayer, the Rev. Samuel Martin delivered an address, taking a retrospect of the last year, and founding upon it many practical suggestions for the improvement of that just commencing.

— Grantham, Lincolnshire. A meeting was held in the Independent Chapel, when a handsome timepiece was presented to the Rev. E. Crisp, by the members of his church, as a token of their affectionate regard. Messrs. Turner, Wilson, Barrett, and other friends, took part in the proceedings of the evening.

— Taunton. The congregation assembling in the Independent Chapel, North-street, held a public meeting to present a life policy to the Rev. A. McMillan. Addresses were delivered by the Revs. W. H. Griffith, B.A., G. Osborne, Messrs. Clark, Rawlinson, Gifford, and Pollard.

Jan. 2.—Bordesley-street Chapel, Birmingham. The Rev. S. Carter was ordained pastor over the newly-formed church in this place. The service was commenced by the Rev. R. Ann, with reading and prayer; a discourse on the nature of a Christian church was delivered by the Rev. J. B. Johnson; the ordination prayer was offered by the Rev. J. J. Brown, after which the Rev. R. W. Dale, M.A., addressed the pastor; and the Rev. R. D. Wilson preached to the church and congregation.

Jan. 6.—Westminster Abbey. The

special Sunday evening services for the winter season commenced this day. The preachers for the month are the Rev. Lord John Thynne, the Rev. J. Jennings, the Rev. D. Moore, and the Rev. J. Moorhouse.

Jan. 7.—Bristol, Broad-plain. A new chapel in connexion with the Bristol City Mission Society was opened in John-street, when the Rev. D. Thomas preached a sermon in the morning, from Luke xv. 1. In the evening a public meeting was held in the church, when the chair was taken by Dr. Ash, and addresses delivered by the Rev. E. Probert, Major Fireman, Messrs. Phillips, Wills, Godwin, and Marcorn.

— Machin, Monmouthshire. The services in connexion with the opening of the new Independent chapel were held on this and the following two days. The Revs. M. Ellis, A. M'Auslane, D. Hughes, B.A., J. Ridge, W. P. Davies, J. Davies, T. Rowland, W. C. Williams, J. M. Davies, J. M. Thomas, and J. Harris, offered prayer, and preached on the occasion.

Jan. 10.—Prescot. At a meeting held in the Congregational Chapel, Prescot, a valuable tea-service was presented to the Rev. W. Chapman, as an expression of the esteem in which he is held by his people.

Jan. 15.—Slough. A public meeting took place in the schoolroom of the Congregational Chapel, for the purpose of taking steps to diminish the debt of £960, which rests upon this place of worship. The attendance was large, and the results gratifying. Addresses were delivered by the Revs. A. Johnson, J. Macfarlane, J. Rowland, and others.

PASTORAL NOTICES.

THE venerable and venerated Dr. Raffles, of Liverpool, has intimated his intention of resigning his pastoral charge, in consequence of advancing years and failing health.

The Rev. Richard Slate, of Preston, on account of advanced years and serious indisposition, has resigned his charge of the Congregational church, Grimshaw-street, Preston, after a pastorate of thirty-four years.

The Rev. R. W. Carpenter, of Portsea, has accepted an invitation to the pastorate of the church and congregation assembling at Princes-street Chapel, Devonport.

The Rev. J. Devine has removed from Walsingham, Norfolk, to Wymondham, Leicestershire.

The Rev. C. B. Symes, B.A., of Cheshunt College, has accepted an invitation to the pastorate of the Independent church meeting at Union Chapel, Plymouth.

The Rev. David Horne, B.A., of Sunderland, has accepted an invitation to the pastorate of the Independent church assembling at Richmond Chapel, Broughton-road, Salford.

The Rev. C. H. Bateman has resigned his pastoral charge at Trinity Chapel, Reading.

The Rev. James Renney has accepted an invitation to become the pastor of the Independent church worshipping at Queen-street Chapel, Ratcliff, London.

The Rev. Richard Fletcher, of Topham, has resigned his charge of the Independent church in that town.

The Rev. William Alfred Essery, of Cheshunt College, has accepted an invitation to become pastor of the church assembling in Marlborough Chapel, Old Kent Road.

The Rev. J. E. Judson, of Lindfield, Sussex, after a pastorate of eighteen years, has resigned, and has removed to Newry, Ireland, to take charge of the Congregational church there, under the auspices of the Irish Evangelical Society.

The Rev. R. M'All, of Rotherham College, has accepted an invitation to the pastorate of the Tabernacle Chapel, Hanley, Staffordshire.

The Rev. A. B. Attenborough, of Long Sutton, has accepted an invitation to the pastorate of the Congregational church worshipping in Lendal Chapel, Yorkshire.

The Rev. E. R. Conder, M.A., of Poole, Dorset, has accepted an invitation to the pastorate of the East Parade Church, Leeds.

The Rev. Valentine Ward, late of Horbury, Yorkshire, has accepted an invitation to the pastorate of the church assembling in Watling-street, Canterbury.

THE

Missionary Magazine

AND

CHRONICLE.

At the commencement of the present century, when the Evangelical Protestant Church of this country was just awaking to the duty of extending the blessings of the Gospel throughout the world, the first difficulty to be overcome, was to obtain access to the millions of perishing heathen. This arose, not exclusively, nor even chiefly, from the opposition of the heathen themselves, but rather from the selfish and anti-Christian policy of their so-called Christian rulers. At that time, to the dishonour and shame of England, wherever her power prevailed in heathen lands, it was employed, legally and systematically, to exclude the Christian Missionary from the benighted multitudes who were subject to our sway. Such was the case in INDIA, AFRICA, and above all, in the WEST INDIES. In these latter colonies slavery universally prevailed; and the slaveholder, conscious that the just and benign principles of the Gospel must in their influence prove fatal to the oppression and cruelty which he practised on the miserable victims of his power, laboured by all means to exclude from those shores the messengers of Christian mercy. Our readers will see from the subjoined narrative, that an Englishman, at that time holding the dignified position of Governor of British Guiana, thought it no disgrace to himself to address to a newly arrived Missionary the following language of insult and intimidation:—"If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately."

JOHN SMITH, to whom this threat was addressed, soon found that it was more than empty words, and in less than five years afterwards, for the offence of teaching the negro to read the Bible, and seek the blessings it reveals, he was seized and tried by a military court-martial, consigned to the dungeon of Georgetown, and sentenced to die a felon's death. God, in his mercy, frustrated the expected triumph of his murderers, and rescued the soul of His servant from their hands; but the reign of terror

was now drawing to a close, and no single event hastened its downfall more directly than the martyrdom of SMITH. Within a little more than ten years from that period, that great triumph of British justice and mercy was achieved—the abolition of slavery throughout all the colonies of Britain. Henceforth our emancipated fellow-subjects became accessible to the ministration of the Gospel, and the results, in DEMERARA, will be learnt from the following narrative.

HISTORICAL SKETCH OF MISSIONS IN BRITISH GUIANA.

NO. I.—DEMERARA.

The territory now subject to the British Crown on the North-eastern part of the Continent of South America, comprised originally three distinct Dutch possessions, named after the three large rivers, Demerara, Essequibo, and Berbice. Essequibo, the earliest of these settlements, was united to Demerara in 1789, but Berbice remained a separate colony until 1831, when it was also added to Demerara, thus forming the extensive province of British Guiana, with an ocean frontage of 250 miles, and an inland depth varying from 300 to 450 miles. Of the 100,000 square miles contained in this large tract of country, only 12,000 are as yet under cultivation, consisting chiefly of narrow slips along the coasts and the banks of the rivers.

British Guiana has been under English rule 57 years, having been finally ceded to the British Crown by the Dutch government in 1803; and the operations of the London Missionary Society here were commenced about five years after it became a British possession, namely, in 1808, a year memorable in West Indian History as that in which Great Britain abolished the infamous slave trade, which for more than 200 years had been carried on between Africa and her West India Colonies.

At the time when the farther importation of Africans was prohibited, there were at least 150,000 slaves in Demerara, Essequibo, and Berbice, for whose religious instruction no provision was made. And thousands of European colonists were not much better off in this respect than their poor oppressed dependants, for when it was a Dutch colony, there were only two places of worship in the whole country: one, a small Lutheran Church at New Amsterdam, Berbice; the other, a Dutch Reformed Church, a hundred miles distant, at Fort Island, Essequibo.

It was not likely that men so careless about the means of Christian instruction for themselves would be interested in the spiritual welfare of their slaves. And there was, in addition to this godless indifference, that strong dislike to the religious enlightenment of their people which has been almost invariably manifested by slave-holders. Hence, when, in 1805, a Wesleyan Missionary from Dominica visited Demerara with a view to establish a Mission, he was told by the Governor, "I cannot let you stay here, you must go back." Such was the determined opposition then exhibited to the religious instruction of those held in unrighteous bondage.

Notwithstanding, however, the bitter opposition of the slave-holders generally to the entrance of the Gospel amongst the slaves of British Guiana, the first Mission of the London Missionary Society in this colony was commenced at the urgent request

of one who was a possessor of slaves, Mr. Herman H. Post, proprietor of Plantation *Le Resouvenir*, on the East Coast of Demerara. This gentleman, who was a native of Holland, was favoured, in the days of his childhood, with the pious teachings of a godly mother, who for many years adorned her profession as a disciple of the Lord Jesus. The good seed cast by a praying mother into the youthful mind of her son long afterwards bore fruit in a distant land, when that son became the honoured instrument of introducing to Demerara a devoted servant of Christ, the Rev. John Wray, who was sent out by the Directors of the Society, and who was the first Christian minister that ever opened his lips to show the way of salvation to the enslaved inhabitants of this benighted land. In February, 1808, Mr. Post welcomed Mr. Wray to his house. A building on the plantation was at once appropriated to the purposes of religious worship, and numbers of people from neighbouring estates came to hear the Missionary. Mr. P. subsequently erected a new building, Bethel Chapel, and also a residence for the minister.

This act of preaching the Gospel to the people was viewed with great jealousy by many, and Mr. Post was looked upon by most of his fellow-planters as a fool and a madman, who charged him with introducing among the negroes the elements of anarchy, disorder, and discontent. Unmoved, however, by these things, he not only fostered the Mission commenced on his own estate, but he sought to extend the good work to Georgetown. His efforts were successful, and in 1809, the Rev. J. Davies, another agent of the London Missionary Society, arrived in Demerara, and commenced the Providence Chapel Station in Georgetown. Large numbers of the people, some from distant parts of the country, attended the means of grace at Providence Chapel, and some are still living who can tell how they suffered the loss of sleep, and performed long journeys to town; how they had to endure increased labour, and risk seizure as runaways, in order to listen from time to time to the words of eternal life.

Mr. Wray continued his labours at Bethel Chapel with diligent zeal, and with encouraging tokens of success. "It would be ingratitude to our God and Saviour," wrote Mr. Post to a friend in 1809, "not to praise His name for what He has done. He has built His temple in this wilderness, and I trust has given us reason to call it Bethel, because in it many of the ignorant negroes have experienced the presence of the Lord. It is not possible that such a change could otherwise have been effected in their conduct, both on my own and other estates, but especially on the estate next to mine. They were formerly a nuisance to the neighbourhood, on account of their dangerous communications; but they are now become the most zealous attendants on public worship, catechising, and private instruction. No drams (employed in heathenish lascivious dances) are heard in this neighbourhood, except where the owners have prohibited the attendance of their slaves. Drunkards and fighters are changed into sober and peaceable people, and now endeavour to please those who are set over them."

After Mr. Post's death, in 1809, Mr. Wray continued to labour at *Le Resouvenir*, now and then visiting other parts of the coast; until, in 1813, he removed to Berbice, where, as far back as 1738, an unsuccessful attempt was made by two Moravian Missionaries to commence a Mission amongst the slaves. These devoted servants of Christ finding on their arrival there no opportunity afforded them by the Dutch colonists, of instructing their slaves, removed into the interior, where, after surmounting many difficulties, they succeeded in forming a flourishing Mission Settle-

ment among the aboriginal Indians, of which some thousands still roam through their native forests. Even there, however, the opposition of the European colonists pursued them; but they continued to labour on, until, in 1763, the negro slaves in the colony rose in rebellion against their cruel masters. The rebels attacked the Indian Mission village. The people were scattered. The Missionaries escaped to Demerara, where two died, and the remainder embarked for Europe. Thus, Mr. Wray was the first Christian Missionary who was permitted to instruct the enslaved inhabitants of Berbice. Of his abundant and useful labours during the quarter of a century he resided in that part of British Guiana, some account will appear in a separate sketch of the Society's Mission in Berbice.

In 1813, another of the Society's Missionaries, the Rev. Richard Elliott, came to Demerara, and commenced a new station at some distance from Providence Chapel, in the Cumingsbury District of Georgetown. On Mr. Elliott's departure from the colony ten years afterwards, this station was abandoned, but another which he formed at plantation Blankenbury, on the west coast, is still flourishing, and has been long known as Ebenezer Chapel. Mr. Elliott also occasionally visited the Arabian coast to the west of the river Essequibo. And thus "the glorious Gospel" not only at length found an entrance into this "land of darkness and of the shadow of death," in spite of the resistance of many of its most influential inhabitants, but "the word of God grew and multiplied;" so that in 1817 (nine years after Mr. Wray's arrival) it was testified by an eye witness: "Many old men and women as well as young ones, amongst the slaves here, are to be found with books and catechisms in their hands or pockets. Some *thousands* know that Christ is the Son of God, and the Saviour of sinners; and I doubt not that some *hundreds* believe to the saving of their souls."

From the time of Mr. Wray's removal in 1813 to 1816 the work at Bethel Chapel was chiefly carried on, subject to some interruptions, by the Rev. James Mercer, who afterwards went to Trinidad, and subsequently returned to England.

Early in 1817, the Rev. John Smith arrived in Demerara, being sent by the Society permanently to occupy the station at Le Resouvenir. The name of this devoted man has become inseparably associated with some of the darkest scenes in the history of this colony and of the Society's Missions in Demerara, though in this, as in other instances, the wrath of man was made ultimately to praise the Lord; and the evil things which were permitted to happen unto him were overruled for the furtherance of the Gospel and the cause of truth and liberty.

The expediency of promoting the religious culture of the people had not at that time been recognized by those possessing influence and authority. It was deemed by such, safer to keep the slaves in darkness, than to afford them light. When, therefore, on his arrival, Mr. Smith was formally introduced to the governor, he was not received very cordially. "His Excellency frowned upon me," said Mr. Smith, "and asked me what I had come to do, and how I purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watts' Catechisms; and by preaching the gospel in a plain manner. To which he replied sharply, 'If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately.'" At a second interview, however, the governor saw fit to give Mr. Smith permission to preach, on which he at once commenced those faithful and laborious services which were rendered so great and extensive a blessing to the poor enslaved sons and daughters of Africa; for, among the instruments employed by an

allwise Providence to enlighten and liberate the benighted bondsmen, not only in British Guiana, but throughout all the British West India colonies, this humble Missionary was destined to bear a distinguished and honourable part.

For some years, Mr. Smith faithfully laboured at Bethel Chapel and its neighbourhood, and though many hindrances were cast in his way, and much opposition manifested by his fellow-colonists, yet his efforts were not in vain in the Lord. In February, 1823, in a communication to the Directors of the London Missionary Society, Mr. Smith states, that the number of marriages during the preceding year was 114, that 61 were admitted to the Lord's Table during the same period, and that the total number of church-members was 203. In this letter, Mr. Smith also says, "We have, every Sabbath, a congregation of 800 persons, behaving with praiseworthy decorum. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not one in fifty) have been hitherto violated. A great proportion of them are furnished with Bibles and Testaments. All our congregation, young and old, bond and free, are catechised every Sunday; first, individually in classes, and afterwards collectively."

Mr. Davies, at Providence Chapel, Georgetown, and Mr. Elliott, at Cumingsbury, and Ebenezer Chapel, were able to bear similar testimony to the beneficial results of the preaching and teaching of the Gospel of Christ amongst the enslaved inhabitants of Demerara.

A few months after the date of the letter from Mr. Smith, just quoted, and whilst he and his excellent wife were pursuing their labours for the spiritual welfare of the people around them, a disastrous outbreak of some of the slaves occurred, with which it was sought most unjustly to identify him and the benevolent Mission to which he was devoting his best energies. What was falsely said and wickedly done in connection with this insurrection, bore most seriously upon Mr. Smith's character and reputation, and certainly shortened his valuable life. These painful occurrences, moreover, exercised a considerable influence over the course of events, in the subsequent history of the colony, and of the efforts made to emancipate, as well as to evangelize its oppressed inhabitants.

It is evident that, from the day when Governor Murray so sharply denounced Mr. Smith's intentions and plans for the enlightenment of the people, the Missionary's presence was barely tolerated. He was watched, too, with the most suspicious vigilance. But such was the upright and blameless course which, by the grace of God, Mr. Smith was enabled to pursue, and such the prudent, as well as pious care with which he conducted himself, that even his most inveterate enemies were unable to fix a blot on his character. At length, however, this unhappy revolt among the negroes on the east coast of Demerara, in August, 1823, was eagerly seized on by his persecutors as a suitable occasion for the destruction of his reputation and the suspension of his labours.

Mr. Smith was ignominiously dragged, as a felon, from his peaceful home, and, after an imprisonment of about two months, he was condemned to death by a court whose existence and whose acts were infamously unconstitutional, illegal, and unjust. Many of the people under his pastoral care were also most wickedly condemned to die, and barbarously put to death, though innocent of participation in the insurrection of their fellow-slaves.

Mr. Smith died in Georgetown gaol, whilst under the unrighteous sentence passed upon him by his unscrupulous enemies, and from the time of his lamented decease

until 1828, the Missions on both the east and west coasts of Demerara were laid waste by the spoilers; for Mr. Elliott, at the time Mr. Smith was arrested, had been compelled by the authorities to leave the colony, never to return. Mr. Davies fortunately escaped the violence which fell on his brethren, by being on a visit to England during this troublous period.

The persecutors of Christian Missionaries in Demerara did not find the injustice they perpetrated so advantageous as they imagined it would be to the state of things they had determined to perpetuate; for the righteous indignation so generally excited in the mother-country against them did much to stimulate that fervent hatred of slavery which rested not until the execrable system was abolished throughout the British dominions.

After the insurrection, Mr. Davies returned from England to Providence Chapel, where he died in 1829. For nearly three years, the people under his care in Georgetown, as well as those at the country Stations, were left as sheep without a shepherd; but, towards the end of 1828, the Rev. Joseph Ketley was sent by the Society to take charge of the Station at Providence Chapel; and, under his zealous ministrations, things soon began to present a more encouraging appearance.

Mr. Ketley did not confine his useful labours to his own more immediate sphere in Georgetown and its neighbourhood. Early in 1829, he united with Mr. Wray in applying to Governor D'Urban for the restoration to the Society of Ebenezer Chapel, from which Mr. Elliott had been unceremoniously ejected in 1823. His application for simple restitution was at length granted, and the Minister of Providence Chapel, assisted in the following year by the Rev. M. Lewis, continued his labours amongst the slaves of that district, until, at the close of 1831, the Rev. James Scott was sent by the Directors of the Society to take charge of the West Coast Station. A new and spacious chapel was erected at Blankenbury, by Mr. Scott, in 1843, in which the Gospel is now preached to a numerous congregation of old and young.

At Fort Island, on the Essequibo River, where Mr. Davies had sometimes preached, and at Cavia-Cavia, on the western bank of the same river—a spot much frequented by the aboriginal Indians—Mr. Ketley succeeded in establishing Out-stations, under the charge of Native Teachers. Union Chapel, at the former place, was finished in February, 1830, and a House of Prayer was opened at Cavia-Cavia in January, 1831. Other Out-stations, in connection with Providence Chapel, were commenced at a later period—some of which have since become principal Stations. Providence New Chapel (one of the largest in the colony) was built by Mr. Ketley, in 1835, and in 1838 was formally separated from the parent Society, as no longer requiring its aid.

A new era dawned upon this colony when the Act of Emancipation came into force, on the 1st of August, 1834; and the constituents of the Society in the mother country, alive to the importance of additional efforts for the instruction of the people, promptly and liberally responded to a special appeal made by the Directors on behalf of the West India Mission.

During the year in which the so-called "apprenticeship" came into operation, the London Missionary Society, besides commencing a new Mission in Jamaica, sent out four additional Missionaries to British Guiana. In June, 1834, the Rev. C. D. Watt landed in Demerara, and, after some delay, he succeeded in obtaining the grant of a piece of land on plantation Montrese, the next estate but one to Le Resouvenir; and it is a remarkable circumstance, that this eligible spot of ground

was given to the Society by the same proprietor who, eleven years before, took an active part in the arrest of Mr. Smith.

During this and the subsequent ten years, the following Missionaries were appointed to Demerara, but were compelled, from the failure of health, after comparatively short intervals, to return to Britain:—Rev. C. D. Watt, Rev. W. G. Barrett, Rev. J. H. Hughes, Rev. R. B. Taylor, and Rev. S. S. Murkland. During the same period, Chapels were erected or rebuilt, and congregations gathered, at the Stations of Montrose, Beterverwagting, Plaisance, Lust-en-rust, Salem, Leguan Island, West Coast, and Buxton.

The Rev. Charles Rattray landed in Demerara in August, 1834, and, almost immediately after his arrival, was enabled—through the kindness of a gentleman residing there, James Inniss, Esq.—to commence his useful labours at Canal No. 1, on the west bank of the Demerara River. Subsequently, a piece of land was obtained from the proprietor of plantation Lust-en-Rust, upon which a Chapel School and Mission-house were erected, in 1837. In another part of the same district, Salem Chapel was built in 1844, to meet the spiritual wants of a large village, formed in that neighbourhood since the time of freedom, and to this place Mr. Rattray has since removed his residence.

In 1841, Mr. Henderson, relinquishing the smaller sphere previously occupied by him at Leguan, took charge of a new Station on the front lands of plantation Lusignan, which was afterwards removed to Buxton, a large village in the neighbourhood. On the retirement of Mr. Hughes from the mission-field, in 1855, this Station was united to Bethel Chapel, Beterverwagting, under the care of Mr. Henderson; and the Out-Station at Plaisance was connected with Smith Chapel.

Towards the end of 1841 a Station was commenced near a populous, newly-formed suburb of Georgetown, on a spot not far from the gaol in which the martyred Smith breathed his last. As a suitable mark of respect to his memory, and as indicating their full conviction of his entire innocence of the crimes laid to his charge, his honoured name was associated by the Missionaries in Demerara with the new Station. A spacious place of worship—Smith Chapel—was built here by the Rev. E. A. Wallbridge, who was sent by the Society, in 1842, to take charge of this new field of labour. Besides the Out-Stations at Plaisance and Leguan, already mentioned, there are two others connected with Smith Chapel—one at Ann's Grove, East Coast, the other at Post Chapel, Mahaica Creek.

The numbers at present connected with the several Mission Stations and Out-Stations in Demerara, referred to in the preceding sketch, are exhibited in the statistical table appended.

Some of these Stations are now self-supported, and others of them are advancing, more or less steadily, towards the same honourable position. The total amount contributed in 1859, for religious and educational purposes, at the Stations in British Guiana in connection with the Society, was more than £5000.

In Demerara, as in other parts of the Mission-field, Sabbath Schools have always had a large share of attention, and have proved very efficient auxiliaries to the mission cause. Day School education has also been promoted; and at all the Stations and Out-Stations Day Schools are carried on under Missionary superintendence, the expenses of which institutions are met, in a great measure, by the school fees received from the scholars.

More than one effort has been made to establish, in connection with the Guiana

Mission, a seminary for educating a Native Ministry; but hitherto the obstacles to a full realization of this desirable object have proved insuperable. Native talent and adaptation for Christian usefulness have, nevertheless, been developed to some extent by efforts of a less formal and systematic character than those originally designed with reference to this important branch of Missionary operations. Six Native Brethren connected with the Churches founded by the Agents of the Society have (within the last fourteen years) been ordained to the work of the Christian ministry. Of these, one has since died, and the others are labouring usefully in different parts of Demerara and Berbice. Another young man of considerable promise is completing his studies, with a view to Missionary labour in his native colony, at one of the Congregational Colleges in England. The Day and Sabbath Schools connected with the Mission are all now conducted by Native Teachers, some of whom also render very efficient service as catechists and local preachers.

In estimating the results of Missionary operations in Demerara, the peculiar difficulties under which those operations have been prosecuted should not be lost sight of. There was not only open hostility towards Missionary efforts during the gloomy days of slavery, but this same evil system exerted a most injurious influence upon the people those efforts were intended to benefit. The natural tendency of slavery was to stunt the intellect, to foster the most degrading vices, to deaden the moral sense, and debase the character of its unhappy victims. And though slavery is now happily abolished, yet many of its pernicious effects still remain, to neutralize, in no small degree, the beneficial influence of religious instruction. The deteriorating power of slavery, moreover, is not confined to those who were once in bondage; it has corrupted, to some extent, the entire social fabric, and influenced all classes.

The introduction, since emancipation, of large numbers of idolatrous Asiatic immigrants, has also operated unfavourably upon the moral condition of the people of Demerara. Such an immigration may be necessary to a full development of the material resources of the colony, but, unaccompanied as it is by anything like adequate endeavours to evangelize the poor ignorant heathen thus brought by thousands every year into this country, it has operated detrimentally to the moral and religious progress of its native inhabitants.

The labours of Missionaries, and their results, have been depreciated by some who very unreasonably judge of them by what they happen to see of those of the people who have had little or nothing to do with Missionary efforts. Thousands, in the days of slavery, were forbidden, with cruel threats, to attend the ministrations of the Missionaries, and it is a lamentable fact that not a few of these, now they are their own masters, obstinately persist in that ungodly neglect of religious privileges to which they were formerly compelled. But it is manifestly unfair to look to the character and conduct of such for evidence of the results of Missionary efforts.

Unquestionably, there has been much in connection with the Demerara Missions to encourage; at the same time there has been not a little to disappoint and grieve; but taking into account all the circumstances of the case and the ceaseless operation of opposing influences, whilst there is cause for sorrow with reference to what has not yet been accomplished, there is also reason for rejoicing that, amidst so much to mar and hinder the good work, it has been prospered, to a large extent, in promoting the great objects of the Missionary enterprise—the glory of God and the salvation of men.

E. A. WALLBRIDGE.

STATISTICS OF DEMERARA MISSION, 1860.

When commenced.	LOCALITY AND NAME.	Church Members.	Candidates.	Sabbath Scholars.	S. School Teachers.	Day Scholars.
1841	GEORGETOWN, *Smith Chapel EAST COAST.	433	32	208	23	356
1808	Beterverwagting, *Bethel Chapel	345	36	811	42	202
1841	Buxton, Arundel Chapel					
1850	Plaisance, Zoar Chapel	95	23	128	15	51
1857	Ann's Grove, Mount Ephraim Chapel	96	14	140	9	52
	WEST COAST.					
1818	*Ebenezer Chapel	547	†	417	22	260
1839	Freedom Chapel					
	CANAL No. 1.					
1844	*Salem Chapel	291	†	†	†	110
1834	Lust-en-rust Chapel					
1857	MAHAICA CREEK, Post Chapel	24	2	70	4	42
1836	LEGUAN, Urwick Chapel	39	5	42	7	28
	Totals	1870	112	1816	125	1101

* Principal Station.

† No return.

MOURNFUL INTELLIGENCE FROM THE INTERIOR OF SOUTH AFRICA.

DECEASE OF MR. AND MRS. HELMORE, TWO OF THEIR CHILDREN, AND SEVERAL NATIVE CHRISTIANS, AT LINYANTI.

It is well known to the friends of the Society that, as the result of Dr. Livingstone's exploratory travels in the interior of South Africa, and under his immediate advice, the Directors resolved to attempt the establishment of two central Stations, the one on the south and the other on the north of the great river Zambesi. In addition to four Missionary Brethren specially sent forth to attempt these arduous enterprises, the Directors invited the Rev. ROBERT MOFFAT and the Rev. HOLLOWAY HELMORE, whose knowledge of the language and long experience in Missionary labours admirably qualified them for the service, to superintend the establishment of these projected Missions. Mr. MOFFAT, after the hard service of more than forty years, most readily undertook the task, and, in the autumn of 1859, proceeded with Messrs. SYKES AND THOMAS, and his son, Mr. JOHN MOFFAT, to the country of the MATEBELE, on the south of the

Zambesi. Mr. HELMORE, with his devoted wife, leaving the Mission in which he had laboured for twenty years, and which he had been honoured by God to bring to a high state of social and moral cultivation, started at the same time with Mr. and Mrs. PRICE for the country of the MAKOLOLO, on the north of that river. On their way they encountered serious obstacles, both from want of water and the inadequate strength of their oxen; and our readers will remember in the "Missionary Magazine" for September last, an affecting narrative from the pen of Mrs. Helmore, of the sufferings of the four little children who were her companions on this long and perilous journey. From the date of that communication, viz., September, 1859, no tidings of the Missionary party reached this country till the following mournful communication from Mr. Moffat, dated the 12th November ult., from which it appears that they reached LIXYANTI in the spring of last year, but of the precise date we are not informed. A pestilential fever was then raging in the country, and in the month of April, Mr. and Mrs. Helmore, two of their children, and several of the Native Christians by whom they were accompanied, fell victims to the deadly epidemic. Mr. and Mrs. Price were constrained to leave this land of death, and to retrace their course southward. No intelligence has since been received of their progress, but the Directors cherish the hope that their valuable lives have been spared for future usefulness. These mournful events will, we feel assured, awaken the deepest sorrow in many Christian hearts for our beloved and departed friends, Mr. and Mrs. Helmore, and the most affectionate sympathy for their orphan family. It is some alleviation under this heavy bereavement, to know that our devoted Brother and Sister, and their little ones, fell not by the violence of the savage people whom they sought to bless, but under the hand of God their heavenly Father.

This painful and solemn dispensation calls also for humiliation and prayer, and must tend to deepen the conviction of our absolute and entire dependence upon God for the preservation of the precious lives of our Missionary Brethren, and for all success in their self-denying efforts to promote the salvation of the heathen.

Kuruman (South Africa), 12th November, 1860.

MY DEAR BROTHER,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo Brethren. It was favourable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore and his devoted wife are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambesi. He there met with some people from Linyanti, who, when asked respecting the welfare of the Missionaries, replied, in the phraseology of the country, that they were all dead.

with the fever; and, commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this Station, Mr. P.'s waggon driver; the next, Tabe of Lekatlong, who had accompanied Mr. H. to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatla tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and who could scarcely be said to live. Since then, nothing has been heard of the party. Our informant returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo, that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. P. to give guides to lead and assist the afflicted party through the fly country, he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the Missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu) however appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo who went down with the Doctor to Tete. These, however, were much reduced in number; for, besides those who had died, some preferred remaining with the tribes near Tete, to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the Mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

Dr. L. proceeded to Sesheke, where Sekeletu was sick, and from thence to Linyanti. Before leaving the hunting party, the Doctor requested them to remain about where they were fifteen days, and he would send letters by them. They did remain there and in the neighbourhood, the time specified, but, no letters arriving, and dreading the fever, they returned home. They had heard nothing of Mr. McKenzie, and supposed that, as he went on the route generally travelled, he must have met Mr. Price about the Zonga River, who will, it is probable, be brought to a stand from want of water. From what we can hear, the last year's drought has been universal, as far as Linyanti. Probably, from this as well as other causes, the fever has been more virulent than usual. Dr. Livingstone also found, on inquiring about old friends, that many of them had been carried off by fever during his absence.

From what I have been able to elicit, it would appear that Mr. Helmore died in the month of April, and Mr. Price and survivors left Linyanti in the month of June. Dr. L. arrived at the Falls on the 8th of August, which is about eight days below Linyanti.

I may just mention, before concluding this part of the subject, that domestic circumstances may have obliged Mr. McKenzie to come to a halt somewhere, on hearing the above news, or meeting Mr. Price.

It is now twenty-one years since Mr. Helmore entered the Mission field. His life has been one of untiring zeal and devotedness to the spiritual and temporal welfare of the Bechuanas. It has been one of labour, cheerfully performed from a sense of duty, and from witnessing the happiest results in the conversion of many to the faith of the Gospel. In the commencement of his career, he had his faith repeatedly put to the test, but these trials he meekly bore with his characteristic patience and firmness, while his kind and affectionate disposition commanded the respect of all who had any intercourse with him. He was greatly beloved by the people of his charge, who grieved over his departure with a depth of filial feeling alike honourable to both. Tabe, who with his son accompanied him in his own waggon, was a man of kindred spirit. He was an experienced Christian and a Native Teacher. When asked by an individual who met him on the journey, as to what could induce him to visit such a sickly country, his reply was—"Surely I can go where Mr. Helmore goes." Of course, he expected to return to his family and his people; but his Heavenly Master has ordered it otherwise, and he has followed his Teacher to the Paradise of God.

During Mr. and Mrs. H.'s short sojourn here, immediately preceding their departure, Mrs. M. and myself were both much struck with their devotion to the Mission they had undertaken, and their entire resignation to the Divine will. We have enjoyed their uninterrupted friendship for seventeen years. This event has cast a gloom over our spirits, and it is impossible not to feel deep concern about the survivors, and the poor little orphans.

How mysterious are the dispensations of Providence to us, who know only in part, and see through a glass darkly! The large amount of expense incurred, the labour and toil involved, the valuable instruments cut off, and the bright prospects enveloped in darkness, are depths of Divine Providence which we cannot now fathom, and which we must place to the "all things" which work together for good. Like numberless similar events, they will remain mysteries to us till the light of eternity shall be thrown around them, when all shall appear harmony and love. What we know not now we shall know hereafter.

Having had to take a copy of this for the information of Cape friends, time is only left to close, as the horseman is waiting at the door to overtake the post sent by footmen four days ago.

With kind regards to the Directors,

I am yours, sorrowing,

ROBERT MOFFAT.

The Rev. Dr. Tidman.

SAMOA.

PROGRESS OF THE MISSION.

WE have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the first six European Missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just began faintly to glimmer in that dark land, through the previous labours of Tahitian and other Christian Teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned, but encouraged. Of the use of letters, they were as ignorant as the savages of the Islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the Gospel.

Such was SAMOA five-and-twenty years ago. But what hath God wrought! *Now*, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engendered by paganism—the number of flourishing Christian Churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the Word of Life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of Native Teachers and Evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of their deep interest in the blessings of the Gospel, which more than repay the friends of Missions for the labour of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honoured of God to accomplish this marvellous transformation. By *their* skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated;—and these have been received by the inquiring Native Christians, not as a boon of charity, but at a price which has secured ample repayment of the cost.

In the contemplation of these and all the other instructive facts that characterise the history of the SAMOAN Mission, let the friends of the Society, renouncing all self-gratulation, render their adoring praise to Him from whom such miracles of mercy can alone proceed. "Blessed

be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen."

EXTRACTS OF LETTER FROM THE REV. A. W. MURRAY.

"Apia, Upolu, October 3rd, 1860.

"MY DEAR SIR,—It is again my duty to forward to you the annual statement of the contributions from this Mission to the London Missionary Society.

LIBERALITY OF THE NATIVE CHRISTIANS.

"You will be pleased to observe that the amount contributed this year, greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Saluafata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one-third. Should the plan be generally adopted throughout the Mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our Mission will ere long relieve, to a great extent, the Society from the burden of its support.

SUPPORT OF NATIVE TEACHERS.

"It is a gratifying fact also, that the liberality of the people to their own Teachers keeps pace with their liberality to the Society. In this district this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10s.; and sales of books will realize at least £50 more. * * *

NUMBER OF CHURCH MEMBERS, CANDIDATES, AND SCHOLARS.

"No very marked change has taken place in the district under my care during the past year. In all departments of labour there has been steady progress. Schools and services have been well attended, and the number of church-members and candidates has considerably increased.

The entire number of members in both my districts is 470; of candidates, 653. The population, including the foreign residents, which was not included in last year's report, is about 6000. The number of children in the schools is about 1000; and of that number, 158 boys and 114 girls are in schools of a more select class, somewhat after the character of boarding schools.

"These figures do not include the school for half-caste children, under the care of Mr. Schmidt, which goes on, as formerly reported.

FAILURE OF POPEERY.—DESIRE FOR THE SCRIPTURES.

"Among the natives the general rule is, that all children who are sufficiently advanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samos, as elsewhere, loves darkness

an light. Happily, however, it makes very little progress, notwithstanding that the priests are double the number of ourselves.

thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society is all sold off, and hundreds, perhaps I might say thousands more might have had them. Some parts of the Old Testament are also exhausted. The same have long been all sold off, and it is probable that before we can have the completion of the Bible, every part which now remains of the old will be sold. The desire for light is spreading. God grant that the life may keep pace with it.

the members of our Mission are well at present. Mr. Gee has had a severe illness but is now quite recovered. We have no recent intelligence from the West Islands—indeed, we have heard nothing of much consequence from them since the last visit of the ‘John Williams.’ From Tahiti we have very recent intelligence. Mr. Howe is rejoicing in the liberty that has been quite unexpectedly granted to him of preaching to the natives. The French Governor has granted a long-desired boon unasked. May days of light and gladness speedily come to a poor down-trodden Tahiti!”

have often had occasion to refer to the collateral advantages of the Samoan Missions in becoming instrumental, under the Divine blessing, in saving many a profligate from the error of his ways, who has been the cause of grief and dishonour of his Christian parents, and the disgrace of the family that gave him birth. In the progress of the Samoan Mission striking instances of this gratifying character have occurred. A few years since, a pious clergyman in the north of England, all but broken down by the abandoned character of his son, who had entered on board a merchant vessel as a common sailor, and had for several years been lamented as dead, communicated to the Foreign Secretary his joy and gratitude in receiving tidings from the long-lost wanderer, that he had sought and obtained the mercy of the Lord, through the kind and faithful ministrations of a Christian Missionary in Samoa. The following narrative from our excellent brother, the Rev. A. W. Murray, supplies a similar illustration of sovereign mercy to the chief of sinners, and must induce every reader to exclaim, “Is not this a brand plucked out of the fire?”

the state of things among the foreign population is also encouraging. Such a variety as that collected here, presents anything but a promising field for a new culture. Nothing, however, is too hard for the Lord. Of this, we have pleasing proof from time to time. Within the last month, one has been added among us, who was, to all appearance, ‘a brand plucked out of the fire.’ Y—, a native of London, was one of the oldest residents. He must have been on the islands about twenty-five years. For many years he led a very dissipated life. He was a slave to drunkenness, with its kindred vices. He was a bitter enemy to Missions and Missionaries, and altogether was about as bad a character, in as far as appearances went, as one can conceive of. Four years ago he was brought into contact with Missionaries while

attending the death-bed of a companion in iniquity. Kindness was shown him, and words of warning and entreaty addressed to him as opportunity offered. Some time after the death of his friend he left off drinking, and set about the work of reformation in earnest. After a while, the house in which he lived was consumed by fire, and all the property he possessed was destroyed. He was deeply affected by this calamity. Hitherto, he had dealt in ardent spirits. All he had on hand had been consumed, and he took the advice of a friend to have no more to do with the accursed thing. Fearful struggles followed, which I must not attempt to describe. The result was, that about two years ago he was so much changed, as to encourage the hope that he had passed from death unto life, and up to the time of his death, the happy change continued to become more and more decided, and the closing scenes were such as satisfied those who had the privilege of being with him, that he died in the Lord. It was matter of deep regret to me that I was from home when he died. He was attended by Mr. Powell, who is on Upolu at present, and other friends, all of whom were greatly cheered with what it was their happiness to witness. I had fondly hoped that he would have been spared to evince to the world, by years of consistent conduct, the reality of his conversion, and to lead other wanderers to the Saviour. It has pleased the all-wise One, however, to grant him an early discharge from the conflict, and it is for us to be still. Possibly his mother or other relations, who reside in London, may be inquiring about him. If I can procure the address of his family, I may write to them shortly.

(Signed)

"A. W. MURRAY."

SUMMARY OF NATIVE CONTRIBUTIONS.

	£	s.	d.
Mr. Pratt's District	223	12	9
Mr. Gee's ditto	125	19	0
Mr. Ella's ditto	89	5	0
Mr. Nisbet's ditto	55	18	0
Mr. Murray's ditto	201	10	8
Mr. Drummond's ditto	134	16	3
Mr. Powell's ditto	67	1	0
Tanga Rar's ditto (Teacher)	20	12	0
Oil unsold at Mr. Pratt's District	12	0	0
Total	£930	14	8

It will be observed that the amount above stated is applied exclusively towards the support of *European* Missionaries. The number of *Native* Teachers in addition is two hundred and twelve, who take the oversight of as many villages. These village pastors and teachers are supported *entirely* by the contributions of the people, which in the year 1858 amounted to £560. This sum, added to the aggregate amount of the above list, exhibits £1490 14s. 8d. the voluntary contributions of the Samoan Christians for the support of the kingdom of Christ.

INDIA.

TRAVANCORE MISSION.

AWFUL VISITATION OF FAMINE, FOLLOWED BY CHOLERA.

IN a letter from the Rev. James Duthie, inserted in our last Number, a brief statement was given of the fearful sufferings of the people from want and disease, and which, in their progress, appeared likely to become still more distressing and fatal. These painful tidings have been fully confirmed by letters of subsequent date, from the Rev. Frederic Baylis, of Neyoor, and the Rev. John Cox, of Trevandrum, from which we subjoin extracts. The appalling narrative cannot be read without feelings of deep commiseration for the thousands who have been visited by these heavy and accumulated calamities. It will be seen that our brother, Mr. Baylis, estimates the number of deaths of professed Christians in connexion with the Travancore Mission, from starvation and cholera, at not less than twelve hundred. The estimate of Mr. Cox is still higher; while the number of Heathens and Catholics who have fallen victims, in proportion to the population, is yet greater.

But, amidst these dark clouds, rays of mercy and consolation may be perceived. Of the numbers who have recently been brought to renounce idolatry, and put themselves under Christian instruction, Mr. Baylis affirms, none have had recourse to heathen rites or superstitions in this day of trial. The Christians of longer standing and more confirmed character, have found refuge at the footstool of mercy, and by special and united prayer have sought, beneath their heavy burdens, support and consolation from their God and Father.

It is gratifying also to find that the newly appointed Rajah, with the officers of his government, stimulated by the example of the excellent British Resident, Mr. Maltby, have presented liberal donations to our Missionary, Mr. Baylis, to enable him to alleviate the distresses of the people. And, turning from the past to the future, our estimable brother is cheered with brighter prospects, entertaining the hope that the worst was over, and that in a few weeks the gracious smiles of Providence would again shine, both upon the country and its population. May this hope be realized, and the sufferings of the people be sanctified to their future improvement and happiness.

EXTRACTS OF LETTER FROM REV. F. BAYLIS.

"Neyoor, November 19th, 1860.

"MY DEAR DR. TIDMAN,—You will, I am sure, be grieved to hear of the afflictions with which it has pleased God to visit our people. My last letter was one of sorrow—this must be one of sorrow. Owing to long-continued drought, there was no harvest here at the usual time (September). Food has in consequence been gradually rising to famine prices, and many of the people around us are literally starving. About

a month ago, the tanks were all dried up, so that, even water for the cattle could scarcely be procured, and large numbers of cocoa-nut and other trees were withered, which is not a very common occurrence. At the beginning of last month, we were looking very anxiously, fearing that we might not even get the north-east monsoon (which is not the chief rainy season on this coast), and then there would have been a failure of the next harvest also; but God was graciously pleased to allay our fears. We had a good supply of rain—the tanks have been nearly filled, and cultivation is everywhere going on. It is very cheering now to look abroad on the fields, and see them well covered with the beautiful green of the young paddy. Still, *the scarcity of food is as great as ever*, and will, I suppose, continue until the next harvest, in February, when we may hope for a great improvement.

"But this has not been the greatest of our trials. That dreadful scourge, cholera, has been in our midst, taking away numbers of our people, and, so far as I am able to ascertain, a far greater proportion of the Heathen and Catholic population. You may judge how great its ravages have been when I tell you that, in this district alone, at least 400 of my people (250 adults and 150 children) have been taken since the beginning of September. This is nearly *a tenth* of the whole number of adherents under my care. The mortality has been even greater in the Pareychaley district. The disease has also prevailed throughout the James Town, Nagercoil, Santhapooram and Trevandrum districts, though the mortality has not been quite so great as at Pareychaley and Neyoor. Altogether I reckon, that of those regularly connected with our South Travancore Missions, 1200 of all ages have been carried off in this visitation, many of them very suddenly. In some cases, a whole family, or nearly the whole, has been swept away at once. You may imagine the state of anxiety in which we have been, and how our time has been occupied in giving out medicines, and looking after our suffering people. Through God's blessing on the timely administration of medicines, a good number who were attacked have recovered.

"The disease still continues in some places, but I trust the worst is over. Many now have slight attacks and soon recover, and many are troubled with dysentery. People say they have never known any like this before. Cholera has often attacked villages here and there quite as violently, but this time it appeared to be in every place. There is scarcely a village that has been free—scarcely a household into which death has not entered. From this congregation, twenty-two have been taken, among them a catechist (J. Rathbone), and the wife of the catechist (C. Glover), but some of my congregations have lost from thirty to forty-five.

"This visitation has proved a great trial to the new congregations of which I spoke in my last. In one of them, Pontlanpilavilly, there were twenty deaths. I have only heard of a few cases of actual relapse to heathenism, but from many of these people having left their villages through fear, and on account of the famine, and many not attending regularly on account of the excitement that has prevailed, I am not yet able to speak confidently of the effect this affliction will have on them. I have hope, however, that with the exception of those removed by death, they will be found nearly as before. Many of the new converts have, I know, remained steadfast, though strongly tempted to revert to their old devil offerings. It is not often that much can be ascertained respecting the spiritual state of those attacked with this dreadful disease. I know of no case in which I could hope that there was *a death-bed repentance*, but I know of many cases where, with all apparent sincerity,

the dying declared their full confidence that Jesus had pardoned them, and that they were going home to Him.

"On Thursday, the 8th, special prayer meetings were held throughout this district. As I was anxious that in each congregation the people should meet on that day at one time (noon), I was only able to attend the meeting held here. Nearly all in the village who could possibly attend came, and I hear that the others were also well attended, and that the people seemed solemnized and earnest. I have reason to believe that the Holy Spirit, the Comforter, was present with us of a truth, and that the prayers then offered were heard and will be answered in God's own time and way.

"As you may suppose, the distress prevailing among the people has been greatly increased by the ravages of the disease. Many families have lost their head, or some of their chief members. Many have been left widows and orphans. It is very distressing to see so many *young* widows, few of whom will ever be able to marry again; for even among our Christians, though many speak in favour of the remarriage of widows, few have the courage or the freedom from prejudice to marry widows themselves when the opportunity is given them. Some friends have been very kind in tendering me assistance towards relieving the distress of the people. I received, together with kind notes of sympathy, from the Resident, F. N. Maltby, Esq., 50 Rs.; from His Highness the First Prince of Travancore, 50 Rs.; from the Dewan of Travancore, 30 Rs., and from other friends, 50 Rs. By means of this kind assistance, I am now able to distribute a number of common cloths and jackets to poor widows (beyond what are usually given by our Dorcas Society), as well as to give small sums of money to relieve present distress. I trust many Christians at home will bear these people on their hearts at the throne of grace, praying not only that these afflictions may be removed, but that they may be made the means of great spiritual blessing to them. Truly many of our people, who have long listened to the Gospel without receiving it, needed something to arouse them from their apathy and worldliness. God grant that they may not harden their hearts under this dispensation of His hand.

"Yours very faithfully,

"FREDERIC BAYLIS."

EXTRACTS OF LETTER FROM REV. JOHN COX.

"Trevandrum, December 6th, 1860.

"MY DEAR BROTHER,—Since the commencement of Missions in Travancore, I believe that no year like the present has been experienced. Last year the hand of God was raised against our work; but it quickly fell palsied, and many saw and owned that God was with us, therefore no one who rose against us could prosper. But the year through which we are passing is far different. God himself has smitten this land, and His sore judgments, famine and cholera, have been, and still are, carrying away hundreds into eternity. Continued drought destroyed the rice crop, and numbers of the inhabitants fainted from want of food, and shrunk to mere skeletons. Men whom I knew as strong able-bodied labourers, I saw after a month or two, and could not recognize, in their emaciated forms, the identity of their former selves. At the time when great numbers were in this weakened condition, and still without the means of subsistence, the cholera swept over the land from the south towards the north. Fatal as that disease is in ordinary circumstances, now it became awfully destructive. It found but shadows of men to encounter, and they passed away before its breath. Since August last, in my own Mission, I have



registered 157 deaths. Of these, 128 were from cholera, nine from age and other causes, twelve from bowel attacks, and eight from famine.

"I see no prospect yet of relief from the great scarcity of food; the rains in October were very deficient, and consequently in many places the rice crop has failed. Lately a black caterpillar has appeared in swarms in the rice-fields, and has destroyed the crops where, notwithstanding the drought, they had a small supply of water. There are many cases where people survived the attack of cholera, but could not obtain food to regain their strength or to support life, and thus they sunk from exhaustion, and died. I find it impossible to give adequate relief to the sufferers connected with my Mission. The schools are nearly all stopped, partly from the late prevalence of cholera, and partly from the children not having food to enable them to leave their houses. I have never witnessed such distress before, and I cannot think what will be the result of the next few months. Many, in order to obtain a little food, have disposed of the few things they had in their houses, or have mortgaged or sold the few trees they possessed; these means are now exhausted, but the famine still continues. We cannot expect rain again till about April, except a few intervening showers. The heart is overburdened with anguish at the sight and contemplation of all this distress. The Sircar has provided work in making and repairing roads, and in cutting a new canal; and this gives help to many, but it does not meet the case of the weak, the languishing, and infirm. Both the British Resident and the Dewan are anxious to do all that they can to relieve the poor, and are ready to give kind consideration to representations made to them.

"The Sircar has lately established two new cunjee houses in the neighbourhood of Trevandrum, in addition to the two which before existed. At these, boiled rice is given daily to the poor. A system of tickets has been introduced, which to some extent secures the cunjee for those really in want. Among those who have received tickets, are several connected with my Mission, who have come in from the country to obtain this aid. I have had to put up places for these to live in, and I have them now on and about these premises. Many will thus be saved from dying by starvation; yet still throughout the country great numbers are without relief. I tried to give a little cunjee at the several schools, but found that it would entail an expense which I had not the means to meet.

"I have written to you this sketch of the unprecedented distress which prevails here now, and, humanly speaking, which will continue for some time, that if you approve you may publish it, and seek help from those Christian friends who are always ready to remember the poor and save the perishing; and I trust that by their speedy and liberal offerings, conveyed through the Society, I may yet be enabled to save many from perishing by starvation. And I entreat you all to join us in earnest prayer to God, that the distress which the people of this land now suffer may be overruled by Him to the salvation of many, and to the more full establishment of the Kingdom of Christ.

Rev. A. Tidman, D.D.

"Yours very sincerely,
"JOHN COX."

Should any friends be generously disposed to answer the appeal of Mr. Cox for pecuniary help, to enable him to minister to the wants of the starving multitudes by whom he is surrounded, we shall be happy to transmit their Christian bounty to our Missionary forthwith, on whose faithfulness and assiduity in its application, entire reliance may be placed.

MISSIONARY CONTRIBUTIONS.

From 17th December, 1860, to 15th January, 1861, inclusive.

N.B.—The Collections and Subscriptions for the Missionary Ship, "John Williams," are reported in "The Juvenile Missionary Magazine."

"A Thank-offering to Almighty God for his goodness in hearing and answering prayer, and not suffering our enemies to rejoice over his people who put their trust in him"	50 0 0	Miss Chambers	0 1 0	BUCKINGHAMSHIRE.	Miss Jane Speakman	0 7 0
F. J. Wood, Esq., L.L.D. (D.)	30 0 0	Emma Daintree	0 3 2	Wingate.	Public Juvenile Collection	1 11 3
Mark Mills, Esq., for Special Chinese Fund	10 0 0	Elizabeth Dilley	0 5 5	Mr. Family and Missionary Boxes	For the Ship	4 6 4
Ditto, for Indian ditto	20 0 0	Jane Ebbs	0 1 1	.....	Exs. 3s. 6d., 10l. 15s. 6d.	
Miss Struthers, for School at Cuddasah, including 4s. for the Native Boy, William Struthers	14 0 0	Emma Gown	0 3 4	.....	Wiltshire.	
Colossians iii. 23, for the Indian Mission	10 0 0	Charlotte Gown	0 1 0	.....	Rev. S. Ellis.	
A Yorkshireman, for Central South Africa	5 0 0	Mary L. Hale	0 1 1	.....	Collected by Mrs. Crewdson.	
Mrs. E. Craze, for Mrs. Addis's School, Colaba	1 0 0	Fanny Hern	0 1 1	.....	Rev. S. Ellis	2 0 0
Ditto, for Polynesia	10 0 0	Frances Jones	0 5 0	.....	Miss Ellis	0 10 0
Mr. Clarke	1 0 0	Jane Lee	0 6 7	.....	Miss F. T. Ellis	0 10 0
George Stone	0 5 0	Miss May	0 11 4	.....	Mr. A. T. Ellis	0 5 0
Miss Emma Emerson's Missionary Box	2 0 0	Louisa Paine	0 5 0	.....	Neville Blythe, Esq., Adelaide, Australia	5 0 0
Imprints, for the Patriotic, for the Orphan children of Mr. and Mrs. Beimore	6 10 0	Emily Roberts	0 2 11	.....	Mrs. Bickham	1 0 0
A few Friends, for the Widows' and Orphans' Fund	0 5 0	Miss Stevens	0 1 2	.....	Mr. Dimmock	2 2 0
W.T., ditto	0 5 0	Miss Stokes and Sisters	0 3 7	.....	Mrs. Dimmock	0 10 0
Cartledge Chapel, Kennington		Alice Walker	0 3 7	.....	Mrs. B. Crewdson	2 2 0
Juvenile Missionary Society, From April 19th to July 10th, 1860.		Emily Weager	0 1 0	.....	Mrs. Crewdson	2 2 0
Collected by the Girls.		Fractions	0 0 0	.....	Ditto, donation	3 5 0
Emma Daintree	0 3 8	By the Boys.		.....	Miss Crewdson	2 0 0
Elizabeth Dilley	0 4 0	John Balchin	0 2 0	.....	Ditto, donation	3 0 0
Jane Ebbs	0 1 3	Theophilus Carpenter	0 2 5	.....	Mrs. Keyworth	0 10 0
Emma Gown	0 3 4	Charles Fugh	0 7 0	.....	Mr. and Mrs. Heugh	5 0 0
Mary L. Hale	0 1 7	Alfred Vinson	0 3 10	.....	Mrs. Ball	2 0 0
Fanny Hern	0 1 0	Arthur Walker	0 10 2	.....	Mr. Roberts	1 0 0
Frances Jones	0 5 0	Henry Walker	0 10 2	.....	Mr. Alfred Crewdson	2 0 0
Jane Lee	0 8 6	Ebenezer Woodcock	0 5 0	.....	Mr. Theodore Crewdson	1 0 0
Mary A. Mason	0 1 2	Alexander Goodall	0 2 2	.....	Miss A. M. Crewdson	1 0 0
Louisa Paine	0 5 7	John Somers	0 1 4	.....	Mr. Joseph Crewdson	1 0 0
Emily Roberts	0 4 3	Smaller sums	0 8 8	.....	son	1 0 0
Anne Rathbone	0 6 7	Exs. 2d., 17l. 4s. 6d.		.....	son	1 0 0
Elias Spragg	0 1 1	City Road Chapel, Juvenile Society, For India	30 0 0	.....	son	1 0 0
Miss Stevens	0 1 1	For the Ship	27 0 0	.....	son	1 0 0
Miss Stokes and Sisters	0 2 11	47l.		.....	son	1 0 0
Emily Thompson	0 1 0	Highgate, Congregational Chapel, Rev. J. Viney, Per Mr. H. James.		.....	son	1 0 0
Isabella Weedon	0 1 0	Mrs. Adams (Q.)	0 2 6	.....	son	1 0 0
Smaller sums	0 2 9	Mr. Dobson	0 7 0	.....	son	1 0 0
Collected by the Boys.		A few Friends, for the Widows' and Orphans' Fund	0 5 0	.....	son	1 0 0
John Balchin	0 2 0	W.T., ditto	0 5 0	.....	son	1 0 0
George Banks	0 1 2	Cartledge Chapel, Kennington .....		.....	son	1 0 0
William Briant	0 6 0	Juvenile Missionary Society, From April 19th to July 10th, 1860.		.....	son	1 0 0
Theophilus Carpenter	0 2 1	Collected by the Girls.		.....	son	1 0 0
Alexander Goodall	0 6 0	Emma Daintree	0 3 8	.....	son	1 0 0
Charles Fugh	0 7 0	Elizabeth Dilley	0 4 0	.....	son	1 0 0
John Somers	0 4 3	Jane Ebbs	0 1 3	.....	son	1 0 0
Edward Tarrant	0 3 0	Emma Gown	0 3 4	.....	son	1 0 0
Alfred Vinson	0 6 3	Mary L. Hale	0 1 7	.....	son	1 0 0
Arthur Walker	0 9 8	Fanny Hern	0 1 0	.....	son	1 0 0
Henry Walker	0 10 6	Frances Jones	0 5 0	.....	son	1 0 0
Ebenezer Woodcock	0 5 0	Jane Lee	0 8 6	.....	son	1 0 0
Smaller sums	0 1 1	Mary A. Mason	0 1 2	.....	son	1 0 0
From July 10th to October 10th, 1860.		Louisa Paine	0 5 7	.....	son	1 0 0
Collected by the Girls.		Emily Roberts	0 4 3	son	1 0 0
Harriet Archer	0 2 10	Anne Rathbone	0 6 7	son	1 0 0

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Oundle.		Rev. J. Cooke	0 10 0	By Miss R. Gaudet.		Nuneaton.	
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Weldon.		Mr. Wooliscroft	1 1 0	A Friend		Miss Hall	
Rev. G. Bullock.		Miss Walker	0 10 0	Mrs. Gilhooley		Mr. Harrison	
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having been sent.		5 0 0		Mr. Youngman		Master Sadler's	
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Collection		5 3 2		For Mare (Mrs. Jones's		WILTSHIRE.	
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Lezburgh, C. C. H.,				Annual Meeting		YORKSHIRE.	
and H. D., for				Sacramental Collec-		Hall and East Riding	
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Hickman		30 0 0		(May)		On account	
SURREY.				Sutton.		For the Ship.	
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Rev. J. H. French,				For more Aid		Cottonham	
President.				For Magazines		Fish Street Sunday	
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Miss Blyth		2 2 0		Class for Foreign		For Widows' Fund.	
Mrs. Clume		2 2 0		Chapel		Juvenile Missionary	
Mrs. Fowler		0 5 0		Stanning, Mrs. M.		Association, for	
Mrs. Watkins		0 10 0		Michelle, secy. Mis-		the Missionary	
Mrs. Holloway		0 10 0		sionary Box		Ship	
Mrs. Dickson		0 5 0		1 10 0.		Juvenile Missionary	
Mrs. Kenwick		0 4 0		WARWICKSHIRE.		Association (General).	
Mr. King		0 5 0		Birmingham District.		Collected by—	
Mrs. Hewitt		0 4 0		W. Beaumont, Esq., Treas.		Wm. Hancock	
Mrs. Miller		0 4 0		Legge Street Chapel.		Ellen Pringle	
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Mr. Parker		0 4 0		In addition 11s. 2d. 2d.		Anne James	
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Mrs. Whiteley		1 0 0		For Native Teacher.		Jane Charles	
Mrs. Hopwood		0 10 0		J. B. Sibree			
Mrs. Buckler		0 4 0		Two Totals			
By Mrs. Burt.				16s. 10s.			
Mrs. Burt		0 5 0		For a Missionary in			
Mrs. Burt		0 5 0		China. A Friend.			
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Mrs. Burt		0 10 0		late Rev. J. A.			
Mr. T. Bladen		0 10 0		James			
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Fanny Henshall	0	1	0	larship	5	0	0	Contributions, per									
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William Richardson	0	1	0	Sabbath Morning	for the Native									
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Elizabeth Richard-	son	0	4	10 0									
Anne Corbridge	0	1	0									
Mary J. Holmes	1	4	3									
Elizabeth Williams	0	6	3									
Sarah Jones	0	4	0									
Mary E. Nancholls	0	3	0									
William Lovejoy	0	3	0									
Annie Richardson	0	1	5									
Sarah A. Morgan	0	1	3									
Elizabeth Fenney	0	2	0									
Elizabeth Marsh	0	1	0									
Ann Vaughan	0	1	0									
Mary Ann Vaughan	0	1	2									
Sarah Maria Harries	0	1	4									
Mary Hepburn	0	1	7									
Mary Ann Fowler	1	4	4									
Ellen Ann George	0	1	5									
John Thomas	0	2	3									
Joseph George	0	5	1									
John M. George	0	3	1									
E. S. Howell	0	3	4									
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THE
EVANGELICAL MAGAZINE

AND
Missionary Chronicle.

APRIL, 1861.

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THE GOOD PART;" OR, MARY AND MARTHA.	SYRIA, PAST AND PRESENT.
THE LIFE AND TIMES OF THE "EVAN- GELICAL MAGAZINE."	PAGES FOR THE LITTLE ONES.
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Anniversary Services and Social Meetings are so numerous that notices of them cannot be inserted.

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THE *Quarterly*
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE

APRIL, 1861.

**Reminiscences of Adolphe Monod, the Great French
Preacher.***

BY THE REV. J. C. HARRISON.

My former paper had almost exclusive reference to Mr. Monod's preaching. I now propose to add a few recollections of his general life. These I shall throw out without any strict regard to order; much as I should do if my readers and myself were chatting together by the fireside, and Adolphe Monod became the subject of conversation. I am aware that I can thus hope to convey only a very inadequate impression of his general character; yet even a few hasty glimpses of the life of one so richly endowed, and so eminently useful, may not be without their interest.

One or two facts respecting his earlier history, which I gleaned in conversation, I will just relate, as an introduction to my own personal reminiscences.

His father was one of the pastors of the Reformed Church in Paris. His mother was by birth a Dane, but was so familiar with English as to train her children to the habitual use of that language in their conversation with her. This fact will account for the ease and accuracy with which he, and indeed all his brothers and sisters, spoke it. He was himself educated for the ministry in the church of his father; but, for some time after his ordination, he was not possessed of real spiritual religion; I don't think that he held evangelical doctrines. He was appointed (I know not whether it was his first charge) pastor to the few French Protestants in Naples; and, on his way thither from Paris, stayed in Lyons, where he created no small sensation by a sermon of remarkable eloquence, which he preached in the Church of the Reformed, — a sermon which was to exert a considerable influence on the direction of his after-life. Meantime he continued his journey, and, having arrived at his destination, entered on the discharge of his official duties. During his residence in Naples, he often suffered from fits of deepest melancholy, which were in all probability partly constitutional, and partly

* Continued from page 150.

occasioned by the unsatisfactory character of his religious views and his spiritual state. I remember his telling me that at a ball which he attended one Saturday evening he was made profoundly sad by a young lady, who said to him, half in jest, "I suppose you find a dance on Saturday evening a good preparation for your work on Sunday?" God, however, was providing some better thing for him, and was no doubt preparing him for it. One of the Erskines visited Naples, and by the force of his scriptural instructions, and the ardour of his personal piety, was made the instrument of leading him to the Saviour, and teaching him the way of the Lord more perfectly. Thenceforth he lost his melancholy, and found joy and peace in believing. Some time after this, a vacancy occurred in the pastorate at Lyons; and the Consistory, remembering the magnificent discourse which he had preached as he passed through their town, and ignorant of the change which had taken place in his views, invited him to the post without the usual trial sermons, and got his nomination confirmed by the Minister of Religious Worship. He had no sooner entered on his labours than the men who appointed him were startled by the power and pungency of his appeals. They recognised the old eloquence; but it was now used to enforce sentiments which they could not endure. When, in addition to the inculcation of "Methodistical doctrines," he proceeded to insist on some slight measures of discipline, and announced his intention to refuse the sacrament to all notoriously bad livers, the Consistory rose in rebellion, saying, "We shall, perhaps, be ourselves among the first whom you will exclude." On his refusing to yield to their remonstrance, they became indignant,—applied to the State-minister of Religious Worship,—explained to him the mistake they had made, and succeeded in getting his appointment reversed. But though the wealthy and influential were so eager to thrust him away, there were many others, not so high in station, but in heart more noble, who had been either converted or established by his ministrations, and who besought him not to leave their city. These rallied around him, and formed the nucleus of that Independent Church, which is now not only a bulwark of the faith in Lyons itself, but a centre of evangelical and missionary influence to the whole of the south-east of France. That church comprised many in Mr. Monod's time—and has, I believe, comprised many ever since—who were originally Roman Catholics. How far this may have arisen from the following incident I am unable to say. Mr. Monod was accustomed to hold a week-day service in the school-room of his chapel, for the exposition of the Scriptures, and prayer; very much like those which are held in connexion with all our churches in England. On the 20th October, 1834, a person before unknown to Mr. Monod called at his house, accompanied by a friend, and asked permission to propose a few questions at the service which was to take place that evening. Mr. Monod granted permission, without difficulty, upon the

understanding that, in any discussion that might arise, the sole appeal should be to the Word of God. In the evening this person came to the meeting, and, repeating several times that he was nothing but a common artisan, proceeded to ask several questions relating to the Church and to the primacy of St. Peter. These Mr. Monod answered with great perspicuity and conclusiveness. The next week the same person was present, and proposed additional questions on the Apocryphal books, and the doctrine of the Trinity. The third week he again appeared, to discuss the characteristics of the true Church. The fourth week he touched on the sovereign authority of Holy Scripture. The fifth week he broached the subject of apostolical succession, and the agreement of the Church of Rome with the Word of God. On this occasion he was so completely foiled by Mr. Monod's answers that he left the room, complaining that he could obtain no sufficient replies to his questions, and declining further discussion. His friend, however, took up the subject, and when he was silenced, a third interlocutor arose; but as the hour was now late, Mr. Monod requested him to reserve his remarks for a sixth evening. During the interval it began to be rumoured abroad that a wide and deep sensation had been produced; that many persons were opening their eyes to the errors of the Church of Rome, and that the partisans of that Church were resolved to put an end to the discussions,—if possible by argument, but if not, by disorder. The sequel proved that these rumours were true. The sixth evening arrived. Mr. Monod's opponent read a paper which did little more than repeat the arguments of the preceding speakers. The discussion which followed was long and wearisome, and seemed as if it would be utterly fruitless, when a new disputant arose, and took up the defence of the Church of Rome. His very first words showed that he was a man of a totally different order from his predecessors. In addition to natural eloquence, he had the facility of utterance which can only be acquired by long practice, so that, in spite of his disguise, it was very evident that he was a preacher of great ability. Mr. Monod answered with corresponding vigour, taking up his points one by one, and exposing their fallacy, but was continually interrupted by shouts and disorder; so that, at last, he was obliged to dismiss the assembly. In the midst of the confusion, one of his antagonists said that he should demand another evening, but he never made his appearance, and so the controversy came to an end. The impression produced by these discussions was most adverse to the Church of Rome, and equally favourable to the Protestant cause.

Although Mr. Monod had from the force of circumstances become the minister of an Independent Church, he had no conscientious objections to the church from which he had been temporarily driven; and therefore when, most unexpectedly to himself, he received an appointment to the Chair of Hebrew and Rhetoric in the Theological Faculté at Montauban,

he regarded it as a call of Providence which he was not at liberty to disobey. A large proportion of the ministers in the Protestant Church were, as we have already intimated, strongly infected with Rationalism ; and hence he felt that if, by casting salt into the fountain-head, he could heal and purify the streams—if, by exerting an evangelical influence on the students when their views and religious characters were in the process of formation, he could leaven the younger ministry with the true faith of the Gospel,—he would be doing a greater work for France than by continuing his pastoral labours in Lyons,—dear as that church was to his heart. No doubt it was a sore trial to his flock to lose him, for their affection to him was very strong. I remember that in passing through Lyons, in the year 1840, in my way from Montauban to Geneva, I attended a prayer-meeting at the chapel, on a Monday evening ; and after prayer had been offered, one of the deacons said, "There is an English brother present, just arrived from Montauban, who has given me, in private, most interesting accounts of our dear friend Mr. Monod,—his wife, his children, his work. I am sure you would like to hear what he has said to me." I was therefore obliged to repeat the statements which I had made to the good deacon, and was quite touched by the fixed attention and deep interest with which they listened to my narrative (in spite of its halting French), and the fervour with which they afterwards invoked the blessing of God on their old friend and pastor.

Mr. Monod was well fitted to secure the respect and esteem of young men. Though grave in his manners, he was very accessible, and made every student, who was really anxious to do his best, feel that in him he had a friend. He was also a man well equipped for his office. Besides his proficiency in Hebrew, of which he was Professor, he had a sound knowledge of Latin and Greek, and spoke German, Italian, and English with fluency. His acquaintance with theological and general literature was extensive, and whatever he knew, he knew accurately, and could use skilfully. His memory was very tenacious, and was stored with grand or beautiful passages from the *chefs d'œuvres* of the French orators and poets. These he had, perhaps, committed to memory, with a view to his classes in rhetoric. For his plan in these classes (at least, when I was present) was, to require some half-dozen students to come prepared with a particular passage, which had been fixed on at the preceding lecture, and, after he had made some remarks on the character of the composition, and the style of elocution adapted to it, to request them to recite it one after the other as skilfully and expressively as they could. At the end of each recitation he pointed out the faults into which the speaker had fallen, and sometimes desired him to repeat a part of the passage over again, and try to avoid the defects that had been indicated. When all had finished, he recited it himself with singular grace and effectiveness, and made one feel that a just and

expressive rendering of any passage is often the best comment it can receive—the surest key to the author's meaning.

Such instruction as this appears to me to be greatly needed in our colleges. Many of the young men who are admitted to the course of study have a very defective elocution, or have copied faulty models, or consider the manner of delivery a thing of small importance, if only the matter be good. As a natural consequence, they never do justice to themselves, and never accomplish half the good which they might have accomplished if they had been better speakers. The fact is, that whilst a man's style, his mode of presenting truth, must always affect his elocution, it is, on the other hand, very much affected *by* his elocution; and if the latter be easy, natural, expressive, the former becomes more and more sprightly, direct, clear, effective. And after all, the chief difference between the interest of one sermon and another lies often, not so much in the subject-matter as in the light in which the several points are presented—the way in which they are put. I am quite aware that professed teachers of elocution, in many cases, do more harm than good. Their own mode of recitation is formal and artificial, and they train their pupils to aim at effect rather than simplicity,—at fine speaking rather than the improvement and skilful use of their own conversational manner. But the extent to which a good teacher may correct faults and secure excellence in a young beginner is incalculable, and the benefit thus conferred on the speaker himself, and the people among whom he may be called to minister, is proportionably great. At any rate, Mr. Monod's instructions were most valuable; and, if followed up, were likely to help young men to the attainment of a natural and impressive delivery.

In private life, Mr. Monod always appeared to me to be quietly aiming at usefulness. By a hint thrown out casually, or by advice given in a friendly, undictatorial spirit, or by a stimulating, well-timed thought, he was ready to help any young man in his studies, or the formation of his character. He not unfrequently invited me to walk with him, and, although nothing could be more free or miscellaneous than our conversation, I seldom left him without finding that he had imparted instruction—had suggested something which would assist me in my work. At one time he would refer to the alleged unsuitableness of the French language for poetry, and, by repeating brilliant verses from Racine or Corneille, so as fully to bring out the rhythmical effect, would show that the objection must be allowed, with much limitation. At another time he would dwell on the characteristic differences between the French and English languages, the greater flexibility and variety of construction allowed in the latter, and the greater clearness, brevity, and point attained in the former; and would then point out the desirableness of endeavouring to combine French clearness and point with English flexibility and variety. Or perhaps he would speak of the great

preachers that France has produced,—would indicate the particular sermons which he deemed the ablest or the nearest to perfection; and would even analyse them, and show the consummate art which was displayed in so arranging and presenting the thoughts as to secure the most striking effect.—Saurin's sermon from Micah vi. 1—3, on "The Lord's Controversy with His People," he was wont to refer to as furnishing the most remarkable specimen of this kind of art.—Or he would touch on ministerial life and work; in which case he soon broke away from whatever belonged to the merely critical or professional view of the subject, and, with most unaffected simplicity, yet with deep feeling, would speak of its greatness, its responsibility, its blessedness.

Moreover, I noticed that when he was thrown into the company of those whom he believed to be in error, or wanting in religious decision, he generally succeeded in gaining an opportunity of speaking to them on the subject, yet always in a manner which it was impossible for them to resent. I remember walking with him to a château about three miles distant from Montauban, belonging to a somewhat eccentric man, who had built a long gallery, one side of which was lined with choice engravings, the other side with the finest editions of most of the classical authors of all nations. He received us with great courtesy, and showed us whatever he thought would most interest us. He was profuse in his compliments and in his endeavours to please. He begged me to read him a page of Milton, the roll of which, he said, though he was quite ignorant of the language, sounded like the billows of the sea. He asked Mr. Monod which of the Professors of Montauban he had the honour of addressing; and, on learning his name, passed an extravagant eulogium on his eloquence; the fame of which, he said, was wide as the world and lofty as the stars. For a time, Mr. Monod seemed amused with his host, who evidently loved to flatter and be flattered, was equally vain of his gallery and of his sayings, and presented a sort of living caricature of the foibles of his countrymen. But soon a shade passed over his face, and I saw that he was grieved to find a man so destitute of any profound convictions, nominally a Roman Catholic, but really a worshipper of nothing but his library and himself. So, seizing the opportunity afforded by his meeting with a beautiful copy of some standard theological work, he proceeded, in spite of the manœuvres of our entertainer to ward off any close, serious discussion of religious truth, to expound and press home with charming simplicity and earnestness, "the words of eternal life." I fear, indeed, that his efforts were without effect. His hearer replied with unconquered levity, "My dear sir, those are precisely my opinions. Men of intellect, like you and me, are sure to agree." On our leaving the château he insisted on attending us, bareheaded under a blazing sun, down a long court-yard, to the road, bowing at each step, and expressing his delight at the honour of having had one so distinguished as Mr. Monod under his roof.

It was a singular scene, comic, and yet sad. Mr. Monod, on his arriving at home, wrote a short note, thanking him for his politeness, and enclosing two or three of his published sermons. But this only brought back a letter of high-flown compliment, written in the most ambitious style; and so Mr. Monod's hopes of leading him to more serious thought were ended. I mention the incident, merely as an illustration of the way in which Mr. Monod strove to avail himself of every opportunity of doing good, however unpromising the subject on whom he might have to work; at the same time, one cannot but remark, that it affords a melancholy instance of what is, alas! too common—a man so completely under the influence of a favourite pursuit as to have neither thought nor care for any other, idling away life in the collection of articles of taste and *virtù*, and utterly neglecting "the one thing needful."

I find that I have exhausted the space allotted to me; and therefore must leave for a concluding paper a few recollections of his more strictly home life.

"The Good Part;" or, Mary and Martha.

A WORD FOR YOUNG WOMEN.

SPIRITUAL life is essential to "the good part." Whatever God means any of us to do or to have,—whatever the form of service assigned, or the portion of enjoyment conferred,—this must lie underneath them all. It was the foundation of Mary's whole character; it penetrated her soul, influenced its powers, and filled its capacities; and hereby she was distinguished from many around her; not, we apprehend, from her sister (for, as we look at her whole history, she seems to have been a spiritual and godly person), but from Hebrew maidens, who were indeavour, worldly, and selfish.

What a line of distinction spiritual life draws between one and another! Here are two girls, both largely endowed by nature, and richly adorned by accomplishments; thoroughly educated, and eminently clever, and both admired;—but one *with* spiritual life, the other *without* it. On the other hand, here are two, lowly and poor, without gifts or education beyond what is most elementary, born to labour, and having in the sweat of their brows to eat bread. But one has Christ revealed in her soul, the other is a total stranger to Him. Thus, alike in point of nature and position, they may be separated, wide as the poles asunder, by the possession on the one side and by the want on the other of spiritual life. But the intellectual and the commonplace, the accomplished and the rude, the rich and the poor, the lady and her maid, may, through sympathy in spiritual things, be one; and, without forgetting their relative position, be friends, sisters, and fellow-helpers.

The "good part" includes such a form of religious character as best comports with natural endowments, capacities, and tastes. If we understand "sitting at Jesus' feet" in the large sense of being a disciple of His, a listener to His holy wisdom, then "the good part" is alike in the case of all pious people; but, if we suppose that Martha was not destitute of spiritual life, though careful and troubled about many things, and that "the good part" in Mary's case meant something different from what Martha had, then we must regard it as a particular form of religious character and service—that in which the quiet, the contemplative, and the studious are most prominent, as distinguished from what is more active and bustling. Mary was certainly a different kind of person from Martha. What John was to Peter, Mary was to Martha. We are not looking at the shady side of Martha's character, at her overdue anxiety, at her harsh judgment of her sister, but at the fiery force of her nature, the lightning-like activity of her ways, as compared with the calmer and deeper spirit of her sister, and its star-like gentleness of light. With this difference between them, "the good part" of the one could not be exactly that of the other. Mary could not be a Martha, nor Martha a Mary. A Rebecca could not be a Deborah, nor a Ruth a Judith. We are afraid that teachers and learners are much at fault in overlooking what is so very plain. We often hear an ideal character described, and put before us for imitation, which never was, and never can be, realized in this life: it comprehends incompatibilities. Phases of character are taken from the life of this person and of that; and we are told to combine the two. God does not require impossibilities; He is not unnatural in His demands. A woman cannot give her whole life to public service, as some have properly done, and at the same time give her whole life to domestic duties, as others have properly done. If one thing be not exclusive, one must be predominant and commanding. The distinctive "good part" of some—that which is to mark them off from others—is to think, to read, to study; to develop contemplative habits, and to be teachers of the ignorant. Of others, it is not so much to study and teach, as to be busy and work; to do, it may be, many things, but not to be "careful and troubled" about any. Let each, in the development of spiritual and religious character, be natural. We know this counsel may be abused. Young people may make it an excuse for only doing what pleases them, for being one-sided and peculiar. But all counsel must be received in wisdom, to be made profitable; and we hope all will remember that while we commend naturalness, we mean true Divine naturalness. Let every Christian woman strive to be a Christian *woman*, neither less or more: let her be neither manly nor girlish, but right *womanly*. And let every Christian girl be a Christian *girl*, neither less nor more: neither matronly nor babyish, but right *maidenly*.

It would have been very unseemly for Christiana either to put on Great-Heart's armour and head the party, or to be as backward and shy as Mercy. It would have been also unseemly for Mercy to have taken Christiana's place, or to have acted like one of the little boys every man in his own order, and every woman too.

When "the good part" is understood and embraced, there will be Christian consistency and special service. Character is often spoiled through inconsistency. Bright lights flash out in a woman's character, but what large patches of black shadows there are. There are eminent virtues in maiden life, often combined with what, to give no stronger name, are great imprudences;—folly in dress, folly in expenses, folly in conversation, folly in general behaviour, may come out as ungraceful and unpleasant excrescences on the branches of a character sound at the root. This is a pity, and more. Strive to be in everything Christian-like. Let it be seen in the little as in the great: in the street, the drawing-room, and the kitchen, as well as in the church and at the Lord's table. There is a deep and beautiful meaning in the words "one thing is needful," as connected with the "many things" before mentioned. The "one thing" is related to "many," not only in the way of contrast, but in the way of union. The "one thing needful," rightly held, will give harmony to the "many things" of life. "The one thing" must be so laid hold of by the soul, that no striving after anything else must rouse it to the same degree; but, having begun with "the one thing," it will be able to deal not merely with "*many* things," but with *all* things else; not in such a way, however, that these shall have the ascendancy, and take captive the mind's life; but that it shall itself bear away and bring every act into harmony with the main design of life.

"The good part" is a portion and inheritance full of blessing. Mary found it so; she found it good to sit at her Lord's feet; she found it good to lay up His words, and ponder them in her heart. Her contemplations were a joy. And so, too, Martha's doing many things from love to her Lord, without carefulness, trouble, and petulance, would have been "good" in its way. To be what Christ would have us be, to do what He would have us to do, must be good; and that "good part" which He bestows, in connexion with that good part which you perform, includes more of blessedness than we have time to tell of now. It includes pardon, and peace, and adoption; the hope of heaven, and the certain fulfilment of that hope when time shall end.

We must not forget days of darkness. When trouble, bereavement, and death come, then there also comes the brightest lustre of the good part. It shineth in the night-time—no star so bright, no moon so fair. A meek and gentle spirit, a cheerful happy soul—easy, frank, natural, confiding, cleaving to friends, and, above all, cleaving to Christ. What an influence it sheds around the woman! What a medium it creates,

through which to look at life, and through which to receive and bear all of the dark and sorrowful which life brings!

Mary, we apprehend, however, was not remarkable for cheerfulness. There might be in her a pensiveness allied to what is melancholy. Her soul was a fountain of feeling, deep and still; not blazing with the reflection of the sun, but overshadowed as with cypress trees. Her joy was quiet, so was her sorrow. Martha, in the house of mourning, as in the house of sanctified enjoyment, is chief, most active, has most to say. She goes out to meet the Master, and talks with Him. Mary sat still in the house—till, when called, she arose quickly. Those who saw her said, "She goeth to the grave to weep there." The narrative leaves her in sad, mournful silence, till she falls down at His feet, saying, "Lord, if thou hadst been here, my brother had not died," and weeps. But what comfort there is in her Lord's presence and her Lord's words, "Thy brother shall rise again;" "Lazarus, come forth!" As we read the eleventh chapter of John, we learn the lesson, "He turneth the shadow of death into the morning." And when you lose your brothers, or those who are just as dear, it may be even dearer, if you have "the good part," that will remain to gild the path of desolation when all else seems gone. Those who choose with Mary, will find in Christ a vindicator and guardian. Pious young women are often misunderstood. It may be, persecution will arise "for the Word's sake." A woman's foes may be those of her own household. A sister, a brother, a father, a mother, may oppose. Then the girl wants courage—not courage for a battle, but for calm, quiet endurance; not that of the soldier, but the martyr—the woman-martyr; the spirit meek, gentle, and yet strong. To inspire this, let it be remembered there is a Vindicator above. The Lord says of such an one, "She has chosen the good part, which shall not be taken away from her." Young women may be misunderstood by young women; not only by the gay and thoughtless, which is a minor matter, but even by the good. Martha misunderstood Mary,—thought her idle, perhaps selfish: "Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me." Such hasty judgments are often formed by those who mean no evil. They are displeased because others do something different from what they are doing, or because others are not doing exactly what they are. The active, energetic, bustling ones are very apt to set down as little better than drones those who feel their mission is to serve the Lord in quiet stillness and obscurity. Souls of fiery zeal blame the contemplative. Those who are running here and there, "careful, and troubled about many things," arraign the lovers of "the one thing needful," who devote much time to reading, meditation, and prayer. While we say, "Judge not, that ye be not judged," we say to those who feel themselves wrongly judged,—first be sure that the judgment pronounced is a wrong one. It may be right;

and the Lord may be pointing you to some great defects, by permitting these censures: and don't complain peevishly of the wrong, even when it is great, but commit yourselves into the hands of Him who judgeth righteously: and next, recollect that He is the vindicator of His own servants.

But, beside misjudging friends and human foes, there are perils surrounding every one. There are spiritual powers inimical and relentless; but He who is for you is greater than all that can be against you; and He says, "My sheep shall never perish, neither shall any pluck them out of my hand." In that sense, "the good part can never be taken away." We are not saying now what harms you from within—we only look now at harm from without; and we ask, in the shadow of Christ's presence, "What shall harm"—who shall harm—"you, if you be followers of the Good One?"

The "good part"—including duty and privilege, discipline and endurance—must be an object of choice. It will not fall to the lot of any without choosing. None will come to it by chance. God has given each a will—a wondrous power. You can choose your companions; you can choose many of your pursuits; you can choose some of your employments; you can choose what books you read; you can choose what recreations you will enjoy. The material of life, the circumstances of life, the conditions of life, you cannot choose; but what you shall make of life, what shape shall be given it,—whether it shall be wrought into a holy lamp for God's oil and fire to burn in, or be left as unshaped clay, to be swept into the pit amongst the refuse, when the working-day of time is done,—that you can choose, and must. So, then, the character of the life hereafter comes as the result of choice. Those in heaven will not have been driven there, nor those in hell. No iron-handed destiny lifts one up to glory, or crushes another down to perdition. Religion begins with a careful, thoughtful, decided, earnest, prayerful choice. "This one thing I do," is the soul's motto. "Mary hath chosen the good part, that shall not be taken away from her."

Act well your part; there all your honour lies. In the great history of sanctified humanity, it may be only a little part, but it will help on in the working out of the sublime plot,—in the building of the ship of this world's weal in obedience to the Divine Master—

"Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wind and whirlwind wrestle."

Your little hammer, or axe, may not aid much, but it is a ministry which the Lord calls for, and that makes it worthy. There are rising above Time's city walls, the temple of the Church that is to stand for eternity.

" Nothing useless is, or low ;
 Each thing in its place is best ;
 And what seems but idle show,
 Strengthens and supports the rest.

" For the structure that we raise,
 Time is with materials fill'd.
 Our ' to-days ' and ' yesterdays '
 Are the blocks with which we build."

Be not ambitious to do the highest work, the grandest work, but the work God gives you to do,—be it the meanest service, be it what others call drudgery.

You may make it beautiful by the spirit in which you perform it. Strive not after the "many things," but after the "one thing needful;" and remember, every part assigned you by God is a good part—be it the servant's part or the mistress's, the teacher's part or the scholar's, the wife's part or the maid's,—the part of action or suffering, of toil or of tears, of speech or silence.

The Life and Times of the "Evangelical Magazine."*

CHAPTER V.

ORIGIN OF THE LONDON MISSIONARY SOCIETY.

THERE lies before us an octavo volume of 240 pages, upon which we have been musing for some twenty minutes in dream-like fashion; and we need not tell you, talented reader, that really clever and experienced dreamers can perform astonishing mental feats in the course of twenty minutes. Witness Mahomet's famous night-journey to Jerusalem and the seven heavens. The purport of our dream, however, was not so extravagant as that of the prophet of Mecca. It was simply this:—The volume before us owes its existence to the London Missionary Society, being the "Sixty-sixth Annual Report" of that invaluable Institution; and the London Missionary Society owes its existence, so far as we can see, to "THE EVANGELICAL MAGAZINE." What if there had been no such magazine to plead the cause of the perishing heathen, and no such society as the result of that plea, to send the Gospel of Christ to the uttermost ends of the earth? How much, in that case, would the world have lost! Nay, how much spiritual vitality, which has animated the churches at home in consequence of their charity to the nations, would have been entirely unfelt! Sweeping the mental eye rapidly over the sixty-six years' labours of this

* Continued from page 159.

majestic society, and connecting its rise with a letter signed "An Evangelical Dissenter," dated 26th August, 1794, which appeared in the September issue of "THE EVANGELICAL MAGAZINE," we are lost in wonder and gratitude. The income of the Society for the year 1859-60 was £93,906 18s. 2d., the very giving of which has had a salutary effect on the givers; to say nothing of the innumerable instances in which its expenditure has been blessed to individuals in every portion of the globe, of whom we shall never hear until the affairs of time are ended.

The following statistical summary of its missions exhibits facts in the condensed form of figures, which may well lead its friends to "thank God and take courage!"

	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
SOUTH SEAS.				
Georgian, Society, and } Austral Islands . . . }	36	3023	39	2371
Hervey Islands . . .	8	2052	12	2221
Samoa Islands . . .	27	2568	200	4720
New Hebrides . . .	2	150	50	2000
Loyalty Islands . . .	2	219	13	773
WEST INDIES.				
Demerara	9	1738	11	1022
Berbice	14	1724	16	1066
Jamaica	15	1662	21	1301
SOUTH AFRICA.				
Within the Colony . .	20	2913	24	2309
Beyond the Colony . .	12	2118	20	1763
MAURITIUS	3	147	5	388
CHINA	11	390	5	74
INDIA.				
Northern	9	242	37	2168
Peninsular	15	486	87	4530
Travancore	7	1176	198	6700
TOTALS	190	20,608	738	33,406

How would the heart of the admirable David Bogue, of Gosport, have glowed, had he foreseen such a result as this when he penned the letter to which we have referred! If in the better land he knows what the Church is doing in this, it is one of the elements of his joy to thank the adorable Master that his spirit was stirred within him to propose the benevolent scheme. The letter is so excellent in itself, that we reproduce it here, together with some remarks of Dr. Morison. May its perusal stir up the zeal of many in connexion with the anniversary of the Society this year!

"In July, 1793," says Dr. Morison,* "that important organ of religious

* "Fathers and Founders of the London Missionary Society."

"But it may be asked, 'Why are we in particular called on to exert ourselves in this work?' Will it satisfy you if I answer that I am one of you, and think myself on this account obliged to speak more immediately to you? A connexion with a society or denomination of Christians should certainly influence us to seek the welfare of that society, and authorizes us to invite its members to discharge the duties incumbent on them. Besides, all other bodies of professing Christians have done, and are doing, something for the conversion of the heathen. The labours of the Church of Rome have been far more abundant than those of all other sects whatever. Oh that they had but conveyed Christianity pure to the blinded Pagans! The Church of England has a society of considerable standing, for the propagation of the Gospel. The Kirk of Scotland supports a similar institution. The Moravian brethren have, if we consider their numbers and their substance, excelled in this respect the whole Christian world. Of late, the Methodists have exerted themselves with a most commendable zeal. An association is just formed by the Baptists for this benevolent purpose, and their first missionaries have already entered on the work. We alone are idle. There is not a body of Christians in the country, except ourselves, but have put their hand to the plough. We alone (and it must be spoken to our shame) have not sent messengers to the heathen, to proclaim the riches of redeeming love. It is surely full time that we had begun. We are able. Our number is great. The wealth of many thousands of individuals is considerable. I am confident that very many among us are willing, nay desirous, to see such a work set on foot, and will contribute liberally of their substance for its support. Nothing is wanting but for some persons to stand forward, and to begin.

"We have the greatest encouragement, brethren, to engage in this work of love. The sacred Scripture is full of promises, that the knowledge of Christ shall cover the earth, as the waters cover the channel of the sea; and every promise is a call and a motive to enter on the service without delay. It is the cause of God, and will prevail. Should we even fail in the attempt, we shall not lose our labour; for though the heathen should not be gathered by our means, 'yet we shall be glorious in the eyes of our God.'" But we have no reason to expect such an issue. For all who are engaged have met with such success as to animate others to unite their vigorous endeavours. In no one place have pious and persevering missionaries laboured in vain.

"Some, perhaps, may ask, 'What can we do? We are willing to assist; but how can our assistance avail?' Need I say, brethren, that our duty is, to use the means of Divine appointment? In every age of the Church, the propagation of the Gospel has been by the preaching of the ministers of Jesus Christ. By the same method are we to propagate the Gospel now. It is highly probable that some zealous men would present themselves, who are well qualified to go immediately on a mission among the heathen. But in general they will require some previous instruction; and therefore it will be necessary to found a seminary for training up persons for the work. An able and eminently pious minister, in a central situation, must be sought for, to superintend it; and as the education of a missionary must be, in many respects, widely different from that of those who preach in Christian countries, it may be expected that every man of talents will unite his endeavours to render the plan of instruction as well adapted to answer the end in view, and in every respect as complete as possible. For the support of the seminary and of the missionaries, funds must be provided; and I do not think I am too sanguine in my expectations when I say I am fully persuaded that in every congregation among us annual subscribers will be found, and an annual collection granted; and that the produce of these, aided by occasional donations, and by legacies from the lovers of our Lord Jesus Christ, will be sufficient for

maintaining at least twenty or thirty missionaries among the heathen. What pleasing and glorious effects may result from their labours it is impossible for the human mind to calculate.

"With objects before us so grand, and prospects so delightful, I conjure you, brethren, to exert yourselves in the cause of your Redeemer and of perishing souls. An insulated individual, and not having an opportunity of consulting with others, I take this method of recommending the subject to your serious attention. Think of it in your most pious moments. Let it be matter of prayer before God; and make it the topic of your conversation with one another. As it is the duty of pastors of the Church "to be forward in every good work," I call upon the ministers of the metropolis to consult together on this important subject, and without loss of time to propose some plan for the accomplishment of this most desirable end; that our Lord Jesus Christ may have "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

"August 26, 1794."

"As might have been expected, such an appeal gave birth, in many a private circle, to serious conversations on the subject of missions to the heathen. The writer of the address, and many of his Christian brethren, were much roused on the theme; and on the 4th of November, 1794, only two months after its publication, the first formal meeting was held at the Castle and Falcon, Aldersgate-street, with the express view of carrying out the suggestions of Mr. Bogue, and giving birth to a society, on a large and comprehensive scale, for diffusing the Gospel to the ends of the earth. Those who were privileged to mingle in this hallowed circle have been wont to refer to it as something like a type of heaven, for the harmony and love, the devotion and praise, by which it was distinguished. Though it consisted of ministers of various denominations, not a single jarring note was heard in it, but all seemed to forget what was peculiar to themselves, in thinking of 'the common salvation,' and of the paramount duty of extending its blessings to the heathen world.

"The impulse was now given; and from this hour the infant cause began to take deep root in the public mind. Every day witnessed fresh accessions to the number of its friends, while many generous offers of pecuniary assistance were made in prospect of its approaching organization.

"Some there were, indeed, of high respectability, who refused their early co-operation, and regarded the project at large as tinctured with enthusiasm, and but little fitted to abide the test of experience. These discouragements, however, by the way, did not in the least damp the zeal of its devoted friends, but led them rather to look with firmer confidence to the promise and power of the Most High.

"The period had now arrived, when these more private consultations were to be followed up by a succession of appeals to the religious public, all tending to one great object, viz., the formation of a catholic union of Christians for the spread of the Gospel throughout the world. Accordingly we find that, in the close of the year 1794, it was resolved to

prepare an appeal for publication in 'THE EVANGELICAL MAGAZINE,' and for circulation among ministers in the metropolis and its immediate vicinity. It was styled 'An Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to the heathen.' This address was published in the January magazine for 1795, and was at the same time forwarded to a large circle of ministers of various denominations, accompanied by an affectionate letter from the pen of Mr. (afterwards Dr.) Love, the provisional secretary for the time being."

(To be continued.)

The Flood.

NEARLY two thousand years had passed over our earth since the morning of its creation. The first sin had been committed by our first parents, the first altar had been piled, the first murder had been enacted, the first arts of civilized life had been discovered or invented; many generations had been born, and the race had greatly multiplied. But with the increase of population, there was an increase of sin. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth." The All-merciful resolved by a righteous interposition to stay the onward course of human guilt. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." But before the penalty was executed, a day of grace was granted. Noah, "a just man" and "a preacher of righteousness," was directed to build an ark for the saving of his household, and to warn the world against the threatened judgment. For a hundred and twenty years he prosecuted that ministry of faithfulness and mercy; and the ark itself furnished a solemn protest against the dread portents of the future. Still the busy world pursued its course: the farmer went to his field, and the shepherd to his flock, and the musician to his harp, and the workman to

his craft, and men continued "eating and drinking, marrying and giving in marriage."

Meanwhile Noah pursued his double task, and "prepared an ark to the saving of his house." At that task, doubtless, many sneered then, as many have done since. Thus, some have frivolously alleged that such a vessel was inadequate for its purpose; and when it is proved that in all its parts and proportions the ark of Noah was in entire accordance with the principles of naval architecture, and of a burden of eighty thousand tons, it has been objected, on the other hand, that so suitable and colossal erection could hardly have been produced at so primitive an age. To this it is sufficient to reply, that the still remaining ruins of cities and buildings in the early periods of the world's history, apart from other considerations, demonstrate a capability which, in at least some respects, has since remained unsurpassed. But just as men have scoffed since, so they scoffed then. When the massive keel was laid, and, one by one, the beams are hewed and fixed, and slowly the fabric arose,—what did the world say? Doubtless, they asked the old man his design; and when he told them and warned them, they thought him in his dotage. "A flood coming!" It did not look much like that. The world had stood for many a century, and was likely still to stand; the ark itself grew hoary with age, and Noah

old with preaching. A hundred and twenty years elapsed, and the prophecy of woe was unfulfilled. The workmen who hewed the timber and fixed the planks sneered even while they worked, and would not have driven another nail, only that the old man, foolish as he was, paid them for their toil; so the ark remained a huge encumbrance on the fair landscape, a laughing-stock for every scoffer's wit.

But the longest day will end; and at last the work was done. The Patriarch began the work of embarkation, and only a week remained to take on board his family, the representatives of the manifold tribes of animal life, and provisions. On the evening of the seventh day all were in the vessel,—Noah, his wife, his sons, and his sons' wives. The door was closed, in the face of the world, upon that strange and motley assemblage. "And the Lord shut him in." And now the sky grew overcast, the rains begin to descend, and faster and fiercer still to fall. The rivers overflow their banks, the lowlands are submerged, the lakes swell into seas, the fountains of the great deep are broken up, and onward and upward the waters rise. Already have the homesteads been swept away, and the population of the houses and villages have hastened to the uplands and the mountains to find a refuge from the storm: but all in vain. Week after week the flood spreads wider and higher, and its dark remorseless waves pursue the fugitive hosts up the lessening mountain-tops, and a ceaseless line of water stretches far as the eye can reach over the submerged world. The civilization of two thousand years is now no more.

In regard to the extent of the deluge, we have only room to quote one or two opinions. "No reason obliges us," says Cossius, "to extend the inundation of the deluge beyond the limits which were inhabited; and yet," he adds, "it was universal, since the destruction was universal, and overwhelmed the whole habitable earth." "I see no urgent necessity from Scripture to assert," says Bishop Stillingfleet, "that the flood did spread all over the surface of the earth.

That all mankind, those in the ark excepted, were destroyed by it, is most certain, according to Scripture. The flood was universal as to mankind; but from thence follows no necessity at all of asserting the universality of it as to the globe, unless it be sufficiently proved that the whole earth was peopled before the flood, which I despair of ever seeing proved." Matthew Poole expresses a similar opinion, and adds, "It would be highly unreasonable to suppose that mankind had so increased before the deluge, as to have penetrated to all the corners of the earth. It is, indeed, not probable that they had extended beyond the limits of Syria and Mesopotamia."

Amid that scene of desolation the ark alone survived. Tossed about by the tempest, day by day it rose buoyant upon the flood, and sheltered its tenantry from the storm above and the depth beneath. She held the costly freightage of the Church's and the world's future; germs of all the life—civil and ecclesiastical—which should hereafter tenant the earth. The hand that closed its portal guided its course; until, at length, "the rain from heaven was restrained," and "the waters assuaged," and the ark of mercy rested on the slopes of the mountains of Armenia. Day by day the waves retreated, the stupendous proportions of that mountain were revealed, and once more glistened with verdure in the returning sunlight; and the vales and plains, which stretched far and wide around, might at last be trodden by the feet of that redeemed household, and an altar be piled, and sacrifice rendered to the Deliverer.

No wonder that men have since looked on Ararat with especial reverence. It is described as being, in all respects, a most noble mountain, the finest, perhaps, in the world; but it enjoys the added distinction of holding a peculiar place in "the monumental history of the religion" of our race. Part of its dread magnificence arises from the fact that "most of the loftiest mountains of the world are but peaks of the uppermost range of mountain chains; but Ararat is not merely a summit of a ridge, it is a whole

and perfect mountain. It is, in fact, the culminating point—the gigantic cornerstone of the range of mountains which bound the three great empires of Russia, Turkey, and Persia. Never had nations a more remarkable boundary; nor is there, perhaps, another object on earth which, from its mere natural aspect, would seem so worthy to be regarded as a monument of the greatest event in the world's history—the bridge between the antediluvian and the postdiluvian worlds."

Many instructive lessons are suggested by this narrative: let us glance at some of them.

1. The power of faith. Noah lived and laboured not by sight, but faith. Had he done only that of which he saw the present and manifest advantage, he would have begun neither to preach nor build; and had not his faith been strong, he would have abandoned his work long before those hundred and twenty years were ended. But

"The steps of faith
Fall on the seeming void, and find
The rock beneath."

And he pursued his task "according to all that the Lord commanded him." By faith in the promises and requirements of the God of his fathers, Noah repressed the doubts and difficulties that could not fail to arise in his own mind, as to his ability to discharge the work assigned him, and the results of that work when accomplished. By faith he endured the scoff and ribaldry that greeted him; while the astronomers of that antediluvian age demonstrated that a flood was impossible and absurd; while the sensual mass caricatured his preaching; while the worldling pursued his gain with haughty indifference, and "scoffers, walking after their own lusts," inquired, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation of the world." By faith he fulfilled his long and faithful ministry, and his laborious erection; selected the beasts, and birds, and creeping things, and gathered them, pair by pair, into the ark; and, with his family, took the place assigned them within the mighty fabric, and awaited

the issue of events, believing, though the sky might then be clear, and nature then be calm, that the promises and threatenings of God would be fulfilled, that the storm of desolation was about to break over that guilty land, and that He would guide that bark of salvation over the tempestuous flood to a desired haven. Hence the name of Noah is enrolled among the worthies who illustrated the power, and achieved the victories, of faith. He possessed, exhibited, and preached "the righteousness which is by faith."

We are called to exercise the same confidence in the same God. He puts honour upon us by inviting our trust; we reflect honour upon Him when that trust is livingly and intelligently exercised. It is easy to obey when we see a present and obvious reward,—to sow when we can reap an immediate harvest,—to fight when we have the assurance of swift and certain victory: but there is little room here for faith. It is when we preach righteousness to a cold or scoffing world, and when we continue to preach, undaunted by opposition, and despite the long delay; it is when we toil to build the fabric of the Church—the Ark of God—and of those Christian institutions by which men may, instrumentally, be saved; it is when we wait through the long vigils of the night of doubt, and labour, and trial, like unto them that watch for the morning, and in patience possess our souls till that day dawns which will disclose the wise but hidden counsels of Providence, disengage the tangled web of life, and realize and reward all the brightest hopes of the believer:—these are the victories of faith,—that faith which, like Abraham's and Noah's, "is counted righteousness."

2. The righteousness of God. One of the delusions with which sinful and sin-loving men deceive their own souls is, that God will not punish sin. They believe, or affect to believe, that He is too merciful to fulfil the threats He has uttered, and that at last the guilty shall escape. If a parent or a state were ever to threaten but never to inflict punishment, it would be justly esteemed con-

temptible; and yet men profess to honour the Holy God by attributing to Him characteristics which they would despise in their fellow-creatures. But let the man who thinks God will not punish sin, go back to the scene to which we have been referring. Let him survey those pastoral plains, and rural hamlets, and busy cities. Let him see the gathering tempests above, and the upbreking of the fountains of the deep beneath. Let him watch those terror-stricken crowds, hastening away before the up-rising desolation along the uplands, and if not already overtaken, pressing up the height where they hope the waves may spend their fury, and where the lessening multitude may yet escape. But no. Onward the waters rise, till the last of all that guilty race has sunk like lead beneath the waves, till the highest mountain peak has disappeared, and the white crests meet and toss in triumph over the height. Let, then, the sinner be warned. Let none flatter himself that God will not punish the finally impenitent. If the reader has cherished the delusion that the Most High has only threatened but will not execute His threats, let him read again the history of the past. "The wages of sin is death." Did Adam eat forbidden fruit in Eden? He died. Did the inhabitants of Sodom defile earth with abominable impurities? God poured fire upon them. Did Egypt terribly oppress Israel? God drowned them in the Red Sea. Did Israel commit idolatry in the wilderness? God slew of them four and twenty thousand. Did Korah, Dathan, and Abiram, rebel in the camp? God clave the ground with an earthquake, and swallowed them up. Did the prophets of Jezebel sacrifice to Baal? God slew them by the brook Kishon. Did the armies of Judah forsake the Lord? God slew in one day, by the hand of Pekah, one hundred and twenty thousand of them. And did the world sink into apostasy? Go back to that scene of desolation, and, as you hear the shriek of the dying, and see the remnants of forests and cities, and the unburied corpses of the dead float upon those turbid waters of destruction, believe that what

God has promised He will assuredly perform. "The wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." "Upon the wicked he will rain stones, fire, and brimstone, and a horrible tempest." This is the tremendous alternative: "He that believeth shall be saved, he that believeth not shall be damned." And that man builds his hopes of escape upon a rotten foundation, who rests it on the expectation that God will break His word. "God is not a man that He should lie."

3. The mercifulness of God. But while we muse upon that scene of desolation, and learn that, at any cost, God will be true and righteous, we may ask,—Has God forgotten to be gracious? Is His mercy clean gone for ever? Hath He in anger shut up His tender mercies? No: yonder bark that floats safe and solitary upon the ocean of death, is the cradle of life; the pledge that He will fulfil His promises of mercy, as well as of judgment. It encloses the elements and seeds of all knowledge. It is the ark of peace, and safety, and hope. It is the home of a redeemed and regenerate race. It contains the nucleus of the future Church, it is the world in epitome. The flood will subside. The earth will again be clothed in verdure. The rainbow of hope will over-arch the heavens. Noah, with his family, emerging from their strange resting-place, will pile the altar that tells of "the Lamb slain from the foundation of the earth;" and there, in the twilight of another day of mercy to the world, will hear the promise: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Nor were the family of Noah the only recipients of Divine mercy. Had not the same patient long-suffering pity been long extended to that guilty world? "Long before the lightning flashed from angry heavens; long before thunder rolled along dissolving skies; long before clouds rained down death; long before the floor and solid pavement of this earth, under the prodigious agencies at work, broke up, like the deck of a leaking ship, and the

waters rushed from below to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill-tops, where frantic groups had clustered, and amid prayers and curses, and shrieks and shouts, hung out their signals of distress,—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story; and nothing in the sound of those ceaseless hammers to waken all but the dead? It was not till Mercy's arm grew weary ringing the warning bell, that God, poured out His fury on them." It was not till Noah had preached for a hundred

and twenty years, that the flood came and swept away the godless and guilty generation that defiled the earth.

So the ministry of the Gospel is still a ministry of mercy. From all the weight of sin, and all the righteous retribution which must come upon the sinful, there is a "hiding-place from the wind, and a covert from the tempest." To be found "in Christ," clothed in His righteousness, resting on His grace, with the everlasting arm of His love beneath us,—this is salvation. The door is still open, "yet there is room." "Now is the accepted time, now is the day of salvation." But "when once the Master has risen up and shut to the door," it will be for ever shut!

F. S. W.

Walks and Thoughts in Rome.

III.—THE CHURCHES.

THE number of Churches in Rome is very great. They amount to upwards of 300. Most of them are comparatively modern, having been built since the revival of what is called classical architecture. St. Peter's, though built on the foundation of an early edifice, is, as every one knows, a work of the Renaissance period. Its rebuilding was about coeval with the Reformation, and exhibits the gorgeous Italian taste which was then superseding the style of mediæval times. It comes not within the scope of our observations to describe that wonderful edifice, belonging as it does to modern Rome; we would only say that the first night, on entering the city, we passed rapidly through the vast piazza in front of the Cathedral, and we were struck, as most travellers are, with its unecclesiastical appearance, it having more the look of a palace than a church. The next morning we went prepared to be disappointed; with that feeling we ascended the steps—entered the great door—put aside the immense leathern curtain (such as may be seen hanging before most of the Italian churches):

but we must confess to a burst of deep awe, wonder, and admiration at the sight of the interior. Such mountain-like columns, yet all adorned with most elaborate and minute ornaments! Such a span of arch and vault! Such a huge yet airy dome, like a cloud poised by the wind! Such life-like mosaics, and the words spanning the circle, "Thou art Peter; and on this rock will I build my church." Such a flood of marble floor! such a gorgeously canopied altar rising out of it! Protestant sentiments apart, we did feel that the whole edifice was artistically grand. Subsequent examination discovered much to criticise and to modify the judgment involved in the first impression; but when criticism has done its best, or its worst, it is idle to dispute the overwhelming magnificence of St. Peter's.

But the earlier churches were to us the most interesting. Most of them lie out of modern Rome, and are found in the heart or in the outskirts of the Old City. In some cases, they are now left in singular and affecting desolation; they stand away from public

haunts—away from human dwellings—in quiet, lonely spots, to which you find access through long narrow lanes, between old white walls, hemming in vineyards, where a vinedresser, a market girl, or a friar, are almost the only persons you meet. Attaining an eminence, one looks out over the far-spreading Campagna, bounded by the ridge of the Alban Hills,—the Campagna all green and undulating, sprinkled here and there with remains of old aqueducts. We never saw anything that so peculiarly impressed us as the glimpses caught of the Campagna in rambles from one old church to another; it makes one so unspeakably pensive—it is all like Milton's "Il Penseroso" without a dash of the "L'Allegro." We devoted several days to the Roman churches, and could have interested ourselves in them, as to their artistic and archaeological character, for so many weeks or months. The oldest church in Rome, St. Paul's, without the walls, was wholly destroyed by fire in the year 1824; it had existed from the fourth century, having been built by the Emperor Theodosius in A.D. 386, on the site of a church erected by Constantine. San Agnese, without the walls, is, perhaps, now the oldest of the Roman churches, having also been founded by Constantine. Honorius I. and Adrian I., in the seventh and eighth centuries, made it what we now find it. We remember walking to it (it is a little way out of the gates) one fine spring morning; the sky so blue,—the vineyards so green,—the sun so bright,—the air so balmy,—the road so quiet,—and our musings so full of the spirit of the Campagna. The church is desolate and unfrequented. With some difficulty we found an entrance. How shall we describe it? Those who have only seen Gothic and classic edifices can scarcely have a clear idea of the peculiarly simple style of this architecture. It is just a nave, ending in a broad semicircular recess, with an arcade of eight arches on each side; that is all. The simplest kind of edifice imaginable, almost like a Dissenting meeting-house as to its broad outline—an oblong square, divided lengthwise by columns into three

aisles; an altar at the end, raised, but in considerable advance of the wall; not against it as in our churches. The material of the edifice is marble; the columns are monolithic. Frescoes are painted on the arch of the recess at the upper end; the floor is Mosaic; the top of the recess is Mosaic. There is a singular edifice close to this church; it is circular in form, with a cupola supported by columns in the middle. The building is called the church of San Constanza; it is a baptistry, said to be built by Constantine, and in which his sister and daughter were baptized.

Take another example. It shall be San Clemente—a church of the eighth century, and retaining the early Roman arrangements for worship. It is a Basilica. There are seven Basilican churches in Rome. The Basilica was a Court of Justice; and the Basilica, rather than the temple, was the kind of building earliest adapted by architects for Christian purposes. The form of it is just that described in the instance of San Agnese. But San Clemente has an entrance court—an atrium it is called, a small quadrangle with a colonnade round it. And in the interior San Clemente has just before the altar, which is placed like that just noticed, an enclosure elevated and screened off from the rest of the building by a low wall. It forms, in fact, a broad dais at the upper end, in the midst of which is the altar; the bishop's seat is behind, the presbytery benches are on each side, and there are two pulpits, one for reading the Gospels, and one the Epistles.

The Mosaics here in the recess or apse are very interesting: there is the Lamb of God, with twelve sheep representing the apostles; underneath are full-length figures of our Lord and His apostles, with palm-trees between every two.

If we mention another church, let it be S. Maria Maggiore, also a Basilican church, and one of the chastest and grandest in Rome. The columns on either side are very numerous, the Mosaics over them manifold and diversified, the whole open space with Mosaic floor forming a most beautiful vista between the rows

of columns, with the superb baldichino, or canopied altar, at the east end.

In these brief notices we have only given the artistic or archaeological impression. But this we wish to be introductory to something further and more important. The churches at Rome bring us in contact with Rome mediæval. In them we think not of the era of the republic, nor of the era of the hidden church in the Catacombs, but of the era of corrupted Christianity. The mediæval churches of Rome are very suggestive of the mediæval religion of Rome.

Let us trace some of the developments which they illustrate, of innovations upon primitive Christianity.

They show the establishment of a priestly system. The table of the Lord is turned into an altar; priests minister at it, and are cut off from the people. They are mediators between the people and God. The masses, going on still in these old churches, are repetitions substantially of what was done there in the Middle Ages. The history of these Roman altars is to us very instructive. They are, let it be again observed, in front of the bishop's chair, like the Lord's table in our table pews; the bishop or priest stands behind to minister, just as a Dissenting pastor stands behind the Lord's table to celebrate the Communion. There is, in this little circumstance, a vestige of the old unpriestly service. It shows a connexion with the commemorative supper of Christ's love. It is a traditional form—minus the original spirit. That table is now much more than what it once was. It is a place of sacrifice, not a board of fellowship. The early Christians did not use the word "altar." In the fourth century, however, the word became common, and we read of the altar of the most holy place, of its mystery and awfulness. Yet for some time altars remained tables in form, just a plank supported on pillars. Some in Rome, made of marble, retain this tabular form: we also remember seeing one such at Avignon. A slab of stone, with a cross cut on the top, is the type of the mediæval Basilican altars. In some of these the

relics of saints were enclosed, and even actual tombs were used for altar purposes.

Though the germs of altar worship and of priestly service may be detected in the Catacombs, the establishment of a sacerdotal system in its fulness did not come out till afterwards; the plain and palpable mediatorship of the priest—his coming between the people and God; his usurpation of the congregational rights of Christendom, or rather the cession of those rights to him (for it is much more by neglect on the one side, than by design on the other, that sacerdotal innovation has arisen), was of subsequent growth. But we have a sacerdotal system in the Roman mediæval churches, in plain contradiction of New Testament teaching.

The churches in Rome show the establishment of an ascetic system. The monk or friar here and there kneeling on the old Mosaic floor, or the priest officiating at Mass, Matins, or Vespers, is the descendant and representative of the mediæval worshipper and ministrant. The monks that Gibbon heard chanting in the Ara Coeli by the Capitol, when he conceived the plan of his "Decline and Fall of the Roman Empire," were antitypes of the men who chanted when the facts occurred which he has so eloquently related. Rome now is, in this respect, what she was a thousand years ago. Asceticism is the spirit of Roman religion. Christianity originally was not ascetic; it was natural—the religion of the God of nature. But it was early asceticised. Cyprian was ascetic. Tertullian was ascetic. Yet all the Fathers were not just like them in this respect; even in the Catacombs there are found graves of married ecclesiastics—a remarkable circumstance, fatal to the doctrine of the Church of Rome with regard to celibacy. Asceticism, in its power, came in afterwards, and then it struck at the heart of a healthy Christian morality, and introduced a false exaggerated image of virtue in its stead.

The mediæval churches show the establishment of a superstitious system.

We might illustrate this by referring to the relics and legends which they plentifully preserve. But we have not time to tell of the bones of saints; the footprints of Christ; the flagellation pillar; the Pilate staircase; the chains of St. Peter, and a hundred more things of that kind shown in Rome; nor yet of the stories which the monks tell you—one of these alone must suffice. In a very dreary spot of the Campagna, a place is pointed out where St. Paul is said to have been beheaded: a church is built over it. There are three fountains in the church. You are gravely informed that when the martyr's head fell on the ground, it rebounded twice, and so altogether touched the earth three times at little spaces of distance from each other: three fountains immediately sprung up at the points of holy contact. There are the fountains; most convincing!

But the growth of Mariolatry is one of the most instructive lessons to be met with in the Roman mediæval churches. Now it is remarkable that nothing of Mariolatry is found in the Catacombs; but in going from church to church we observed and noted down the following facts. First, in the earliest edifices there was the Virgin, an historical personage in connexion with other figures. Then in later time she appeared alone, with the infant Jesus in her lap. Then she is to be seen between the cherubim; then occupying a position amongst the apostles; then with Christ at her side; then enthroned at the right hand of the Son who crowns her. In something like that chronological order the pictures come. Nothing can more strikingly illustrate the growth of Virgin worship in the Middle Ages. The homage of the mother of Jesus is seen ascending in the Church, step by step, till it reaches a height almost level with the ground occupied by her Divine Son.

The mediæval churches—the Basilica in particular—are identified with a secular, worldly system. They contain the mementoes—they are periodically the scenes of the most gorgeous rites of the papal religion. There is a spectacle every Easter-day in Rome, which he

who has beheld it once will not soon forget. It is exhibited at St. Peter's, and though that is not in its present state a mediæval church, it preserves so far the rites of mediæval times, or rather it is a mirror of the splendid pageantry of mediæval Rome, only that we fancy under Gregory VII. the pomp was more imposing than under Pio Nono.

We give an already published extract from our note-book:—"Early in the morning the streets were alive with peasants in holiday dresses; then carriages came rattling along, bearing party after party of the better class; old-fashioned vehicles, with bright red wheels, also enlivened the scene, as they conveyed the cardinals in scarlet to the most celebrated of churches. Banners were hung out and tapestry was displayed. Troops of military, horse and foot, lined the approaches. At the end of the great church, behind the high altar, green cloth was laid on the pavement, and a rich carpet was spread over the altar steps; a throne under a canopy of crimson and gold stood opposite to the altar; a chair of white satin was placed midway on the right-hand side; boxes and benches for ambassadors, princes, courtiers, and ladies were fitted up, wherever the space allowed. The whole enclosed a large square, left vacant for the performance of the ecclesiastical ceremonies. This was lined by guards of noble family in rich scarlet uniforms, while along the nave of the church, numbers of military were also drawn up in array to keep open an avenue for a pontifical procession. Presently there were heard the blasts of the trumpets in the distance. Every eye turned in the direction whence the sound came. At the further end of the nave were to be seen, above the heads of the multitudes and the helmets of the soldiers, the points of spears and halberds, together with sacred emblems, especially a shining cross, borne aloft. All slowly moved. And then emerged from between the columns a canopy, and under it a chair of state, and the pontiff seated in it, wearing a tiara, while two enormous feather fans spread out from behind him like most strange and wondrous wings.

A long succession of richly-attired priests of different ranks and orders, some mitred, some capped, some bareheaded, next came into distant view within the enclosure behind the altar, where at length also appeared the pontiff himself, descending from his triumphal chair, which was now seen to have been carried by men dressed in crimson silk. Picturesque was the costume of the attendants, and the *tout ensemble* of the spectacle at this point of the ceremony was full of those effects, as to colour and grouping, which an artist might admire and copy. The pontiff knelt down, and then went to the chair of white satin, where, enthroned as a monarch and mitred as a priest, he received the homage of the dignified ecclesiastics in his train; no levée of a secular prince surpassing his in the pomp of majesty or the lowliness of submission. Then followed the rites and observances too numerous and minute to be here described. Various vestments were brought and put upon him. Fresh sandals were fastened on his feet; incense was burnt, and offices chanted; after which, in new procession, with a long train behind, he approached the altar-steps and embraced three of the cardinal priests, and then knelt down, after which numerous utensils were brought in, covered with silk. There was chanting and bowing, men in scarlet and purple passing to and fro, and assuming various positions, while candles of colossal

size, in the light of the mid-day sun, were blazing round. The pontiff performed sundry genuflexions, and turned now in one direction and then another, muttering as to himself; when, at a given signal, he uplifted a splendid chalice, at the sight of which the priests fell prostrate, the military guards bent on one knee, touching their helmets with the left hand, and pointing their swords with the right towards the marble pavement, while multitudes beside bowed themselves down to the earth. Soon after the strange service terminated, without one word being distinctly audible to any but the official attendants just by; the procession re-formed as at first, and slowly moved down the nave again, between ranks of soldiers, till it vanished through a huge doorway. Thence the pontiff was carried to a high balcony, where he stretched forth his hand towards the people who were gathered below on their knees to receive his benediction—a signal favour, announced by the firing of cannon and ringing of bells. Lastly, two printed papers, called indulgences, for the remission of punishment in another world, were thrown out of a window, and fell eddying through the air, amidst the laughter and shouts of the multitude (not excepting the priests themselves), till scrambled for by a knot of sturdy peasants: the prize was at length appropriated by some brawny fist, and borne off from the spot in triumph."

The Love of Money.

ABOUT two years ago, as a number of ministers were returning from London by the Great Northern Railway, just as they reached the borders of Yorkshire, one of the party said to the rest, "Gentlemen, do you see that house?" pointing at the same time to a large, old-fashioned brick building, situated about a mile from the line. "In that house," said he, "was formed the first Congregational church in this neighbourhood. I have the records of that church in my possession;

and one of the entries is to the effect, that a man, whose name is mentioned, was expelled its communion for *covetousness*." It did not seem that any particular act of open dishonesty was specified; but, on some ground or other, the church had come to the conclusion that he was a covetous man, and as such unfit for their communion.

The circumstance occasioned a good deal of conversation. It was observed, very sorrowfully, that covetousness was

eating out the life of many Christian churches, and in many ways bringing sad reproach on the Gospel; it was agreed, that if covetousness could be fairly brought home to a man, it was as fit a subject for church discipline as drunkenness or impurity, or any other crime; but it was felt that of all charges it was most difficult to substantiate; and no one present had ever heard of a case like that which had been mentioned.

So varied and so specious are the pleas under which covetousness shelters itself, that it is the most difficult thing in the world to secure a conviction even at the secret tribunal of a man's own conscience. It is said that St. Francis de Sales, an eminent confessor of the Romish Church, received at the confessional a greater number of people than were ever known to visit any one confessor besides; but that he declared towards the close of his life, that he did not remember a single instance in which there had been confessed to him the sin of covetousness.

In some instances there is a morbid desire for accumulation, and the man grudges himself the barest necessities of life that he may add to his hoard; but most commonly the love of money assumes forms far less palpable and far less offensive. There is a desire for substantial comforts and conveniences, and they can be had for money; or there is a desire for power, and everybody knows that money gives power. Others, if it were hinted that they were too fond of money, would very likely reply, that they care nothing about it for themselves; all they want is to get something for their children. It does happen, however, in many cases, though not in all, that it is for their children, when they themselves have quite done with it, and can enjoy it no more.

But whatever the pleas on which the love of money is indulged, it is almost invariable that where once the passion gains the ascendancy, it increases with age. Without any change of heart, as men get older, they give up certain other vices to which they have been accustomed; but it is one of the rarest

things in the world for a man's love of money to lessen with advancing life. And it is rarely, if ever, satisfied with acquisitions. The appetite grows with what it feeds on, and he longs for yet larger wealth. A few years ago, an esteemed Christian minister was in the habit of receiving an annual invitation to dinner from an elderly lady, on which occasion it had been her wont to present him with £10 for purposes of beneficence. One year, however, the invitation was not sent, and he heard nothing of the money. He waited a little time, but receiving no message, he thought it his duty to call. With all frankness he mentioned the purpose of his visit, and expressed his hope that nothing had occurred to cripple her resources, and so to deprive her of the power of exercising her liberality. "Oh no!" she said; "but the fact was she had had some money left her lately, and she thought it worth while to save now." One of too many instances in which God's increased bounty has narrowed the heart, and disposed it to do still less for Him.

The apostle Paul, writing to Timothy, describes "the love of money" as "the root of all evil;" and the more we mark its operation, the more we see that the utterance is true.

To say nothing of the cruelties, the wrongs, the murders, which have been done for the love of money, see how it perverts the conscience, and, with the conscience, the judgment. No traffic has been so injurious to the souls and bodies of men; no mode of conducting business so unfair; no concealment or violation of principle so great, or so paltry; no subterfuge so miserable: but all have been allowed by judgment and conscience, perverted by the love of money.

Then how hardening it is! It renders men insensible to the privations and wrongs which they inflict on others, and indifferent to their feelings and interests and health. It deadens the sensibilities, it closes the eye, it seals up the ear, when to feel and see and hear would necessitate the parting with money. Such are its

extreme tendencies; such its tendencies in measure wherever it exists.

And how greatly it interferes with religious duty! It keeps men back from Christ. Since that young ruler went away sad because Jesus had told him to sell all that he had and give to the poor, and follow Him, how many have been just brought to the verge of decision, who, seeing that some great sacrifice was involved in religious profession, have held back, and have put away from their minds every thought of salvation!

Where the faith has been actually professed, how many have erred from it whose departure has been occasioned by the love of money! They neglected their Bibles, and they forgot to pray. Eager to get on, they became less and less scrupulous about the means; they launched out far beyond what was prudent; and then, when difficulties gathered round them, they had recourse to expedient after expedient, some of them very doubtful, and others not doubtful at all, till at length some great crash revealed to the world how largely they had forgotten their first faith, and how grievously they had erred.

In many ways covetousness is its own bitter punishment. "The love of money is the root of all evil: which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 10.

These are not the dreams of men who are hasting to be rich. The state to which they are looking forward is an Elysium in which they will know no troubles, and in which they will be raised to the very summit of earthly happiness; but instead, there are many sorrows.

There is the sorrow of *disappointment*. The promised Beulah is never reached. It melts away, they know not how; scheme fails after scheme, and they die in poverty. It is as God says by the prophet Isaiah, "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, thou shalt plant pleasant plants, and shall set it with strange slips: in the day thou shalt make thy plant to grow, and in the morning thou shalt make thy

seed to flourish; but the harvest shall be a heap in the day of grief and desperate sorrow."

When wrong things are done for money, there is frequently the *sorrow of exposure*. Many names are only too familiar as the names of men who have committed enormous villanies, inflicting wide-spread suffering on others; but let us not forget the deep shame in which they themselves were involved, and their awful misery. One of this class, unable to meet inevitable disgrace, committed suicide. After his death there was found on a slip of paper in his pocket, copied with his own hand, from the prophecies of Jeremiah, this solemn passage: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of days, and at his end be a fool."

And there are more awful sorrows *beyond*; that is, supposing the man has so completely lost sight of the soul and its interests as never to seek salvation. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown them in destruction and perdition." There is in the whole word of God only one description of a soul in hell, and that soul is the soul of a *rich man*, "pierced through with many sorrows." "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

Hear what Jesus says: "Take heed and beware of covetousness." "What shall it profit a man, if he shall gain the whole world and lose his own soul?" "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Resolve that the salvation of the soul shall be your first concern. "Seek first the kingdom of God, and His righteousness." Repent

of all your sins, and seek forgiveness, believing in the blood of the Cross. Then determine that you will do nothing incompatible with the care of your soul and your performance of all God's will, and that you will be content with less rather than peril your everlasting interests. And whatever God may give you

of worldly prosperity, resolve that a due portion of it shall be God's. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Baron de Bunsen.

HAVING already inserted an extract from M. de Pressensé's account of the Baron's last hours, we think it but right to add the following beautiful confirmation of the truth of that account from the "*Neue Evangelische Kirchenzeitung*." We avail ourselves of the translation in the pages of the "*Evangelical Christendon*," a periodical to which we have often been indebted for valuable information. With the writer in that journal on Bunsen's character, we cannot but rejoice in the fact of the Baron's expression of simple faith in Jesus, after all his speculations, many of them most wild and wayward. Taking the most unfavourable view of Bunsen's intellectual wanderings, then the deeper ought to be the joy felt at finding him, in the main, right at last.

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

The expressions uttered by Baron de Bunsen during the last week of his life (as communicated by the "*Revue Chrétienne*") give an idea of the serious religious state of mind in which he spent his last days, and at last conquered death. Whatever position Bunsen, in later years, occupied with regard to critical problems and ecclesiastical party struggles, the bond of his personal communion with the Lord was not severed

by it, and in the face of death he gave a clear and definite expression to this consciousness. He gave directions that this should be publicly mentioned at his grave. Pastor Walters, therefore, could not have chosen a more suitable text for his funeral address (1st December) than the words (Zech. xiv. 7): "At evening time it shall be light." Of the last words, which were not mentioned in the "*Revue Chrétienne*," the following expressed, perhaps, the deepest experience of his life: "All the bridges which are erected by us, in order to come into personal communion with Christ, break down beneath us in the last extremity, and it is only simple faith which remains as the only way to Him." In this faith he could gladly give up everything, whatever he had begun or finished. It could not have been otherwise. Everything else lost its value in proportion as those words gained an exclusive value:—"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." And the Amen from his lips testified how deeply he felt them. Free of everything, and prepared, reconciled with God and man, he longed to die. A last solemn moment for him and for his family awaited him just before his approaching death. "Not without a firm and sure testimony would he depart," he said; and he accounted it among his last duties openly to confess himself on the side of the Saviour and on the side of the Evangelical Church.

"Thus he received with his family the holy communion. He knew that the

The Sacredness of Slavery.

MANY things are esteemed sacred. In America, the most sacred thing is slavery.

The Constitution is held sacred, but not so sacred as slavery. When the two come in contact, it is the Constitution that has to give way. When the Constitution is found to be against slavery, it is the Constitution that is to be "amended."

Law is held sacred, but not so sacred as slavery. When slavery says the word, all the laws protecting free citizens, freedom of locomotion, of speech, of the press, and personal security, give way. When it is proposed to make slavery the defendant in Court, the Court cannot be held. The counsel to be employed against her (Hubbard or Hoare) are graciously permitted to save their lives, by leaving the State. Law, unless it be slave law, quails everywhere before the majesty of slavery.

Liberty is held sacred, but not so sacred as slavery. Where slavery appears, liberty hides her head, and vanishes, of course.

Party ties and political compacts are held sacred, but not so sacred as slavery. When *her* interests are deemed in peril, party ties and political compacts are dissolved in an instant.

"State Rights" are held sacred, but not so sacred as slavery. They are held inviolable whenever they are invoked in favour of slavery; but of no validity at all when interposed against slavery.

The authority of the Federal Government is held sacred, but not so sacred as slavery. When that authority is wielded in favour of slavery, it is held to be without limitations or conditions. When it is but suspected that it is to be thus wielded no longer, or not to the extent of slavery's demands, the authority of

the Federal Government disappears, and no right or power of "coercion" remains to it. Every citizen and every State may then cut the cords of allegiance with impunity.

The Bible is held sacred, but not so sacred as slavery. Its decalogue, its golden rule, its law, its gospel, are all revised and set aside by the Code of Slavery. It annuls marriage, withholds the Bible, enforces labour without wages, and sells the temple of the Holy Ghost as a chattel, and remains a Bible institution still.

Religion is held sacred, but not so sacred as slavery. So long as religion can be perverted to the support of slavery, so long its Divine claims are recognised. But no sooner does religion condemn slavery, than its very name is changed to "fanaticism," "heresy," "infidelity," "treason," "rebellion," and all the forces of a pro-slavery church and a pro-slavery State are let loose, howling on its track.

Nationality is held sacred, but not so sacred as slavery. When slavery calls for secession, nationality is cast off, as an abhorred thing. Oaths of allegiance of office are held sacred, but not so sacred as slavery. When slavery lifts its finger, oaths of allegiance and office are no longer held binding. The citizen and the office-holder are absolved from the oath.

The ties of kindred, of consanguinity, of marriage, of parental and filial affection, the precious instincts, affections, and claims of our common humanity, are held sacred, but not so sacred as slavery. At her bidding, nay, in her presence, these ties are all severed, these claims trampled under foot.

All this is sober fact, and not fiction.—*Principia.*

The Humble Contributor.

A few years ago, two young Africans came to this country from Sierra Leone, with a view to complete their education, and become ministers of Jesus Christ.

One of them, the Rev. George Nicol, whilst staying in the neighbourhood of London, strolled out one day to a considerable distance. In the course of his walk he found himself on Hampstead Hill, from which he could see the great city stretched out below him. The principal buildings, so well known to Londoners, attracted his attention. He gazed for some time upon the scene, apparently occupied with thoughts of the busy life before him, perhaps comparing it with the death-like stillness of the sandy plains of his own native land.

A labourer who was breaking stones on the other side of the road, kept looking up at him from over the shade which covered his eyes to keep the little fragments which were chipped off the stones from hurting them. No doubt it seemed strange to him to see a black man looking so intently on the view he had himself seen every day for many years past; and in his eyes, perhaps, the wonder would be increased by seeing the African dressed in every respect like an Englishman.

Whilst Mr. Nicol stood gazing at the scene, the labourer kept on peeping at him from time to time, but never thought of speaking. Had any one asked him why he did not address the stranger, very likely he might have replied, that he did not know the black language; how could he talk to a strange black man! The African, however, was not in one sense such a stranger to him as he thought.

Presently Mr. Nicol turned to him, and, to his great surprise, asked him in English what a certain building was, which he saw in the distance. The labourer answered civilly that it was St.

Paul's, and then replied to several other questions, till he had well-nigh explained the position of all the chief buildings in London which could be seen from the hill on which they were standing.

When this was done, after a short pause, the African continued, "Well, my friend, you have here a very large and magnificent city; but, after all, it is not to be compared with 'the city of God, the heavenly Jerusalem,' which you and I shall both see one day, I hope."

If the honest labourer was surprised before, his astonishment was much greater now.

"Why," said he, "do you know anything about those things?"

"Yes, thank God," replied the African, "I am happy to say I do. It was not always so. I was once in darkness, and knew nothing of the true God; but good Missionaries from England came and taught me about Jesus Christ, and now I live in hope of one day seeing Him in that beautiful city, the heavenly Jerusalem, where I shall dwell with Him for ever."

By this time the good man had pushed the shade off his face, and thrown down his hammer. He came across the road, and, grasping Mr. Nicol's hand, exclaimed, "Why, then, you're one of them that I've been praying for these twenty years! I never put a penny into the Missionary box without saying, 'God bless the black man!'"

It rejoiced the heart of our Missionary not a little to find, in the humble stone-breaker, a friend who had taken such a deep interest in the people of Africa. And if this African clergyman's pleasure was so great, we believe the labourer's was not less; for he saw in Mr. Nicol an answer to his prayers, and a sure proof that his Missionary money had not been spent in vain.—*Church Mission Quarterly Token.*

Syria, Present and Past.

EVERY man goes armed. No man thinks of going any distance, even in his own district, without arms of some kind, except it be the protected peasantry; for there are some in every village who plough for those who are nearly as poor, but who are too lazy, or think it a disgrace to plough for themselves, preferring to fight and rob; and, when not engaged in this, to boast and brag. Often have I been reminded of the condition of the children of Israel in the time of the Judges, when every man did what was right in his own eyes. The robbery of the house of Micah by the children of Dan is an exact counterpart of what happens at the present day in the mountains of the Ausaireeh; they had effected a robbery in open day, and turned and departed, putting "the little ones, and the cattle, and the carriages, before them. And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back into his house." It is impossible for one who has not lived in a similar state of society to conceive the vivid reality of such a story. Often, too, have I been reminded of the condition of England in the middle ages, when the lord of one castle fought with the lord of another, quite independently of the central government, and a feud lasted nearly two centuries. Meanwhile

the poor trader or peasant was trodden under foot by both parties. Yet these much lauded mediæval times must have been still more intolerable than even the present lawless state of parts of Syria, since it was necessary to make regulations for the protection of the husbandman, and the confining of war to certain days of the week.

It is indeed melancholy to live under such an order of things, in which all the finer and more useful qualities of man are repressed, and the deserving and humane must go to the wall. It is melancholy to see desolation advance; and, while hoping to see the ruins crowning some hillock once more filled with life, to behold, on the contrary, flourishing villages burnt, their inhabitants slain or scattered, and the once tilled land overgrown with thistles or brushwood. Yet such is the tendency now in the province of Ladikeeh. The population cannot increase. Never in the memory of man was the state of things worse than it has been since the Russian war. During that time justice was in a measure secured, and the country in the main kept quiet, by the exertions of the English and French consuls; but now, since the former have been commanded to stay their hands, and are rebuked if they exceed their functions in defence of men who are not English subjects, albeit to save their lives, where is justice to be obtained by the miserable peasant, Ausaireeh or Christian? Even his hopes from the growing weakness of a government which does not and cannot protect him are destroyed, because he finds it bolstered up by powerful friends, and therefore likely to linger long in all its impotence. And as man decreases, the wild beasts of the field and creeping things increase. It is mournful to hear on winter nights the howling of the jackals who have fed on the carcasses of the slain; and in rides over waste tracts, through the myrtle bushes, to see one of these vile brutes a few feet distant, looking at you unscared. An increase of

population would soon bring about a decrease of noxious animals. As it is, they abound in the fields and houses. In ridding my farm of myrtle bushes very many snakes were killed, and often have I had dangerous ones in and about my house. Entering the schoolroom

one evening, I saw a deadly snake on the point of descending on the boys, who were asleep; I struck at it, but it escaped among the stones of the wall.—From LYDE'S "*Asian Mystery*;" a book of great interest.

Pages for the Little Ones.

EMBLEMS.

"I am the Bread of Life."—JOHN vi. 35.

"MAMMA," said little Bertie Barton, as he rather unwillingly began to clear away the paints and brushes with which he had been so busy,—*"mamma, I wish Miss Minton came at nine instead of ten, and I should not just have time to get my things out, and then have to put them away again directly. Mamma, do ask Miss Minton to come at nine to-morrow."* "And then my little boy will say, when lessons are done, 'Oh, mamma, it is too hot to run with my hoop now; do let Miss Minton come at ten to-morrow, that I may have a nice run before school.' No plan will always be pleasant, my child, so you must be content with what mamma and Miss Minton think best for you." "But my butterfly, mamma, my butterfly; if baby tears it, I cannot draw another. Auntie drew it for me,—such a beauty! and now its wings are all wet, and if I leave it out to dry, nurse will let baby have it, and he will tear it up."

"I will take care of your butterfly; now make haste, or you will not be ready to set Miss Minton her chair. Where is Mary Jane?" "She is showing Nellie her doll's house in the nursery. My cousin Nellie come to school, mamma?" "Yes, if she would like to do so. Run and call them; there are but three minutes to the time."

Nellie looked rather alarmed at the idea of school, but finally yielded to the entreaties of Bertie, and the assurances of Mary Jane that Miss Minton would be very kind.

"It is my turn to set the chair and get the Bible," said Bertie, sliding down the banisters that he might reach the school-room before the little girls.

Soon all were seated round the table, and after two or three minutes of simple, earnest prayer that God would help them to understand His book, and to do all their lessons so as to please Him, Miss Minton asked, "What is our Scripture lesson for to-day?"

"Tuesday, — oh! emblems, dear emblems," said Bertie, "I love emblems!" "What are emblems?" whispered Nellie. "Who can tell what emblems are?" asked Miss Minton.

"Oh, emblems, don't you know?" said Bertie, "there are such lots in the Bible, and we have one every Tuesday. There's the 'Lily of the Valley,' and the 'Rose of Sharon,' and numbers more." "Yes, and why do you call them emblems?" "Because they are like some one," said Mary Jane, "some one we can't see."

"And why are there so many in the Bible, my children?"

Mary Jane thought for a minute, and then said, "Because Jesus is so good and great, there is nobody like Him, and it takes so many things to tell us all about Him. The lily is like Him because it has no spot, it looks so white and clean; and Jesus had no spot, no sin."

"Ah! I know," said Nellie; "then mamma read us one on Sunday afternoon."

'Twas about some people and a little boy climbing a mountain, and sitting down under the shadow of a rock; and the text was, 'As the shadow of a great rock in a weary land.'

"But what is our emblem for to-day? Turn to John vi. 35. 'I am the Bread of Life.' And why is Jesus like bread? Bread nourishes us and makes us strong, so that we can work and play. Jesus will make you strong. He will help you to be industrious in your work, and kind in your play.

"Bread satisfies us when we are hungry. People who don't know about Jesus want something, they don't know what—their minds are hungry—they are not satisfied.

"I read the other day of some poor heathen whose minds were so hungry they travelled a hundred miles to get food for them. When they came to the Missionary they said, 'Sir, we have seen a writing that tells about the eternal God. Are you the man that gives away such writings? If so, pray give us one: we want to know the truth before we die.' Others who had heard the name of Jesus Christ said, 'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.' In this Christian country there are many men, women, and little children who know about Christ, but they do not love Him in their hearts, and they are not satisfied either, any more than you would be if you were to look at the bread at breakfast, and talk about it, but not eat any. Instead of praying to Jesus to help them to love Him, they try to be happy without Him. The children think they will be happier when they are men and can do as they like; and the men think they will be satisfied when they have just so much money; and when they get it, they only want so much more; and then they would not be content. It could not satisfy a hungry soul."

"Just like me when I came from London with mamma," said Nellie. "Susan had forgotten to give us the satchel with the sandwiches; and when it was dinner-time I was so hungry, because I did not eat any breakfast, and mamma had only a few lozenges in her pocket. But they did not satisfy me; I wanted a great piece of bread."

"I've thought of something," said

Bertie; "when I am not hungry sometimes, if I see bread, I want some; and when Miss Minton tells us about Jesus, I feel as though I wanted to love Him."

"Yes, darling, that is why we should read the Bible, and try to know all we can about Jesus. But, Bertie, when you were ill last week, you did not even like to see your dinner." "No; but when I had had some medicine, and was better, then I was so hungry again."

"Our souls are sick with the sad disease of sin, and God has to give us medicine to make us well and hungry. He sends us troubles. They are the medicines." "Yes," said Mary Jane, "I heard poor Widow Watson say to mamma, the other day,—'Oh, ma'am, I never knew how sweet the Bible was till now.' And then she smiled, and looked so happy, though she could not help crying." "Does God give children medicine to make their minds hungry?" "Sometimes, but not always. God is like dear mamma, and He loves His children so well, He never gives them medicine when they can do without it. Exercise—a run in the garden—will make you hungry; so when children exercise their minds and hearts, try to do their work well, and to play well, to be kind and gentle, they will find they want some help, that they are not strong enough; and they will get hungry."

"And I heard papa say at breakfast," said Bertie, "that he had no appetite; he must have a change of air, and I believe he is going to Tunbridge Wells."

"Yes, Bertie, and our minds get change of air when they get new thoughts. I knew a dear little girl named Emma; she listened one day to her mamma, as she read the beautiful story of 'the Prodigal Son,' till she grew so hungry, she could not be satisfied till she had gone to Jesus and asked Him to forgive her too.

"But we must not talk longer this morning; let us each repeat the text, and not forget to ask God to teach us more and more every day."

DISCOURAGING CHILDREN.

It is somewhere related that a poor soldier, having had his skull fractured, was told by the doctor that his brains were visible. "Do write and tell father of it, for he always said I had no brains," he replied. How many fathers and mothers tell their children this, and how often does such a remark contribute not a little to prevent any development of the brain! A grown-up person tells a child he is brainless, foolish, or a block-head; or that he is deficient in some mental or moral faculty, and nine cases out of ten, the statement is believed, or if not fully believed, the thought that it may be partially so, acts like an incubus to repress the confidence and energies of that child. Let any person look back to childhood's days, and he can doubtless recall many words and expressions which exerted such a discouraging or encouraging influence over

him, as to tell upon his whole future course of life.

We knew an ambitious boy, who, at the age of ten years, had become so depressed with fault-finding and reproof, not duly mingled with encouraging words, that at an early age he longed for death to take him out of the world, in which he conceived he had no ability to rise. But while all thus appeared so dark around him, and he had been so often told of his faults and deficiencies, that he seemed to himself the dullest and worst of boys, and while none of his good qualities or capabilities had been mentioned, and he believed he had none, a single word of praise and appreciation, carelessly dropped in his hearing, changed his whole course of thought. We have often heard him say "that word saved him." The moment he thought he could do well, he resolved that he would—and he has done well.

Poetry.

"WOE TO THEM THAT ARE AT EASE IN ZION!" *

AMOS VI. 1.

Be up! Be up and doing!
All hearts that love the Lord.
Be up! Be up and doing!
This was His parting word;
Unto the world proclaiming
The grace that rescues man,
Go forth—bent on reclaiming,
Make known salvation's plan.

Be up! Be up and doing!
The world moves on apace,
On to her dark doom hast'ning;
Nought but restraining grace
Holds back from dire destruction,
From sin's unending woe,
Those who, by Love's instruction,
Might into Jesus grow.

Be up! Be up and doing!
Up to God's altar go,
And yield ye there in off'ring,
All that men prize below.

Give all, give all to Jesus,—
Young life, and age's power;
Give all, give all to Jesus,
Ripe fruit from every flower.

Be up! Be up and doing!
Your sun will soon be set;
With earnest heart pursuing,
Be strong for Jesus yet;
Yet, while the daylight lasteth,
Yet, ere the twilight dim
Evening's dark shadows hasteth,
Lay down your life for Him.

Be up! Be up and doing!
Man's soul may still be won;
God's Spirit still is wooing,
The battle is not done;
The Prince Emmanuel's legion:
To the city wend their way,—
Up! Be thou up and doing!
Service for Christ to-day.

* These lines are written by a young missionary, whose friends forwarded them to us. They are the utterance of the heart.

Be up! Be up and doing!
 For woe to them at ease!
 'Tis not for Christian warriors
 To live e'en as they please.
 God's mark is on their forehead,
 God's vows are on their souls;
 Ye once in sufferings gloried,
 Burning to meet your foes.

Be up! Be up and doing!
 Christ's service freedom is,
 Whether in seedtime sowing,
 Sharing the Reaper's bliss,
 Toiling mid deep foundations,
 Laying the corner stone;
 Far off among the nations,
 With none but Christ alone.

Or among thy fellow-helpers,
 With many a voice to cheer,
 And many a hand to succour
 And dry the falling tear;

Still free to overflowing
 Christ's perfect service is:
 Be up! Be up and doing!
 There is no work like His.
 Be up! Be up and doing!
 Where'er He calls thee go;
 What! tho' the rough stone hewing,
 Which long resists Faith's blow;
 What! tho' the wayside sowing,
 He bids thee work and wait:
 Be up! Be up and doing!
 The harvest comes, though late.
 Be up! Be up and doing!
 The Master draweth nigh;
 His servants, here so lowly,
 He will exalt on high.
 Well done! ye men so weary;
 Well done! ye women bold:
 Earth's night was dark and dreary,
 But now Heaven's gates unfold.
Shanghai. R. D.

Revolutions in English History.*

THERE are other revolutions in English history than those which Dr. Vaughan intends by the title of his book. Revolutions of race, religion, government, and society, have been going on for ages in the England of which our author is giving a series of histories. But besides these, there have been very marked revolutions in the history itself, in the methods of treating it, and in the opinions shaped out of its abundant materials. In the old time, our Stowes and Speeds delighted to walk up and down the paths of antiquarian lore, and to pick out notices of what was quaint in custom, strange in local incident, and picturesque in pageant and ceremonial, as well as what was important in the lives of kings, and in the progress of national affairs. They did not understand the philosophy of history, but they managed to photograph some very characteristic pictures from the pages of the elder annalists. Our Rapins and Humes were men

* *Revolutions in English History.* By ROBT. VAUGHAN, D.D. Vol. II. *Revolutions in Religion.* (London: Parker & Co.)

of far different taste and mental habit. The latter especially wrought a revolution in the mode of English history-writing, which set the fashion for a good while afterwards. The descriptive gave place to the philosophical, the popular to the political, and the minute record of domestic incidents and customs to broad generalizations of the progress of society.

A reaction has now for some time past set in. Following in the wake of the worthy Dr. Henry, our historians have studied and transferred to their pages what was done by the people, as well as what was achieved by the princes of Plantagenet and Tudor and Stuart times. Lord Macaulay has brought the pictorial to its highest point. Mr. Froude here and there, by a few marvellous touches, claims a position as painter 'not far off him. Mr. C. Knight has given an admirable history of the English people.

Revolution in historical opinion has been not less marked than in historical style. The Commonwealth used to be a rebellion, and Cromwell a monster. The

former was read far otherwise by Godwin some years ago; and the latter, more recently, has been boldly vindicated as a patriot and a Christian by Carlyle. Other reactions have also set in. According to Sharon Turner, the hump-backed Richard III. of Shakspeare was, after all, not so bad a fellow; and the same laborious writer made an attempt—as some thought, to whitewash—as he thought, to scrape the dirt off the historical image of bluff Harry. Bloody Mary has had her defenders; and the once all but universally glorified maiden queen of the Golden days has found modern detractors. Mr. Froude, with wonderful industry, and a style rarely pellucid, as well as a boldness of conclusion—always honest, but often very rash—has been working away on the revolutionary side, and his efforts have been commended much by no meaner a critic than Mr. Kingsley. He paints a different picture of Henry VIII. from that of a bloated tyrant. He tells us the Parliaments of that day were not the servile instruments of tyranny we have been wont to suppose. Poor Anne Boleyn gets mixed up with the question of her husband's character, and comes off very badly. Her trial, we are assured, was not unfair, because conducted by Right Honourable men. Much of what has been said about the Reformation, we are further assured, is of the nature of a golden dream; and that the state of society was much worse during the crisis of the sixth Edward's reign, than it was before Cranmer helped on Henry in his divorce, and monasteries were suppressed, and Papal supremacy abolished, and new acts of parliament passed by the great progress party of the day. Such conclusions we cannot accept. Nor can Dr. Vaughan.

He has studied his materials, and thought out results. He writes for himself, with thorough independence. He comes as a sort of mediator between the two existing schools of historical students—the conservative and the revolutionary. He frankly observes, and it is honourable for him to do so:—

“No writer can traverse the first half of the sixteenth century in our history

in the time to come, without feeling indebted to the industry of Mr. Froude. All the printed authorities, however, consulted by that gentleman, I have, I believe, myself examined, and in the degree which seemed necessary for my design. I have extended my investigations to the MSS. in the Rolls-office. On some of the points in which Mr. Froude's judgment concerning the past differs from that of his predecessors, he appears to me to have warrant for the new ground he has taken; but on some others, and those the most material, I have not been able to see evidence as he has seen it.”

Dr. Vaughan, on several subjects, holds the balances with a steadier hand than Mr. Froude. Upon the three important subjects of Anne Boleyn's trial, Henry the Eighth's character, and the policy of the Reformers in Edward the Sixth's reign, Dr. Vaughan has written with great judgment, lifting himself above the influence of party antipathies and narrow-minded prejudices; and we cannot do better than supply extracts on these points—furnishing, as they do, specimens of what we consider to be some of the most valuable portions of the volume.

With regard to Anne Boleyn's trial, he very justly remarks:—

“Even if Henry believed her guilty, his course towards her was such as might well cause humane men to blush for their manhood. But we have yet to learn that he had a right to think her guilty. She had, indeed, shown herself to be wanting in the sense of dignity becoming her exalted station, and even in good womanly discretion; but Henry himself was not in any view a man of refinement. The coarseness of his feeling was often patent to every one. He was not a man to have a right to complain of some want of delicacy in a woman so much under his own influence. He may, however, have had some real suspicion in regard to the conduct of the queen, especially after his own affections had become viciously ensnared in another direction; and the feeling of jealousy once admitted, soon imparts its one colour to all things. His

determination to marry Anne Boleyn, in preference to any other woman, was the result, as the queen intimates, of a mere fancy. It rested on no principle; and when the charm of such an attachment should pass away, as pass away it probably would, it was to be expected that there would be a desire of change. Henry's passion for Jane Seymour disposed him to listen to tales against Anne Boleyn, and the rest followed. 'It is true,' said Sir Thomas More, 'his majesty is very gracious with me; but if my head would give him another castle in France, it would not be long before it disappeared.' This witness is true. The character of the man is in that utterance concerning him. To see the sovereign of a great people deliver his wife into the hands of the headsman would, in any circumstances, have been sufficiently revolting. But that such a course should have been taken upon evidence which so manifestly refuted itself, is a chapter in the history of human nature which, happily, has few parallels. But what are we to say of the ministers, the juries, the convocation of peers, who all gave the king their assistance in so doing? We can only say that they did in this case as they did in too many beside.

"Henry had been a humoured and spoiled piece of royalty from his boyhood upwards. It may be mentioned also, as a further misfortune to him, that through his whole reign his life continued to be so precious to his people, that they were prepared to sustain him under any endurable maladministration of his power. The earnest religious men of the country regarded him, with all his faults, as the great stay between them and the consuming tyranny of Rome. The nationalists, at the same time, never ceased to look on him as the representative and security of their cause; while, to the intelligence of the country generally, it was abundantly clear that if anything should happen to him, there might at once be disputes about the succession, civil wars and miseries such as no man could anticipate without horror. Some kings would have made a good use of the extraordinary powers which passed

thus into the hands of this monarch. But it was in the nature of Henry that he should often make the worst use of such advantages. The need of his presence was the great secret of submission to his oppressive rule."

Passing from the trial of Anne Boleyn, we find the following estimate of the character of Henry—in our judgment most equitable.

"By Romanists, in that day and since, every possible slander has been heaped upon his memory. Some effect would be produced even by libels so overwrought. But discarding calumny, and after all that may be said concerning the nature of the crisis, and the state of society, Henry's later conduct towards Catherine, his savage course of proceeding in regard to Anne Boleyn, his marrying Jane Seymour the day after that injured woman's execution, his sending a second wife to the scaffold—even supposing her guilty—the disgusting affair in the case of Anne of Cleves, the abandonment of Wolsey and Cromwell to their fate when the time came in which, as tools, they could be used no longer; the relentless injustice which disposed of Fisher, More, and other victims, that the doctrine of the ecclesiastical supremacy might be maintained; the policy which spared the sincere Protestant as little as the conscientious Romanist; the monstrous assumptions set forth in the Six Articles, and the atrocious penalties by which they were to be sustained; added to all this, the enforcement of proclamations as having the authority of laws, the dispensing with laws, and the things done without any colour of law,—all combine to present a picture which might well be held up, not as a model of kingly rule, but as a beacon to warn subjects of what may follow when princes are allowed to surrender themselves to sensuous and selfish passions, to lawlessness and a spirit of revenge."

We have room for only one more extract. We select the following, relative to the policy of the Reformers under Edward VI. The view taken appears to us the true one, and it is stated with much force.

"The notion that the founders of the Church of England, under Edward VI., moved too rapidly, and that by so doing they prepared the way for the reaction under Mary, is one that will not bear scrutiny. It should be remembered, that the Protestant Reformation moved faster and farther in every country that was to become Protestant than in our own. We may add, that it would not have been in the power of Somerset and Cranmer to have perpetuated the nationalism of the last reign, as left by Henry, had they been so disposed. Bonner and Gardiner, indeed, would have endeavoured to sustain the rule of the Six Articles, and some of their sympathisers seem to think it hard that they were not allowed to make the experiment. But the amiable effort would have failed, and their own destruction would probably have been involved in it. And if change in the more liberal direction was unavoidable, who was to determine where it should be stayed? In revolutionary times, stillness is often the impossible. Affairs must move backwards or forwards. It may be said, in disparagement of our Protestantism under Edward, that the men who converted England were not the disputers of that reign, but the martyrs who preached their doctrine from the flames in the next. But if the Marian martyrs converted England, who had converted the Marian martyrs? If there was religious power enough in those men and women to move the mind of a great nation over to the better side, whence came that power? Did it come from the nationalism of the last reign? That nationalism was a cold, fleshless, bloodless Erastianism. In its great substance, it was a mere polity, not a religion, and it could not give what it did not possess. Religion grew up under it, but did so in defiance of it rather than by its aid. It was by means of those Protestant forms of thought which, consci-

ously or unconsciously, had become familiar to the minds of such men as Latimer, Ridley, and Cranmer, that devout spirits in this land were disciplined and trained for the great struggle that was awaiting them. Without an advanced Protestantism under Edward VI. we should never have had our high-souled martyrdoms under his misguided successor. Nationalism has no Book of Martyrs. It too often made martyrs, or stood by as pious men were doomed to that fate. Nothing was farther from its thoughts than to aspire itself towards the heroic in that form. It was, in fact, the secularism of that age. Its great aim was to provide that the interests of this world should be disturbed as little as possible by considerations relating to the next. It was of earth, earthy. Nearly everything that took a bad course under Edward had been forced into that groove by Henry, or had come even to Henry as a heritage of the past. It was not the religious zeal of Somerset and Cranmer, which threw half the kingdom into insurrection. We have seen that the insurrectionists, for the greater part, cared little about the religious question; their chief complaints had respect to social grievances which had come down from a preceding century, and which had been aggravated and made less endurable, in many respects, by the measures of the last reign."

The whole volume shows, in combination with a tenacious hold on the grand principles of the Protestant Reformation, a breadth of view and a candour in judgment which favourably distinguishes Dr. Vaughan from one-sided advocates of different classes. His previous historical studies, and his theological knowledge and soundness of opinion, have enabled him to come to the subject of this his second volume with eminent advantage, and throughout its pages we find him at home.

My Wanderings.*

We shall not wander far from literal truth if we say that Mr. Gadsby is the most entertaining and instructive traveller we ever met. He is at once rigidly truthful, racy, and suggestive. His style is perfection for a book of travels—he talks to you in downright honest English, so that if you are not mentally purblind you see what he saw with perfect distinctness. But the charm of the book is the wonderful light it throws upon a multitude of passages of Scripture, many of which have hopelessly perplexed Europeans, notwithstanding the help derived from books on the manners and customs of the East. Almost every page turns up some new fact illustrative of some dark text in Moses or the Prophets, and we get a volume of meaning where before we stumbled like the blind. This is no exaggeration; it is simple fact. It is a canon in science that philosophy should accept facts as the corrective of theories, instead of making theories the test of facts; and assuredly on this principle Mr. Gadsby's volume is a Biblical Commentary of rare value. The title-page says that the book contains illustrations of 2,000 passages of Scripture; and though we have not taken the trouble to count them, we are quite prepared to believe that this is literally true. It is not always that the "Introduction" to a book is justified by the sequel, but we have found the following introductory passage more than justified by this goodly volume:—"However ambiguous some passages of the Bible may seem to us to be, we may rest assured that every paragraph was fully understood by the people in whose language, or languages, it was originally written. Indeed, every sentence was worded so as to set forth not only the actings of the people, but their very thoughts, words, and ideas. Do we, for instance, read in that Book of 'Wild-Ass-Men,' living in tents and lying in

wait for their prey? Do we read of the Shepherd, night and day tending his flocks, and leading them from pasture to pasture? Do we read of scorching deserts, of great and terrible wildernesses, of thirsty lands, of waters that fail, of deceitful brooks? All these and innumerable other things still exist, unchanged and unchangeable; so that we might almost imagine that the Bible was only written a few days ago. In our western part of the world, every year sees *some* change. Our dress changes, our etiquette changes, our habits change, our people change; but yonder, in Arabia, in the East, nothing changes. As things were three thousand, perhaps four thousand years ago, so they are now; the inroads made by Europeans in the towns having met with no response from the true-born Ishmaelites in the deserts."

As an example of the unlooked-for illustrations to which we refer, take the following:—"A Persian governor, whose duties obliged him frequently to visit a distant part of his province, and who had to go a long circuitous route, resolved upon having a more direct road made. He sent his courier. The road was ordered to be 'prepared.' The people grubbed up the trees through a wood, turned the course of a stream, filled up a lake, and made a tunnel through a hill; and all in a comparatively short space of time. These couriers, or messengers, have only one duty to perform, viz., to see that the way is prepared; and they are blind to all difficulty, deaf to all remonstrances. May not some allusion to this be contained in Isa. xlii. 19: 'Who is blind, but my servant? or deaf, as my messenger that I sent?' For the Redeemer said, 'I came not to do my own will, but the will of Him that sent me;' and He was blind and deaf to every other will. It is to my mind clear that some allusion is made to the custom, because, in a preceding verse, the ways are spoken of: 'I will bring the blind by a way that they know not; I will lead them in paths that they have not known.

* My Wanderings. Being Travels in the East between 1844 and 1860. By JOHN GADSBY. Vol. II.; or Appendix. (London: Gadsby, Bouverie-street.)

I will make crooked things straight,' &c. The people who thus 'prepare the way' are 'repairers of the breach,' [the 'restorers of paths to dwell in.' Isa. lvii. 12. The whole country, with the exception of a solitary enclosed garden here and there, is one open common. There are no fences of any kind to divide the fields. Sometimes, however, our boatmen, when towing, would come up to a hedge of thorns, placed by the farmers to prevent their crops being trodden down; and whenever this was the case, our men had invariably to turn off to the water's brink, as it is impossible to pass over these hedges. Many times, when seeing this, but indeed when experiencing it, as I have frequently myself had to do the same thing while walking along the banks of the Nile, have I thought of the Israelites. 'I will hedge up thy way with thorns,' said the Lord. Hos. ii. 6. Jeremiah said he was hedged in that he could not get out. Job also asked why light was given to a man whom God had hedged in; and so secure was that hedge, that if Job could not get out, Satan could not get in. Job. i. 10; iii. 23. In all these cases allusion is made to this hedging up with thorns. The enclosed gardens to

which I have referred are always surrounded by these thorns, and they are far more secure than the fences of our own country. I have a number of these thorns in my possession, measuring from one to two inches in length. They are as sharp as pins and as hard as bone. How keenly, then, must Micah have felt the conduct of the Israelites, when he said, 'They do evil with both hands earnestly; the most upright is sharper than a thorn hedge,' vii. 3, 4. The hedge which a certain man planted round his vineyard—Mark xii. 1—was of this kind, and no doubt precisely like those which we see at the present day. The tree which grows these thorns is called in Egypt shoke, but it is in truth the nabbukh. Out of one of them I once tried to get a dove, which, when shot, had fallen into it; but, though I had my gloves on, each attempt made my hand bleed and smart most painfully, as the thorns will not yield in the least. I failed in like manner when I tried to cut a stick. It is generally believed, and with good reason, that the crown of thorns which was put upon the head of the Redeemer was made of this tree, and terrible must its effects have been."

Brief Notices of Books.

The Principia and the Bible. A Critique and an Argument, with an Appendix, on the Scale of the Universe. By J. A. Macdonald. (London: Judd and Glass.) The critique relates simply to the Newtonian doctrines of a vacuum and of gravitation: these Mr. J. A. Macdonald, in a few pages, attempts to demolish, smiting himself of old reasonings drawn from Leibnitz and Hutchinson. The argument is an effort to prove that "Biblical physics" are true. In fact, the book is a revival of Hutchinsonianism on a small scale. What Home, Parkhurst, Jones of Nayland, and others essayed in vain, Mr. Macdonald is not likely to accomplish. He tells us at the close of his work that Newton's apple was at Woolsthorpe was blown down by wind in 1636—a portent of the fate of his philosophy. The allusion to the agency of "wind" is rather unfortunate, and

suggests what is not complimentary to the theories propounded by the author. Few people, in reading the Bible now, are troubled because they cannot reconcile it with Newton's doctrine of a vacuum and of gravitation; and yet, judging from Mr. Macdonald, if that difficulty be got over, all is clear—for he says nothing of geology. Believing, after all, with Newton, that the earth moves, he tries to prove that the Bible scientifically teaches the same, by citing Job's words "wings of the earth," and the passage in the Psalms, "Let the heavens rejoice and the earth be glad," which our author renders: "Let the heavens *shine* and the earth shall *revolve*." We hoped the day was over for such torturing criticism, and what we must call irreverent dealing with the Word of God. Gentlemen of this school greatly damage the cause they come forward to help.

They really tend to upset what they hope safely to carry; like Uzzah and Ahio, who set the ark of God in a new cart, and when they came to Nachon's threshingfloor, the oxen shook it. We wish to do justice to Mr. Macdonald's intentions, which we are quite sure are of the best kind; but we are sorry for the want of wisdom which leads him to count a belief in modern natural philosophy a concession to the infidel; and to write so as to imply, if Newton and others be right, the Bible is at fault. We commend to him the careful study of Dr. Pye Smith's Congregational Lecture.

The Revelation of Jesus Christ by John. Expounded by FRANCIS BODFIELD HOOPER. Two Vols. (London: Rivington.) The great value of this treatise seems, in the author's estimation, to be, that his scheme differs from every other. While agreeing with Stuart in respect to certain general references, he will be found one with him in very few details. This perfect novelty is no recommendation to us. We are suspicious of all new views of the Apocalypse. The first six seals, according to the author, depict the world's six ages from the Creation to the second destruction of Jerusalem. The seven trumpets synchronize with the sixth and seventh seals, between 70 B.C. and 70 A.D. The new Jerusalem scene symbolizes the progress of Christ's Church to the highest state of purity and perfection. This method of explanation takes much of the book out of the realm of prophecy, and renders it historical. The inconsistency of so doing with the words "things to be hereafter," the author endeavours to remove by explaining the words away, telling us they do not necessarily imply that none but things then future were shown; they rather refer to those of immediate interest. Singularly enough, though one would suppose the theory required the adoption of the early date assigned by some to the revelation, the slightest possible notice is taken of that question. Altogether the work is utterly uncritical; it has no fundamental and well-established principles of interpretation; but deals throughout in fanciful details. More than a thousand closely-printed pages of this sort will find few readers; and those who do take the trouble to wade through it, will discover that they need another book by Mr. Hooper fully to understand this. We must, however, do him the justice of saying that the spirit of his performance favourably distinguishes him amongst modern commentators on prophecy. He

sees the vessels of former navigators lying stranded in every direction, but he does not fire broadsides on them as he makes what he imagines his own more prosperous way.

The Lord's Prayer. Lectures delivered in the Parish Church, St. Giles-in-the-Fields. By NEVISON LORAIN, Curate. (London: Nisbet.) The first of these lectures is "introductory," on the words "After this manner, therefore, pray ye;" and the remaining seven are occupied—the first with the petitioner's recognition of God as "Father," and the rest with the six successive petitions of the prayer. Perhaps it is natural, but the style appears to us in some places rather ambitious, hardly consonant with the severe simplicity of the theme; and there is a little display, too, of patristic lore, which might have been omitted without injury to the book. If these lectures were delivered as they are printed, the worthy tradesmen of St. Giles-in-the-Fields must have been impressed with their curate's learning, as he quoted Hebrew and Greek in their hearing. We point out these blemishes—for blemishes they are in a series of "lectures" on the model prayer—the more readily from the undoubted proof the lecturer has given of ability and eloquence.

The Life of the Rev. Daniel Wilson, D.D., Bishop of Calcutta. By the Rev. J. BATEMAN, M.A. Second Edition, revised and condensed. (London: Murray.) We reviewed the first edition at considerable length, and expressed our approval of it. The chief objection we urged was to its tediousness on some points. That objection is now obviated. The work is reduced to one volume, and vastly improved by abridgment.

PRIZE MICROSCOPES.

PRIZE essays have been a fashion for the last twenty years or so. In some instances books have been brought into existence by the offering of a prize which had better have never seen the light. Offering a prize for the best constructed scientific instrument seems to us a more judicious proceeding. In this way an admirable, instructive, and useful Microscope for teachers and students has been produced by Messrs. Field and Sons, Birmingham. We have just had the pleasure of examining it, and the satisfaction of finding that it perfectly answers its purpose. It is a compound achromatic, with two eye-pieces and two object-glasses. The lower object-glass has a magnifying power of 30 diameters with the lower eye-piece, and

40 with the higher; the higher object-glass a magnifying power of 150, and convertible with the higher eye-piece to a power of 200. It is a beautiful piece of workmanship, carefully and conveniently packed in a neat case, and all for the small sum of three guineas; a Prize School Microscope has also been prepared for half-a-guinea. A very interesting little book, entitled "The Prize Microscopes of the Society of Arts, with Plain Directions for working with them," by Mr. Woodward, is published by Ward and Co., as a companion

to the instruments. Its price is one shilling. The book and instrument together supply an inexhaustible source of instruction, amusement, and delight. They fascinate the more, the more they are examined and applied; and they show, through the minute acquaintance with natural objects which they enable us to attain, the perfection and glory of God's works. The whole forms a most suitable present; and we would advise those who give books to ministers and friends to add the Prize Microscope of the Society of Arts.

Diary of the Churches.

February 1.—Peak, near Scarborough. A massive silver cup was presented by the Independent congregation at this place to their minister, the Rev. T. Phillips, as a token of their appreciation of his services.

— Bracknell, Berks. A special meeting was held at the Congregational Chapel, in this place, to devise means for reducing the debt. The Rev. James Ellis, the pastor, occupied the chair, and addresses were delivered by Messrs. Izod, Day, Irons, Winkfield, Martlett, and others.

— Craven Chapel, London. A special meeting was held for the purpose of receiving the reports of the various religious societies connected with this place of worship. The Rev. J. Graham, the pastor, presided, and several addresses were delivered. It was announced that the total amount raised by the church and congregation during the year, including the support of the Ministry and the maintenance of the worship of God, was upwards of £3,300.

Feb. 6.—Vineyard's Chapel, Bath. At a public meeting held in this place of worship, a purse, containing forty guineas, was presented to the Rev. G. L. Herman, by his church and congregation, as a slight expression of their esteem and affection, when congratulatory and encouraging addresses were delivered.

Feb. 10.—Deptford. A public meeting took place in High-street Chapel, previously to its being handed over to the contractor for the rebuilding. The chair was occupied by the minister, the Rev. John Pulling. A report narrating the transactions of the Building Committee was read by Mr. J. Fleming, the secretary. Addresses were delivered by the Revs. Dr. Halley, J. Russell, W. Noble, and Messrs. Watson, Billing, and Maitland.

Feb. 13.—Middleton and Wirksworth. The members and friends worshipping in the Independent Chapels at Middleton and Wirksworth, Derbyshire, at a meeting held this evening, presented their pastor, the Rev. F. J. Hoyte, with a purse of gold, as an expression of their affectionate esteem.

— Birmingham. The Rev. E. Derington was ordained to the work of the ministry at Palmer-street Chapel, in the neighbourhood of which he has laboured with great acceptance for many years. The Revs. Dr. Alliot, R. W. Dale, M.A., and several other ministers, took part in the service.

— Devonport. A service was held in Prince's-street Chapel, in connexion with the settlement of the Rev. R. W. Carpenter, late of Portsea, as pastor of the church. The Rev. E. Hipwood read the Scriptures and offered prayer; the Rev. F. Anthony, M.A., proposed the usual questions; the Rev. C. Wilson, M.A., offered the recognition prayer; the Rev. J. M. Charlton, M.A., gave the charge; and the Rev. W. Young, M.A., addressed the church and congregation.

Feb. 14.—New Congregational Church, Lewisham High-road. This spacious and elegant sanctuary was devoted to the service of God by a series of services commencing this day, when the Rev. Thomas Aveling preached in the morning and the Rev. George Smith in the evening. On the following Lord's-day the Rev. Daniel Katterns preached in the morning, and the Rev. Robert Ferguson, D.D., in the evening. On the succeeding Wednesday evening a sermon by the Rev. Samuel Martin concluded the opening services, in which many neighbouring ministers took part.

Feb. 20.—Bristol. Home Mission Conference. A conference of members

and friends of the Bristol and Gloucestershire Congregational Union was held in the Tabernacle, Bristol, to consider a project of union with the Home Missionary Society. The Rev. J. Glendenning occupied the chair, and about seventy ministers and other gentlemen were present; S. Morley, Esq., Treasurer, and the Rev. J. H. Wilson, Secretary of the Home Missionary Society, being the deputation from London. In the evening there was a public meeting, at which W. D. Wills, Esq., presided, and the Revs. S. Stratford, S. Hebditch, J. Hartland, and others, took part.

Feb. 23.—Camberwell Green Chapel. The public recognition of the Rev. John Pillans, late of Perth, as co-pastor with the Rev. John Burnet, over the church assembling in the above chapel, took place this evening. The Rev. R. W. Betts read the Scriptures and offered prayer. The Rev. J. Burnet, who presided, offered his younger brother the right hand of fellowship, and very cordially introduced him to the meeting. The Revs. J. H. Wilson and Dr. Steane offered words of congratulation and welcome, and the Rev. T. Binney gave an address to the church and congregation founded on Phil. ii. 14—16. The Revs. C. Stanford, P. J. Turquand, A. Herschell, S. Eldridge, and W. P. Tiddy, conducted the devotional exercises.

Feb. 24.—Rev. Dr. Raffles. This venerable and highly-esteemed minister entered this day upon the fiftieth year of his pastoral labours in connexion with Great George-street Chapel, Liverpool. In the morning he preached from Heb. xiii. 20, 21: "Now the God of peace," &c. After an impressive discourse he made a brief reference to the termination of his stated ministerial labours, expressed a hope that the church might be divinely guided and guarded, and intimated his intention, so long as health and strength permitted, to continue his ministrations till his successor is appointed.

Feb. 26.—Young Men's Christian Association. The sixteenth annual meeting of this Institution was held at Exeter Hall, when the Right Hon. the Earl of Shaftesbury occupied the chair. The secretary, Mr. Shipton, read the report, which stated that the income of the Society for the past year amounted to £3,283, and the expenditure to £3,602. New branches had been formed at Camden Town, St. John's Wood, and Hammersmith. Several resolutions in furtherance of the object of the Association were submitted by Mr. E. Corderoy,

Rev. T. Jones, Rev. J. Richardson, Rev. Dr. Spence, Rev. R. Roberts, and Mr. A. H. Haldane.

Feb. 26.—The Rev. H. R. Reynolds, B.A. A testimonial was this day presented by the church and congregation of East Parade, Leeds, to their late pastor, now President of Cheshunt College. The valuable timepiece bore the following inscription: "To the Rev. Henry Robert Reynolds (with 200 guineas), in loving remembrance of a twelve years' pastorate at East Parade Chapel, Leeds, Feb. 26th, 1861."

March 4.—Broughton-road, Salford. A special meeting was held in Richmond Chapel this evening to welcome the Rev. David Horne, B.A., as pastor, when several addresses were given.

March 5.—Brighton. A meeting was held in the King's Apartments of the Pavilion this afternoon, for the purpose of presenting Testimonials to the Rev. A. King, who has resigned the pastorate of Queen's-square Chapel, having accepted an appointment to labour in Ireland in the cause of Christian Missions. A copy of Baxter's Bible, with a suitable address, was presented by the ministers of various denominations in Brighton. The lay testimonial was the last edition of the "Encyclopædia Britannica," consisting of twenty-one volumes. The testimonial from the church and congregation consisted of a silver inkstand and a purse of fifty sovereigns. The Revs. J. Hearnshaw, R. Hamilton, J. C. Gallaway, Messrs. Pratt, Olding, Penfold, and others, addressed the meeting, which was specially interesting.

March 5.—London Congregational Association. A meeting, convened by circular, addressed to the pastors and deacons of the Independent churches in and around London, was held at the Congregational Library, Finsbury, this evening, Edward Swaine, Esq., in the chair, when the above-named Association, for the Evangelization of London, was formed. The rules were discussed and agreed upon. A Committee, consisting of thirty-eight ministers and laymen, in about equal numbers, was appointed. Mr. Henry Spicer was appointed Treasurer, and the Revs. G. Smith and I. Vale Mummery, Secretaries, *pro tem*. In the course of the evening it was stated that the Secretaries had received a cheque for £300 in aid of the funds.

March 6.—Norwich. A special meeting was held at the Chapel-in-the-Fields to celebrate the extinction of the debt on this place of worship, which was opened about twelve months since. The Rev.

P. Colborne, the pastor, presided, and addresses were delivered by many friends of this infant but promising cause.

March 6.—Sunderland. The members of Ebenezer Chapel, Fawcett-street, presented their pastor, the Rev. G. C. Maitland, with a purse of gold, amounting to £60, as a mark of their grateful regard.

March 8.—Clapham. A public meeting was held in the British Schoolroom in this place to form an open-air Mission, Charles Curling, Esq., in the chair. Prayer was offered by the Rev. James Hill, after which a statement as to the object contemplated and the operations proposed was made by the Treasurer, E. Crawley, Esq., and addresses were delivered by Dr. J. H. Gladstone, Capt. Hawes, and others.

March 10.—Keynsham. A new chapel was opened in this place, when the Rev. H. Quick, of Bristol, preached from Jer. xxviii. 16, 17. On the following Sunday the Revs. T. Hacking and J. Maugh preached in the evening.

March 12.—Cardiff. The Rev. H. Chester was publicly recognised as the newly-appointed pastor of Trinity Chapel, Normanby-street, Cardiff. The Rev. J. Bailey read the Scriptures; the Rev. A. M'Auslane stated the nature of a Christian church; the Rev. D. Jones proposed the usual questions; the Rev. Dr. Gordon offered the recognition prayer; the Rev. B. Roebuck gave the charge; and the Rev. R. T. Verrall addressed the church and congregation. Many ministers were present, and took part in the devotional exercises.

PASTORAL NOTICES.

THE Rev. T. Binney, at the conclusion of the service on the first Sunday in last

month, informed his congregation that he no longer felt himself equal to the burden of the whole of the arduous duties devolving upon him as their pastor, and that they must provide themselves and him with an assistant minister.

The Rev. William Guest, late of Leeds, has accepted an invitation from the church worshipping at Paul's Meeting, Taunton.

The Rev. W. Bassett has removed from Laphord to Fordingbridge.

The Rev. J. T. Alexander, of Stretton-under-Fosse, Rugby, has resigned his pastoral charge in this town.

The Rev. J. H. Bowray has accepted an invitation to the pastorate of the Independent Church, Teignmouth, Devon.

The Rev. Henry Simon, of Spring Hill College, Birmingham, has accepted a call from the Congregational Church at Castleford.

The Rev. J. P. Palmer, of Hadleigh, Suffolk, has accepted an invitation from the Snow Hill Congregational Church to become their pastor.

The Rev. J. A. T. Skinner, B.A., of Hackney College, has accepted the pastorate of the church assembling in Pear-tree-green Chapel, Itchen, Southampton.

The Rev. A. H. New, of Wigan, has removed to Bushey, Herts.

The Rev. W. H. Dickerson, of Brotherton, has accepted an invitation to become the pastor of the Independent Church at Highfield, Huddersfield.

The Rev. D. J. Evans has resigned the pastorate of the Congregational Church, Wickham-terrace, Lewisham High-road.

The Rev. Joseph Fowler, of Potternewton, Leeds, has accepted an invitation to become pastor of the Independent Church, Little Waltham, Chelmsford.

Evangelical Magazine Widows' Fund.

FOR many years the Trustees have had the satisfaction and pleasure of distributing annually about £1,000 amongst the Widows of Ministers in Great Britain and Ireland. But though the sum distributed has been so large, and the annuitants so many, there are still some whom the Trustees are obliged, for the present, to defer enrolling in the number of regular recipients. In consequence of recent appeals, liberal donations have been added to the fund within the last few weeks, for which we are sincerely grateful; and we are happy also to say that there has been an increase in the circulation of the Magazine; but the augmentation from these sources does not, by any means, enable the

Trustees fully to meet the multiplied applications they receive. Numerous cases of distress have come before them, which they are most anxious to relieve; but they are compelled to defer many of them, although the character of the applicants, combined with their straitened circumstances, render them especially deserving of sympathy.

At the last meeting of the Trustees the whole subject was taken into serious consideration, and it was thought that many churches throughout the kingdom would, if applied to, afford help,—either by a fixed subscription—or by a congregational collection—or by setting apart some portion of the sacramental offerings once a year, about Midsummer, on the same principle as is applied to the Widows of Missionaries on the first Sunday in January. We should be very sorry to interfere with that benevolent and Christian purpose; but it appears to us that some addition might be made, in not a few cases, by communicants to the sacramental collections, without at all interfering with the effort in January or diminishing in any degree that assistance, which is a primary duty of Christian fellowship. Some congregations, perhaps, would be willing to give a public collection; indeed, promises to that effect have already been made. But when neither of these suggestions are adopted, we cannot but hope that churches will be ready to send annual contributions of £2 and upwards. When it is remembered that our funds are for assisting the Widows of good men who have been Ministers of such churches—some of the very same churches to which we now address ourselves—and when, moreover, it is considered that Pastors now labouring among them may hereafter leave behind them Widows who may need help from this very quarter, we can hardly fail of success, as we earnestly and affectionately urge our appeal.

And beyond our churches, we would address benevolent individuals, including members of the Establishment, Widows of whose Ministers have been aided from our funds. The Magazine has always been conducted on catholic evangelical principles, and has ever enjoyed the confidence and aid of Episcopalians; and it is hoped that there are those among them who will be ready to aid us by contributions—annual, or occasional. May we also refer to the liberal assistance afforded us in the shape of legacies, and to express a hope, that some of our readers, in the testamentary disposal of their property, will remember the Widows of Evangelical Ministers.

But while we make this appeal for direct assistance, we would beg our friends to continue their support of the Magazine itself, and to use their influence in extending its circulation.

SAMUEL B. BERGNE, *Treasurer.*

H. F. BURDER, D.D., *Chairman of the Board of Trustees.*

JOHN STOUGHTON, *Editor.*

THE
Missionary Magazine
AND
CHRONICLE.

CHINA.

FIRST FRUITS OF MISSIONARY LABOUR IN THE NORTH.

IN our Magazine for January, we inserted an interesting letter from the Rev. Joseph Edkins, written from Chefoo, a town far in advance northward of those previously occupied by any Christian Missionary. Our Brother regarded Chefoo as a post of observation, from which he would be able to form a correct judgment as to other spheres yet further north, that may be accessible to the Christian Evangelist. He has since been joined by the Rev. Griffith John; and the Directors hope to receive from the united counsel of these experienced labourers, and competent Chinese scholars, valuable information to guide them in the future operations of the Society in the still remote districts of that vast empire. Mr. Edkins has already, during his short course of labour, received substantial encouragement in the influence of the Gospel upon the minds of several Chinese, and of which the following two cases will be read by all friends of Missions with great interest and thankfulness.

“Chefoo, Dec. 26, 1860.

“MY DEAR DR. TIDMAN,—The Directors will look for information from us in regard to the extensive field now open for our operations in the north of China. I therefore write to you again after three months spent in the *Province of Shantung*.

“Two persons have been baptized during this month. The first, Chung-tsze-tsing, was employed, soon after they arrived, in carrying books for a colporteur who accompanied me from Shanghai. During their journeys he had constant opportunities of becoming acquainted with the Christian religion, and after some weeks he applied for baptism. In his letter he wrote, ‘I have many sins, and have always desired to repent and become renewed, but I knew not the way. A friend, some years since, came from Shanghai speaking of the Gospel, and the books there distributed. He said that discourses were delivered on the redemption of the world by Jesus, and the mode of repentance and salvation from sin. My mind was greatly interested in

this account, and I asked my friend for books; but, on searching his baggage, he found that he had brought none with him. I much regretted this, and thought much of what I had heard. When the French army arrived here in the fourth month, the people were in great fear, and the town was deserted, but I was not alarmed. I wished to hear more of the doctrine of Jesus, which I already loved, and I therefore willingly gave assistance to the French, in obtaining the means of subsistence, when others kept aloof. But the officer into whose employ I entered took no interest in religion, and I obtained no satisfaction. After this, I met with you, and received your instructions. I heard the most excellent doctrines of the Bible, and was pleased with them from my heart. Why so? Because the sacred volume says, 'He that believeth shall be saved, and he that believeth not shall be damned.' It also says, 'Except a man be born of water and of the Spirit, he cannot see the kingdom of God.' Therefore, henceforth I firmly believe that the Saviour is the only begotten, and most beloved Son of God. I desire to be united to Christ, and thus have open access to the Father in heaven, in order that my soul may be saved, my heart be sincere, and my words pure and truthful; lest, deceiving my own heart, I shall sin against God, and incur a fearful perdition. Such is an account of my thoughts on this matter. I hope that I shall be received.'

"The other convert, Kian-chin-fang, made application to be received at nearly the same time, and was baptized a fortnight later. He had been for years seeking a system that should satisfy his religious wants. He says he saw plainly that the opinions of Confucius and Mencius are not carried into practice by their professed followers of the present day. Turning from the path of petty ambition which they pursue, he examined the writings of some mystic speculators, who speak of a golden elixir by which the soul may become triumphant over the body. In a religious romance, called 'Travels in the West,' he found, under the garb of fiction, the outlines of a system which for a time captivated his attention.

"From these writings he gathered no permanent satisfaction, although they gave him some notions on God, on the future life, and on the beauty of virtue.

"He next met with two professors of a despised Buddhist sect, who discoursed to him on 'the eight corrupt practices, and the ten sins.' They were imprisoned for teaching heretical doctrine, and he visited them in their chamber of captivity, and learned that they were vegetarians from religious principle. He followed their discipline for a while.

"After this, circumstances brought him to Yen-tai, where he heard the Gospel, and, after some weeks, requested to be baptized. He says, 'Now, happily, I have met with the religion of Jesus, given by the ministration of angels; the most noble, most holy, most divine, and most loving of all religions—the only unrivalled religion. It teaches repentance, reformation, escape from hell, and eternal life in heaven. Who will not accept it? In receiving baptism, is symbolized the purification of the heart and the thoughts. In the Lord's Supper, the death of Jesus for my sins is kept in remembrance, and how can I again dare to sin? Morning and evening prayer and praise prevent me from offending my Heavenly Father, and keep in my heart reverence and love for Him. These things render the religion of Jesus of surpassing excellence for man. Following its instructions till the revelation day, the time of judgment, we ascend the celestial path, walking in the footsteps of Jesus. There is something in this more marvellous than all marvels. How, then, can it fail to be of immense advantage to believe in this religion?'

"Both these men were, for some weeks before their application for baptism, employed in duties connected with the Mission here. They have now been encouraged to engage in teaching their countrymen the truth as it is in Jesus.

"The latter of these converts I sent recently to Fuh-shan, the city under whose jurisdiction Yen-tai is placed. He was accompanied by a more experienced Native Christian, a native of Nanking, who came with me to the north.

"January 5th, 1861. Mr. John arrived a few days ago to join me, and remain here for the remainder of the winter. We visited Fuh-shan yesterday, and engaged a small house for a preaching room, and to serve as a residence for the two preachers. We earnestly hope that the blessing of God will rest on this infant effort to establish Christianity in one of the walled cities of Shan-tung.

"There are several other applicants for baptism, but they have not made such progress in the knowledge and practice of Scripture teaching as to warrant their reception yet.

"The season of prayer in the second week in January is approaching. The work of the Lord being just begun in this province, and the aid of God's Holy Spirit much needed, we cannot but look for some answer to the prayers that will be then offered for China, to be realized here.

"I remain, very truly yours,
(Signed) "JOSEPH EDKINS."

SOUTH AFRICA.

MISSION TO THE MAKOLOLO.

WE regret that since the arrival of the mournful tidings of the decease of Mr. and Mrs. Helmore and their two children, no information has been received as to the movements of the other Missionary Brethren associated with them. In addition to Mr. and Mrs. Price, who were obliged, by the prevalence of the fatal disease, to commence their return to the Kuruman about the month of June last, Mr. and Mrs. Mackenzie were then on their way through the desert towards the same destination; but from neither the one nor the other had any direct communication reached the Kuruman up to the close of last year. Our venerable brother, the Rev. Robert Moffat, impelled by a generous solicitude for the safety and welfare of his beloved fellow-labourers, started on the first day of January for the interior, in the hope not only of discovering their position, but of also ministering to their wants. The following extracts from a letter addressed by him to the Rev. William Thompson, of Cape Town, announcing his departure from Kuruman, evinces his usual energy, and cannot fail to encourage the hope that he may be the means of rescuing the missing Brethren from difficulties they may have encountered from the loss of oxen and other circumstances, in prosecuting their journey southward.

"Kuruman, December 31st, 1860.

"To the Rev. William Thompson.

"My dear Brother—It is a very different thing getting ready for a journey here, to what it is where you can get anything required for money. Here, as in similar situations, there are things required, and work to be done, which cannot be obtained for either love or money. But for this, and other causes of delay, over which I had no control, I should have left for the interior before this time. I have been sadly hindered, for want of suitable men to go with me, or men willing. Our most effective hands are already in the interior, and some of those remaining are intending to go on their own account, or rather, are afraid to go where I may find it necessary to direct my course, lest they also, like others, be cut down with the fever. I therefore leave with a very poor complement of men, but with these I shall get on. . . .

"As doubts have been entertained as to the reliance to be placed on the testimony of the Arons (as to the death of Mr. and Mrs. Helmore), I inclose a letter J. A. addressed to me on the subject, on his way home, and which he had hoped to forward. It will be seen from that letter, that the chief Sekeletu sent two of his officers or chief men, to apprise the Arons of what had befallen the Missionary party. J. Aron also states, that the first words addressed to him by Dr. Livingstone were, 'Have you heard the sad news of Helmore's death?' . . .

"Perhaps the 'Advertiser' or the 'Cape Chronicle' may admit a translation of J. Aron's letter into their columns.

"I am just starting for the interior, and you may, if I am spared, expect to hear from me on the journey. By every opportunity I shall report progress. How kind and encouraging it is to see the deep sympathy manifested by his Excellency and others, towards the deeply afflicted party. As Mrs. Mackenzie expected to be confined in October, it is probable that the whole party, after meeting, would remain some time at a selected spot. It is impossible to say where I may meet with them, but you may rely I shall go on till I know or see all that is to be seen. I take with me, besides necessities which may be wanted, upwards of twenty spare draught oxen, and everything else we can conceive they may require. . . .

"Accept kind remembrances to Mrs. Thompson and family, from Mrs. Moffat and myself.

(Signed)

"ROBERT MOFFAT, Sen."

Certain writers in the Cape Town journals, having expressed strong doubts as to the truthfulness of the report affecting the illness and death of the Missionary party on the north of the Zambesi, Mr. Moffat was induced to forward to Cape Town the following letter from the Native Christian who had been on the scene where these sad events occurred. From these statements of J. J. Arontz, we fear there is not the slightest reason to doubt the accuracy of the mournful tidings already communicated to our readers, as to the decease of our lamented Brother Helmore, with his wife and children.

"Mr. R. Moffat, Sen., Missionary at Kuruman.

"Sir—I am anxious, with all respect, to acquaint you with the state of affairs, and the occurrences in the north interior. . . .

"After leaving Sekome, we took the middle road, through large and extensive grain fields, till we came to a sand river, named 'Natte,' which shoots off in the direction of Moselekatse, and thence we went westward to Motlomogenyani. . . .

"I made up my mind to leave my wagon for fifteen days, to reach the Zambesi, and after four days' journey on horseback, I reached the Zambesi. Three days, one was ridden on horseback, but the fourth day, one could not use a horse on account of the fly, and we went on foot up to the river; and it was seventy days' journey with an ox-wagon (schoften) from Kuruman to the Zambesi, without delay. Yes, a large river, with many islets, and several waterfalls.

"But the natives would not receive me. They became afraid, because they did not think that people could come to the river from this side, and made a cunning plot to make away with or kill me; and they marched against me, more than two hundred men, armed with shields; some had also guns from the Portuguese. And they marched against me up to about fifty paces, and they remained standing, and asked me if I was willing to return—if not, they would kill me.

"Then I said to them, I am not come to make war; and I hoped and wished that they might tell me the mischief or harm that I had done against them for which they wanted to kill me; and we stood from before sunrise till over twelve o'clock, when they agreed to send somebody to me.

"And the Lord changed their hearts, and we came together and spoke peace. But they asked anxiously after Livingstone, and about the people who had gone with him, and they do not think well of him, which was the reason why they would not allow me to come there, to take people away and not bring them back. These words they spoke to me passionately.

"Among others, after concluding our peace, we inquired after the Missionaries who had some time gone to the Makololo.

"'Oh!' they said to me, 'they all died;' and they enumerated them by their names—said Helmore, and his wife, and his two children are dead, and the infant (zoehgende?) of Price; and of coloured men are dead, Thaba and Malatoiz, and another of the Bakatlas; and they doubted whether Thaba's son was still alive. And the Chief Sekeletu heard about me, and sent two great Councillors to me, to tell me the same occurrence, and it was thus; and when I inquired after Mr. Price and the survivors, they told me, they have gone back. Sekeletu, the chief, said to Mr. Price, 'Do not stay here any longer, that you may not all die. Go back, and first narrate what has happened.' So Mr. Price left two wagons, and returned with two wagons. So we were surprised that Mr. Price was not yet at Bamangwato.

"After being ten days at the Zambesi, Mr. D. Livingstone, having with him his brother and another doctor, and two mules, arrived, having left his vessel down the Zambesi, on account of the ship being too weak to sail up against the current, and they have sent back for another ship, which he expects in November.

"He was surprised to see me, and was glad to hear how it went with his father and mother-in-law at Kuruman, and of all acquaintances.

"And he grieved much over the deceased minister at Makololo. He said, also, if he had known that old Mr. Moffat was at Moselekatse's, he would certainly have come that way; but nevertheless he will call there on his return, as he had heard that Johnny Moffat will live there. Many things he told me, I cannot write, with the haste to acquaint you—also for want of paper. But Mr. Livingstone is still fresh and healthy; yes, he is thick and fat, large of body—not as we have known

him at Kuruman. His youngest brother, who was with him, is older in appearance than he.

"I am tired, therefore I write you this; but if the Lord spare us, we shall hope to see you with great longing. And I hope that you fare well in all things, and being healthy in the Lord. I am yours obedient,

"J. J. ABONTZ, residing at Kuruman."

JAMAICA.

LATEST REPORTS RELATIVE TO THE REVIVAL OF RELIGION.

OUR readers have doubtless read with deep interest the communications from our Missionary Brethren inserted in former numbers, relative to the commencement and progress of this astonishing awakening among the coloured population of the Island, and they will be anxious to know the character and results of its further development. We subjoin extracts from several of our faithful Brethren, labouring at different stations where this new state of things has appeared, and who are competent, by their intelligence and discretion, to form an impartial judgment on the entire subject as it affects the other extensive districts in which it has occurred. It will be seen that they deeply lament many exhibitions of extravagance and superstition by which the revival has been discredited and injured. This fact has called forth numerous, and perhaps exaggerated representations in the Colonial journals, and our Missionaries regard these exhibitions of ignorance and fanaticism as a demand for unusual caution in the exercise of their several pastorships; so that, although they have had many hundreds of inquirers, they have almost without exception been formed into a special class of probationers only, and at present few, if any, have been received to the fellowship of their Churches. To the want of wise ministerial oversight many of the evils which they deplore have arisen among the semi-civilised and degraded people; but, admitting to the fullest extent these evils, they are constrained to believe that the general awakening *is the work of God—the effect of the special outpouring of His Holy Spirit*; and they sustain this gratifying conclusion by adducing practical results, social, moral, and spiritual, by which the face of society has been transformed, and over which the heart of the Missionary cannot fail to rejoice.

FROM REV. D. FLETCHER, DATED CHAPELTON, JAMAICA, FEB. 19, 1861.

"During a week, early in November, our chapel was crowded, with little intermission, by night and by day, with men, women, and children, weeping and wailing aloud for their sins. A scene so solemn and overwhelming I thought could not be witnessed prior to the judgment day. I continued with the people till my strength was completely exhausted, and then applied to the Rev. C. H. Hall, the rector of the parish, for assistance, who promptly complied, and relieved me for a few days.

"After the first excitement subsided, we invited all who could solemnly believe that they had undergone a saving change, to meet us for the purpose of forming a general class of candidates for Church-fellowship; and I am sure it will astonish you to hear that between three and four hundred professed to have been converted during one month, not a few of whom had been living in gross immorality. They comprised some of the most intelligent, and many of the most ignorant, of our community. We had a few extraordinary cases of persons '*stricken*,' or prostrated; but we have not had reason to complain of such extravagance and superstition as have been reported in some other parts of the Island, where the people have been left very much to themselves during the excitement.

"The following are a few of the pleasant fruits of the revival at Chapelton:—Union and peace among all classes—places of worship crowded with earnest worshippers—court-houses deserted—policemen and magistrates superseded—scenes of revelry and debauchery forsaken—hundreds of persons who had lived in concubinage entered into the sacred state of matrimony—a Christian association formed, numbering about six hundred members—a Dorcas Society—a Benevolent Society—and a Vocal Music Society. I may add, that our Day-school at Chapelton has increased in numbers to two hundred and forty since the revival, the half of which number would have been reckoned a large school in former times."

FROM REV. W. HILLYER, MOUNT ZION, JAMAICA, FEB. 23, 1861.

"Since the great religious movement commenced, it is most gratifying to see the crowds of persons of all ages who flock to the house of God. For several weeks we held a variety of extra meetings, which were all well attended. I had open air preaching in different parts of the neighbourhood. A large number have joined the classes, and many who were living in open sin have been reclaimed. Men who had long deserted their wives, and wives their husbands, sought out each other, and have been reconciled; and on every hand there are tokens of the work of the Holy Spirit.

"Much has been said and written for and against the revival. Some men of high temperature have scarcely acknowledged an error in the whole affair; others have taken the entire opposite view, and have condemned it as the work of the devil. I have seen much of it, and have calmly and deliberately considered the matter, and can testify that although there is a decided improvement among the people in every respect, there are not so many instances of conversion to God as we at first anticipated. When the people have been under little or no pastoral control, extravagant errors abound, to the great annoyance of the better disposed ones. We never needed more 'wisdom from above' than at the present. May the God we are anxious to honour impart it to us in rich abundance!"

FROM REV. W. J. GARDNER, DATED KINGSTON, JAMAICA, FEB. 23, 1861.

"Last Monday a most extraordinary religious awakening commenced among some of the most degraded inhabitants of this city, and it has rapidly spread, though as yet only among the lower classes. The excitement has been very great, and I regret to say that there has been a vast amount of extravagance of a distressing character, and which, I fear, has been encouraged by some of the Native Preachers, who have considerable influence among the class referred to. Nevertheless, there is reason to hope that, by the zealous efforts of judicious Christian Ministers, aided by the more intelligent members of the Churches, that which is evil will be restrained, and all

that is good fostered and encouraged. I have divided the neighbourhood around my chapel into districts, which are daily visited by about thirty members of the Church; and thus a healthy religious influence is being brought to bear upon the people. I have had service every morning and evening during the week, and shall continue to do so for the present. That in the morning is over by six o'clock, so that working people may not be kept from their daily duties.

"From my report, which I hope to send next mail, you will learn that there has been a very pleasing work in our midst for the last three months: more than fifty persons have been to me under deep religious concern, the majority being young people who have long been under instruction, and, accordingly, are well acquainted with the truths contained in the Bible."

FROM REV. T. H. CLARK, FOUR PATHS, JAMAICA, FEBRUARY 23, 1861.

"Towards the close of the year a very remarkable and gracious work manifested itself amongst us. We had often prayed for a revival of genuine religion, and for a large outpouring of the Holy Spirit; and we seemed to have tarried long at Jerusalem, waiting to be 'endued with power from on high.' But at length the unseen hand was felt, the Spirit was poured out, and we, in common with others, were permitted to see and hear such things as I never before witnessed. The sanctuaries here are so crowded that additional accommodation must be provided, if the people who throng to hear the Word of Life are to gain admittance within their walls. To the classes at my stations I have added 424 additional inquirers since the revival begun. At present I have not received one of the new converts into the Church, because I think it of the utmost importance to *themselves*, as well as the *Churches*, that great caution should be observed; and it would be too much to expect that every one who now calls Christ Lord, will continue to do the things which he commands. But whilst I rejoice at what God has done and is doing, I rejoice with trembling, and am humbled before God on account of the superstition which will be found in connection with the truth. But the Lord reigns, and will care for His Church; He will purge away the dross, and then much, very much pure gold will remain as the fruit of this revival, and a monument to His praise."

INDIA.

TRAVANCORE.

WITH feelings of the deepest pain we have received additional communications from our Missionaries in the province, describing the unprecedented sufferings of the people, from the combined prevalence of disease and destitution. These narratives cannot be read without awakening the deepest sympathies of humanity and religion, accompanied by the hope and prayer that these heavy chastisements from the hand of God may be sanctified to lead the minds of the sufferers to Him for support and deliverance. That the statements of our Missionaries are in no degree exaggerated, will appear from the following extract from the "Cochin Courier," in which the fearful facts of the case are presented in all their extent and aggravation.

"The dire calamity which now prevails in Travancore has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity of prompt and decisive action on the part of the government more apparent. In South Travancore, the distress has reached its height, and we have it on authority that we are unable to question, that *parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighbourhood of Cotaour, a fine boy about seven or eight years of age was offered for sale by a poor woman for eight chucgrums, or four annas and a half!* Trevandrum, we are informed, literally swarms with the miserable poor, and despite the feeble efforts of private benevolence, many are dying daily from starvation."

FROM THE REV. J. COX, DATED TREVANDRUM, FEB. 5, 1861.

"*'When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.'* Thus it is written in the Holy Scriptures; and, at this moment, the inhabitants of the south of Travancore are severely experiencing the former part of the sentence, and the Lord's people are ardently praying for the realization of the latter. . . .

"Not only in the twenty-three years I have been in Travancore, but as far as the memory of the oldest of the inhabitants reaches, no such distress and mortality, and no such combination of causes to produce them, have known.

"The rains in May and June were very deficient, and there was consequently a great scarcity of food. This was experienced generally over the south of the country; but in those places where, as in my district, the people depend on roots and other dry cultivation, that which was nearly their only means of subsistence entirely failed. In August, the effects of this scarcity were painfully visible. Men whom I knew as strong able-bodied labourers, were so reduced that I with difficulty recognised them; they were mere skeletons, tottering along rather than walking.

"Cholera, always a fearful scourge, found the people already weakened by want of food; so that, having to contend with but shadows of men, it swept them off by hundreds. From all I learn, not less than 1500 souls connected with our Missions have been taken away, mostly in the three months of September, October, and November; and it is impossible to know how many of those not connected with us have died. Many, also, though they survived the attack of cholera, sank from want of food; and others, still living, being destitute of the means necessary to restore their strength, only drag on their existence in protracted weakness.

"That which began as a scarcity is now become a famine. The people of the labouring classes have hitherto managed by selling the few thing they had. Trees in the gardens, tools for their work, and even doors, and other parts of their houses, have been sold to buy food; and now these resources are exhausted. They have eaten roots and leaves, till these have failed. The green tamarind from the trees has made an article of food, and the stones of it are being sold by the roadside. Existence, prolonged by such substances, becomes only a burden to them, as the emaciated body and swollen limbs testify. One feature more must stand distinct in its own darkness. *The people are selling their own children, and this for a mere trifle.* I hesitate to mention the lowest sum I have heard; but, for a quarter of a

rupee, and less, they sell their children into slavery to the Mohammedans, and others, on the sea coast; and *they* have the means of disposing of them again, so as to make much profit. Of course, they make converts of them at once. The poor starving parents, instead of seeing their children dying with hunger, which they are unable to appease, know, or hope, that they have something to live upon. How deeply we should pity them, in this extremity of misery!

"But there is no prospect of a termination of it. The dry season is before us, and in it no produce can be expected. Not only grain and esculent roots have failed, the produce of trees is also failing; cocoa-nut and other trees in rather elevated situations wither away. Even if the rains fall in the average quantity in May, there are all the months after the rains until the crops can grow and ripen, before anything can be realized. And further than this, the seed and cuttings for the dry cultivation have been consumed, so that the most severe effects of the famine are yet to be experienced. Many who are now but just alive have no other prospect before them than that of sinking exhausted into death. The heart faints at the thought, and those who see the poor moving skeletons among the people, and the little children with every bone protruding, and these in such numbers that no local aid can give adequate relief, must eagerly hope that aid from some quarter will be speedily afforded.

"I decidedly prefer the plan of providing work; but the public works do not meet the case of those already so much weakened, for in them they employ the able-bodied, require a full day's work, and pay accordingly. And even that pay being often given, not daily, but several days together, does not suit those who have nothing in hand, and whose families want their *daily* supply. Such men, too, unless paid *daily*, go without the food which would enable them to work.

"Therefore, for the present distress work is required, in which is united the tenderness of charity with the requirements of the taskmaster. Such might be undertaken in some parts of the country, in such a manner as to help the people at present, and to bring a return in future. I should be very thankful if some who have the means would communicate with me on this subject, with a view to effect some good. But the sooner it is done the better, as the people are daily wasting away. Numbers of them are now so reduced that they lie down in their houses quite exhausted, and require food to recruit their strength before they could work."

Since the publication in February of former letters from Messrs. Cox and Baylis in relation to the fearful calamities they are called to witness, we have been gratified to receive several contributions, with a view to alleviate the sufferings of these deeply afflicted people. These have already been transmitted to India; and should any of our readers be kindly disposed to afford additional assistance for this special object, we are sure that they will be rendering timely aid in a case of great urgency, and that their bounty will be gratefully received, both by the Missionaries and their afflicted congregations.

CALCUTTA.

EDUCATIONAL INSTITUTION, BHOWANIPORE.

THREE months since, we had the pleasure of inserting in the pages of our periodical a brief statement received from the Rev. Edward Storrow, of the conversion of a young Hindoo of highly respectable connexions, and his reception into the Church of Christ by baptism. This was the second convert of the same class admitted during last year. But from the annual report of our Mission at Calcutta, just received, we learn with much regret that in the case of two other youths who had expressed a very earnest desire to become followers of Christ, and had given evidence of their sincerity, the hopes of the Missionaries were grievously disappointed. The facts are contained in the following narratives, and we are induced to give them insertion, that the friends of Missions may understand the difficulties and trials which their Brethren in the field of labour have to bear; and hence, that they may seek by humble prayer, that God would sustain their faith under such disappointments, and enable them, amidst all difficulties, to stand fast and persevere.

In contemplating also the trial of faith on the part of these promising inquirers, we see the powerful and perilous influences to which, in the very infancy of their faith and knowledge, they were exposed—a trial not peculiar to themselves, but common to all their Hindoo brethren who manifest any sincere interest in the truth of the Gospel. By fraud or by force the advocates of heathenism seek to turn away the hopeful youth from the strait and narrow way, and such influence is often applied but too successfully. But, in former instances of similar disappointment, the convert, though induced or constrained for a season to forego the privilege of a Christian profession, has seized the very first opportunity to escape from the snare of his persecutors, and has again sought refuge in the house of the Missionary; and we shall be truly delighted to hear that these two interesting young men are rescued from their present bondage, and have again become applicants for admission to the Church of Christ.

OBHOY CHURN SHOME.

“Obhoi Churn Shome was for some time a scholar in the Institution. Instruction in the Scriptures turned his attention to Christianity, and he became an enquirer. Shortly afterwards, some one told his uncle that he came to us for religious instruction privately, and in consequence he was removed to another school belonging to the Church Missionary Society. There he received some Scriptural instruction and came occasionally to us privately. Again his uncle was informed of this, and removed him to a school entirely under Hindu influence; a stricter watch was also kept over him, so that he could seldom visit us, or read Christian books in his own family. Still his desire to embrace Christianity continued, and when his uncle contemplated sending him away to Dacca, far out of the reach of our influence, we felt it necessary to come to some decision respecting him. Yet it was not easy to do this. He was young—less than sixteen years of age—and

his knowledge of Christianity was limited; on the other hand, he was acquainted with the essentials of the Gospel; his desire to embrace Christianity [had been consistently expressed for months; to let him remain as he was, seemed to leave him without the means of getting further instruction, and it appeared likely, that if we took him not he would shortly be removed entirely beyond our reach. We resolved therefore to receive him. Shortly after taking refuge with us, his uncle, father, and other relatives visited him and used all their influence in vain to persuade him to return home. Their tears and entreaties were truly melting, but Obhoy, though greatly affected at the signs of their sorrow, still adhered to his resolution, and they left him apparently unmoved. The next day whilst the Christian young men with whom he lived were variously occupied, he suddenly disappeared, and though now four months have elapsed, we have never seen him since. The following report of subsequent events has reached us; it appears probable, but we have no means of testing its truthfulness. When Obhoy's friends came to see him, his uncle pressed him to go home, if it were but for an hour or two, to see his female relatives, promising that he should have liberty to return whenever he pleased. Influenced by his wishes, and the consciousness that his friends were in great sorrow, he went with the intention of returning to us after a brief interview. When he had been with them a short time he expressed his desire to bid them farewell, when he was forcibly detained, in spite of his protestations, and on the first convenient opportunity conveyed away from Calcutta.

PROSUUNO.

"A somewhat similar loss followed this in October. Three years ago a young Kulin Brahmin came to Mr. Storrow as an enquirer. As he was about to sail for England, he put him under the instruction of one of the native preachers. His conduct was so satisfactory that in February, 1858, Mr. Mullens resolved to baptize him, and with this intent he came to our students' residence. Whilst there his brother visited him, and such was the earnestness of his appeals or the weakness of Prosuuno's faith, that he was led to leave in company with his brother. This step did not long satisfy him, and he repented. He subsequently informed us that he had written several letters to one of our native Christians, asking if he would be received again, and how he should act; only one of these letters, however, reached its destination. He sought instruction from a Presbyterian catechist, not far distant from his own house, but about thirty miles from Calcutta. A month ago, to our surprise, he visited Bhowanipore, and after telling us of the events that had happened subsequent to his departure, expressed his wish to be baptized. The account he gave of himself was strictly coherent, and highly probable, and since he exhibited considerable intelligence, we told him that we would not receive him that day, but that, if after a few days' reflection he was disposed to renew his application, he should then be received. He came therefore from his lodgings, as he had said he would, and we resolved to baptize him. We have always allowed our Hindu students free access to those converts who were awaiting baptism, that we might thus show to them that we were open in our proceedings, and practically deny the calumny, uttered when we have taken only moderate precautions to protect a convert from intrusion, that we were too much afraid of losing our converts to let them have liberty. Several of them saw him. In each case of a convert coming to us, one or two of our Christians are usually asked to act as his friends until he is

baptized;—to see to it that his wants are supplied—to instruct him, and to be present when his friends visit him; to protect him from violence, and ourselves and our cause from calumny and falsehood. Unfortunately, whilst Prosunno was quite alone, one of the Hindu students of the Institution went to him, and by false representations of the position he would hold as a Christian, and of the treatment he would receive from the Missionaries, induced him to leave without saying anything to any one. Had Prosunno been a student in our Institution, statements of a calumnious nature would have produced no effect on him, for he would have known them to be false. Prosunno unfortunately having lived away from Calcutta, knew little of us, or of the relations in which we stand to our converts; he was therefore all the more open to insinuations of an injurious kind. Had he been candid he would have sought explanations from us, or had he been stronger in his religious principles, the prospect of humiliation and sorrow would not so have affected him; yet, still, a Hindu was likely to be injuriously influenced by such an interview, though quite sincere, and we cannot but regard his departure with deep sorrow, and as an absolute loss."

POLYNESIA.

REVIEW OF THE FIRST YEAR OF MISSIONARY LABOUR IN THE ISLAND OF LIFU.

THE natives of this populous island, who had long been intensely anxious for Missionaries from England, had their wishes gratified, in the month of November, 1859, by the arrival of Messrs. McFarlane and Baker, to whom they gave a cordial welcome. Our Brethren found that French Catholic Priests from *New Caledonia* had already commenced their operations in LIFU. These men assumed ecclesiastical jurisdiction over the people, and threatened them with the vengeance of their countrymen should they encourage the labours of Protestant teachers. But from the following letter it appears that although they have been anxious to secure this unjust and oppressive co-operation, the support on which they calculated has happily been withheld. On the contrary, the officers of the French man-of-war that visited the island during the past year, acted not only honourably but kindly towards our Missionaries, and were gratified with the improvement in civilization and knowledge which they witnessed in the people under their charge. The report of Mr. McFarlane's first year's labours in LIFU, with his account of a visit to the island of UEA, is replete with interest, and affords delightful earnest of future and enlarged success.

Wide Bay, Lifu, Oct. 16, 1860.

"REVEREND AND DEAR SIR,—I have just returned from the neighbouring island, Uea, having been requested by the Brethren to visit that island. I left here

about three weeks ago, accompanied by a Samoan Teacher, who had been assisting me at this station, and whom I intended placing at a station on Uea, at the request of the natives. They were overjoyed at our presence. Notwithstanding the late hour at which we landed, a number of natives started at once for the other side of the island, with torches, to bear the news of our arrival, saying, 'God has greatly favoured us. He has sent the English Missionary to save us.' (Nearly all the natives can speak the Lifu language.)

ARTIFICES AND THREATS OF ROMISH PRIESTS.

"I soon learnt from what it was that I was expected to 'save' them. A French man-of-war was expected in a few days, and the natives had been led to understand by the priests that some of their principal chiefs would be taken away as prisoners, 'because they would not embrace the Roman Catholic faith.' I was grieved to hear of the disgraceful proceedings of these ignorant and bigoted Jesuits, who, not daring to descend into the arena openly and fairly to combat our 'heresy' with their 'truth,' have betaken themselves to bribery, stratagems, and threats. They have used all the means in their power to impose upon the credulity of the natives, and I am sorry to say have succeeded in bringing about half of them under a slavish fear; would that it were the 'fear of God;' but, alas! it is but the fear of a 'man-of-war.' They have made several attempts to induce the Native Teachers under the auspices of the L. M. S. to become Roman Catholics. A short time ago a French frigate called there. A Roman Catholic priest, accompanied by the captain, went to one of the Native Teachers at night; they placed before him a quantity of prints, in addition to which, they offered him a purse containing two sovereigns and three dollars, if he would become one of their teachers; The teacher very properly replied that he 'belonged to Jesus,' and that he 'could not sell his spirit for money and cloth.' Another teacher they threatened to 'make fast,' who told them that 'they could not make his spirit fast.' I found that the priests had closed one of our places of worship, alleging that *it was built upon the land of a chief who attended their church.* This would be a very inadequate reason—even were it true—for such an act, but it is a gross falsehood. The land for miles round that village is the property of 'Wenepe,' an old chief who was amongst the first to receive our teachers. The natives, however, are anxious not to give the priests any opportunity of quarrelling with them, which they feel these 'Reverend Gentlemen' would only be too glad to embrace in order to send for a man-of-war; they have therefore ascertained from the priests where the 'imaginary line of demarcation' is, and have resolved to pull the house down and rebuild it 'within the line.' At another station the priests have built a house close to that of our Native Teacher. The chief of the district told them he would neither give them land, nor allow them to build upon his property. But they took 'French leave,' informing him that the land was no longer his, and that if he attempted to prevent them, they would send for a man-of-war to come and take him prisoner. Having finished their house and 'arranged the altar,' their next care was to get natives to attend their services." They did not like the idea of worshipping with a congregation of about half a dozen, whilst in the adjoining building about two hundred were assembled with one of our Native Teachers; they, therefore, betook themselves to bribery, but with very little success. The natives compared their bribes to a fish-hook. *It is now a common saying on the island, 'Take care of the Frenchman's fish-hook.'*

A few weeks before I arrived they had forbidden the natives to ring their bell, or 'pati,' beyond their house; as the natives persisted, they had taken several from them. On my arrival I sent the natives to ring their 'pati' as usual; the priest (or rather a carpenter who was officiating during the absence of the priest) took it from the boy, as on former occasions. I at once went to him and asked for an explanation, but the only one he could give, was, that 'it disturbed him, he hated the sound, knowing that our religion was false.' I told him that we had as much right to ring our bell as they had to ring theirs, and that if he did not like it he could remove somewhere else; also reminding him that they (the priests) had not any authority in such matters. I had an interview with the old priest who is the principal there; he is making every effort to prevent a Protestant Missionary landing, and to have all our teachers driven from the island. Being a Jesuit, he is not very scrupulous about the means he employs to accomplish his purpose; he told me that his *conscience* would not allow him to permit a Protestant Missionary or teachers to live on Uea; that our teachers on that island were only causing disturbances among the natives: indeed, it was only what Protestant teachers did throughout the world. He must have known this to be a gross falsehood; for there are no subjects more peaceful, loyal, and intelligent than Protestants.

ARRIVAL OF A FRENCH SHIP OF WAR; HONOURABLE CONDUCT OF HER COMMANDER.

"Whilst we were talking a ship hove in sight. I knew it to be the French man-of-war which had visited Lifu the day before I left, consequently I said to the priest, 'There is your long expected man-of-war; we'll refer the case to the commander; the government is the authority in these matters, not the priests.' We did so. The commander appeared perfectly conscious that throughout these islands there existed in the minds of the natives a bitter enmity towards the French. I asked him how they could expect it to be otherwise whilst the priests were determined to force upon the natives Roman Catholicism at the point of the bayonet and the cannon's mouth? He said that he had heard before of the French priests threatening the natives with a man-of-war; they had no authority whatever for so doing; the government did not care what the natives professed: all they wanted was *peace*. He laughed at the idea of the governor preventing Protestant Missionaries labouring there, and said they might as well talk of preventing them labouring in France. He wished me to assure the natives of their peaceful intentions towards them, and that they were perfectly at liberty to worship wherever, and however they pleased, and that no man-of-war would molest them whilst they were peaceful and honest. I interpreted his words to several hundred natives who were sitting round us, much to their delight.

SENTIMENTS OF THE NATIVES TOWARDS THE PRIESTS.

"The old priest was by no means pleased at the result of the commander's visit; he requested him to take some of the principal chiefs prisoners; but the commander refused. Upon hearing that the priest was writing a letter to His Excellency the Governor-General of New Caledonia, I took the opportunity of writing one too; what the result will be I cannot tell. I know what the priests would like; but we'll contend every inch of ground with them; we have *truth* on our side, and it must prevail. The following circumstance, which happened the day after the man-of-war left, will serve to show you how sincerely the natives love the priests, (I refer to those

who profess to be Roman Catholics, and who carry the badge round their necks in the shape of a cross,) and the benign influence of their teaching:—A chief, on hearing that Old 'Wenepe' (of whom I have spoken above) was taken prisoner to New Caledonia, came with his men, armed with clubs and spears, to see if it was true, saying, 'If they have taken "Wenepe" we will kill the priests,' (there are two on Uea.) The natives are anxiously awaiting the arrival of their Missionary; they say, 'If an English Missionary was to come, all the natives on the island would at once place themselves under his instruction.' We fully anticipate that their wish will be gratified upon the arrival of the 'John Williams.' Let all who are interested in the cause of truth and liberty pray that these poor natives may be saved from the intolerant burden which these Jesuitical priests are seeking to place upon them.

HOSTILE PROCEEDINGS OF THE HEATHEN IN THE ISLAND OF LIFU.

"18th. Lifu. I must now say a little about the work of God on this island. Whilst I was writing the above, two messengers came from a village about fifteen miles off; they bore the painful intelligence of *war*, informing me that the heathen party had fallen upon a village where the inhabitants had received the Gospel, and that they were killing them and burning their houses. Being a little accustomed to the natives, I took a good per centage off this story. I arose and proceeded at once to the 'scene of conflict,' found about half-a-dozen houses burnt down, and a few men with fearful gashes in their heads and other parts of their body. There were not any killed. The quarrel was about a woman, which is generally the case. It appears that the king, not being satisfied with half-a-dozen wives, wished to take another from the Christian village; but, unfortunately for the natives there, she refused to comply with his wishes, and got married to another man; this led to the quarrel. The villagers would not retaliate, but fled to the bush, although they were sufficiently strong to have overpowered the king's party; the latter retired from this village a few hours before I arrived, having not only obtained the woman, but also burnt the house, and taken all the property of the man who married her, and would doubtless have taken his life if they had found him. I sent men in different directions with torches (being dark), to inform the natives of my arrival, and to tell them to assemble during the night, that we might have a service at sunrise in the morning, as I wished to return that day. Upwards of two hundred, including a number of the heathen party, were gathered together. I reminded them of their former customs, spoke of the love of Christ and the power of the Gospel, and urged them to fight still, but under a different banner, and with different weapons. After the service I visited the king, who seemed in no way sorry for what he had done, and said he 'knew it was wrong,' but he 'liked the custom of his fathers.' He and a number of his men are notorious heathens, notwithstanding their having invited the French priests, and their being nominally Roman Catholics.

PRIESTLY AGGRESSION ON LIFU.

"Since I wrote to you last, two Roman Catholic priests have settled here. There are now four on this side of the island, but we have nothing to fear on this account. So long as there is 'fair play' Evangelization, accompanied by her sister Civilization, will continue steadily, but surely, to advance, and we know that *the word of God* and *education* are the great enemies of Popery—and indeed of every form of error and superstition; but we have the pleasing assurance that the triumph of the Gospel

is not even dependant upon 'fair play.' All the manœuvres of the priests to prop and extend their miserable crumbling fabric *must* fail, for our Blessed Redeemer *shall* reign.

TRIALS AND ENCOURAGEMENTS OF MISSIONARY LIFE.

"We are now beginning to grapple with the stern realities of Missionary life. Having acquired sufficient of the language to enable us to be understood, there is no time to be lost. Wherever we go now we can throw around us the seeds of truth. I do not know of anything so trying to a Missionary as to be surrounded by a hungry people, when he possesses the food to feed them, but cannot impart it. Surely this is a sufficient impetus to urge him on in his acquisition of the language.

"Owing to the barrenness of this island, and the consequent incessant labour of the natives to obtain yams, &c., we have not the opportunity of instructing them as often as we desire; but this cannot be obviated. I received a letter from Mr. Creagh a few days ago, in which he enclosed the first sheet of our school-book. I was pleased to see it, and shall be glad when it is finished. We have not got a school-house yet, but our stone chapel is just about finished. The walls are three feet thick, the roof is supported by six massive pillars of iron-wood; it is seated throughout, with a pulpit and reading desk. Many natives from other parts of the island have been to see it, and the people of this village are not a little proud of it, I can assure you; it is a much more comfortable place of worship than the low, dirty native hut in which we met for this purpose during the first months of our residence on the island. I may just say, that I find the knowledge which I gained in the mechanic's shop in Manchester, to be of great service to me here. A little knowledge of mechanics and medicine is almost indispensable to the success of a Missionary in the South Seas.

CONDITION OF THE NATIVES WHO HAVE ABANDONED HEATHENISM.

"We have not yet formed a church, thinking it better to institute preparatory classes, from which we intend selecting such as we may consider proper persons for church-fellowship. You will be pleased to hear that there are *upwards of a thousand inquirers on this side of the island*. Nearly all of these were such before we came here. They have cast away their stone idols, are no longer guilty of polygamy, and would not, I believe, do any thing which they knew to be wrong. To weigh them in the balance, or measure them by the standard of enlightened, intelligent Christians, they would, of course, be found wanting; but we must remember that where much is given, much is required.

ENDEAVOUR TO ROOT OUT AN INJURIOUS HABIT.

"There is one thing more to which I must call your attention before I close this epistle. The natives, on this group of islands, have become the slaves of a very bad habit—they are inveterate smokers. The Roman Catholic priests encourage this habit, not only by smoking themselves, but also by selling tobacco to the natives. We have sternly opposed it, and are determined, if possible, to prevail upon the natives to discontinue it. I find, however, that we have more formidable enemies to contend with than the priests. On this island there are eight or nine abandoned sailors who have run away from whale-ships, who exert a most pernicious influence over the natives. These men endeavour to

frustrate our efforts to lead the natives to give up smoking, as tobacco is their chief article of trade. About two months ago, I made *smoking* the subject of my sermons and conversation, after which the natives on this side of the island held meetings amongst themselves to decide whether they were to continue smoking, or give it up. All the inquirers, and many others who attend our services, have resolved to 'sign the pledge.'

"I must now close. I find that I have written a much longer letter than I intended when I commenced, but doubtless you will be interested in the facts which I have stated.

"I remain, my dear Doctor,

"Yours most sincerely,

"To the Rev. Dr. TIDMAN."

"S. McFARLANE.

ANNIVERSARY SERVICES IN MAY, 1861.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 6th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. JOSEPH PARKER, of Manchester.

To commence at Seven o'clock.

WEDNESDAY, MAY 8th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. ALEXANDER RALEIGH, Canonbury.

EVENING.—TABERNACLE.

SERMON by the Rev. F. TUCKER, B.A., Camden Road.

THURSDAY, MAY 9th.

MORNING.—ANNUAL MEETING—EXETER HALL.

CHAIRMAN.—EDWARD BAINES, Esq., M.P.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

CHAIRMAN.—Mr. ALDERMAN and SHERIFF ABBISS.

FRIDAY EVENING, MAY 10th.

The LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 12th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

ARRIVAL ABROAD.

Rev. R. C. Mather, Mrs. Mather and child, at Mirzapore, East Indies, Feb. 7th.

Juvenile Missionary Boxes.		Miss Rann 0 5 0		Miss Edgewood 1 13 0	
E. Robinson 0 1 8		Miss Payne 0 4 4		Miss S. J. Mills 1 1 0	
E. Cox 0 3 1		Mr. Gongh. 0 5 6		Mission Box 3 2 0	
S. Barnes 0 3 10		Mr. Farde 0 2 6		Mr. T. Mills 0 10 0	
Miss O. 0 4 6		Quarterly Collections.		Do. for Conston 1 14 6	
J. & E. Whistley 0 2 11		Miss Dickinson 0 16 6		Do. for Gontacre 1 0 0	
John Scott 0 1 10		Miss Cooper 0 8 0		For Widows' Fund 1 0 0	
A. Holdgate 0 1 3		Mrs. Craddock 0 8 0		Mr. Millard 0 10 0	
R. Inley 0 1 11		Juvenile Collections.		Exs. 106; 57, 184, 57.	
Smaller sums 0 1 11		Miss E. A. Hopkins 0 10 2		Wratbury.	
Collected by—		E. Adams 0 4 6		Lower Meeting.	
Mrs. Beasley 1 2 0		Sabbath Schools 13 1 8		Rev. T. Hind.	
Misses Scott and		Annual Collections 28 0 4		Commons 4 3 0	
Houlgate 2 5 0		Public Meeting 0 10 0		Public Meeting 5 17 0	
Miss Hope 0 10 0		Swindon 0 3 1		Collected by—	
Masters Houlgate		Wombourne 0 3 1		Mrs. Frances 1 10 1	
and Cox 0 11 0		Exs. 127, 104; 97, 104, 60.		Miss Z. al 0 10 6	
Masters Cox, Scott,		SUFFOLK.		Subscriptions.	
and Rev. for China.		Lazenham.		Miss Zed 0 10 0	
Miss Scott's Christ-		Rev. H. Davies.		Mrs. Dowling 1 1 0	
mas Tree 0 15 0		Miss Meekling (A.) 1 1 0		Mr. Couzens 1 0 0	
Sabbath School Sub-		Collection 1 0 0		Missionary Boxes.	
scriptions, less cost		For Widows' Fund 1 0 0		Mrs. Whitely 0 19 4	
of Magazines sup-		Exs. 12; 37, 174.		Young Men's Bible	
plied 0 13 9		SURREY.		Class 0 4 6	
Annual Sermon 2 4 10		Expt.		Young Women's do. 0 13 0	
Meeting 3 6 2		A. C. Collins, Esq. 1 1 0		Juvenile Missionary Boxes	
For Widows' Fund.		Miss M. D. Drevitt 0 5 0		and Cards.	
A Friend for African		Galatimip.		General School Box.	
Orphans 0 1 0		Per Mr. J. Foster.		Boys 0 3 7	
Exs. 21; 187, 64, 24.		Meetings 2 4 0		Girls 0 4 4	
Tipton.		Guildford.		Masters B. & Y.	
Rev. D. Addenbrook.		Miss Drevitt (2 yrs.) 1 0 0		Conzans 0 12 0	
Collection 2 5 0		Richmond.		Misses & Master	
West Bromwich.		Per Miss Blyth.		Masters H. & A.	
Mayer's Green Chapel.		On account 10 4 0		Nidlet 0 1 5	
Rev. J. G. Jones.		W. Younman, Esq. 5 5 0		Master St. Taylor 0 13 1	
Missionary Sermons 25 19 0		For China 5 5 0		Miss & Master	
Public Meeting 19 15 0		For Schools at Mare 2 11 0		Darding 0 2 8	
Subscriptions.		WARWICKSHIRE.		Miss S. & E. Hordis 0 0 8	
Mrs. Griffiths 2 2 0		Stretton-under-Fosse.		Master C. Byres 0 1 0	
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Miss Smith 1 0 0		Missionary Boxes 1 11 2		Miss M. Sims 0 2 0	
Mr. E. S. Hudson 10 10 0		WILTSHIRE.		George Frances 0 1 0	
Mr. J. Cooksey 8 0 0		Castle Coombe.		Luisa Sainsbury 0 1 0	
Mr. S. Bowen 8 0 0		Per Miss Taylor.		Ellen Fulden 0 2 0	
Mr. T. Stamps, Jun.		Missionary Meeting 2 15 0		Jane Smith 0 1 0	
S. Rogers 1 0 0		Missionary Boxes.		J. & A. Cooke 0 1 5	
A Friend 1 2 0		Masters Holborow 1 0 0		W. Helman 0 1 3	
Missionary Boxes.		Mrs. Amos Bulkley 0 14 2		For Widows' Fund 2 0 0	
Mrs. Cooksey 1 0 0		Mrs. Jenkins 0 0 0		Upper Meeting.	
Mrs. Dunn 1 4 0		Chippensham.		Rev. T. Gilbert.	
Mrs. Scattergood 0 8 0		Rev. B. Lees.		Collection 2 2 0	
Mrs. Pullmore 0 5 0		Rev. B. Lees.		Collected by Master	
Miss Hood 0 10 0		Rev. B. Lees.		William Whitmore 0 8 0	
Miss J. Hood's Class		Rev. B. Lees.		27, 74, 62.	
Miss Hollock's do.		Rev. B. Lees.		Wilton.	
Miss Taylor 0 5 4		Rev. B. Lees.		Rev. C. Baker.	
Miss Newbury 0 4 8		Rev. B. Lees.		For Widows' Fund 1 1 0	
Mary Mantel 0 10 0		Rev. B. Lees.		For the Ship 8 0 0	
Annie Reeves 0 5 4		Rev. B. Lees.		Sunday School	
Master J. Perkins 0 4 8		Rev. B. Lees.		Teachers and	
Master I. Reeves 0 12 2		Rev. B. Lees.		Friends New	
For the Ship 8 0 6		Rev. B. Lees.		Year's Offering	
For Widows' Fund		Rev. B. Lees.		For China 0 10 0	
ing 2 6 10		Rev. B. Lees.		4, 11, 62.	
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ist of May Meetings, see pages 18 and 19.]

THE EVANGELICAL MAGAZINE

AND

Missionary Chronicle.

MAY, 1861.

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A PORTRAIT OF THE REV. E. R. CONDER, M.A.,
will appear in JUNE.

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TO CORRESPONDENTS.

ALL Communications for the Editor to be addressed to him, at the Publishers', 27, Paternoster Row.

Notices for the "Diary of the Churches" should be made as brief as possible, and forwarded on or before the 15th of each month.

COMMUNICATIONS HAVE BEEN RECEIVED FROM the Revs. J. C. Harrison, George Smith, J. Alexander, Dr. Leask, C. Williams, W. S. Edwards, S. Thodey, S. Clarkson, P. J. Rutter, W. Lewis, P. Davies, J. Chandler, E. Thomas, E. Jones, W. Lucy, W. O'Neill, C. Johnson, H. Bower, E. Evans, G. A. Coltart, T. Smith, W. F. Langfar, T. Young, C. M. Mather, C. James, J. Skinner, R. Perkins, C. Hardie, J. C. Fairfax, G. F. Abraham, W. Lewis; Messrs. A. Norris, J. Haines, J. Foster, W. W. Jones, J. Read, and E. Davis.

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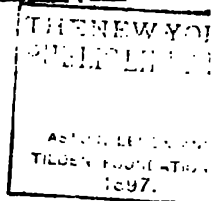
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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

MAY, 1861.



Reminiscences of Adolphe Monod, the Great French Preacher.*

BY THE REV. J. O. HARRISON.

DURING the greater part of the eight months which I spent at Montauban, I took my meals with Mr. Monod and his family. His excellent wife—then his true companion and help-meet, now his mourning widow—was a native of London. Her parents had been on terms of intimacy with mine, and for the sake of that ancient friendship, she very kindly admitted me to the family circle. This it was which brought me into daily intercourse with Mr. Monod.

The house was large and detached, situated on the outskirts of the town, with a courtyard in front, and an extensive garden on the side. It contained apartments for two families: the one set was occupied by Mr. Monod's brother-in-law, who for many years had lived in England, but was now entirely laid aside by a severe spinal affection, which often caused him excruciating pain; the other was occupied by Mr. Monod. The family group consisted of Mr. and Mrs. Monod, their five children,† three youths who were placed under Mr. Monod's care for education, and their tutor. It was a truly happy home. Nothing could be more free or unrestrained than our conversation at meal-times. Whatever the subject that chanced to turn up—the children's lessons or sports, accidents "such as occur in the best regulated household," the news of the town, the studies of the Faculté, the politics of France, the progress of religion, or the rise of Tractarianism in Oxford, which seemed to be regarded with immense curiosity and concern by

* Continued from page 223.

† In a note lately received from Mrs. Monod, she says—"My two eldest daughters are married—one to a doctor in Paris, the other to a clergyman in Geneva. My son has just finished his theological studies, and has only to pass through his last examinations before entering upon an active ministry. My three younger daughters [one born since I left Montauban] are with me, and I have much reason for thankfulness in seeing *all* my children take their father's God for theirs."

French Protestants—we talked away without reserve, in pleasant, easy *chit-chat*; Mr. Monod always taking his part, but never monopolising the conversation. Indeed, he was quite as willing to be a learner as a teacher, listened with the utmost good nature to the prattle of the youngest, and never let his presence act as a restraint. He was not at any time what would be called a great or brilliant talker, but still he had the happy art of expressing himself with singular clearness and felicity, and with such perfect ease that his words seemed to flow from him without effort. Although, therefore, he never talked for the sake of talking, never sought to amuse by continued sallies of wit, never kept up a strain of brilliant nonsense, never indulged in a monologue of ingenious speculation, yet whenever any subject was started which interested him he spoke with so much animation and beauty, and placed every point in so clear a light, that no one could fail to be instructed and delighted too. Such conversations as these I often listened to during lunch and dinner; but visitors had that pleasure for the most part at tea-time, which was usually late in the evening. Then, and for an hour or so after, if his work was done, he liked to unbend. If none but his family were present, he would often say, "Children, a short story!" and then they would all crowd around him, the two youngest climbing upon his knee, and the others standing or sitting on a footstool, while he proceeded in simple words and with life-like vividness to tell them a tale from ancient or modern history, or from some biography he had been reading, or, more frequently, from the Bible. If intimate friends were spending the evening with him, he would sometimes at their request read aloud a scene from Racine or Corneille, giving the words of the various characters with appropriate variety of manner and effect. If visitors called in, especially foreigners, he was always ready to talk with them, to answer their questions, give them information, and in his turn to exhibit the most lively interest in their country, its characteristic features and peculiarities, or its political and spiritual welfare. When the hour of family prayer arrived, he was accustomed to open the Bible, and, before reading the selected passage, to offer a short prayer, imploring the light and guidance of the Holy Spirit. He not unfrequently added a few words of exposition or practical improvement; and, if visitors were present, asked them whether they had any thoughts to suggest. After which, he presented a prayer, brief, spiritual, fervent, often specifying with great minuteness and striking simplicity any particular want of the family, or mentioning by name any friend, present or absent, who was in circumstances that called out his sympathies.

His disposition was very affectionate, and, either by nature or as the result of careful self-discipline, his temper was most equable. I have seen him deeply grieved, but I never heard him utter a harsh or angry word. In his deportment towards his wife he was at once most

respectful and affectionate, showing great deference to her judgment and great consideration for her happiness. His love to his children was most tender. He found pleasure in their simple tales, and was ready to enter into all their play. I think I see now his look of thorough enjoyment as his little boy came into the room one evening to take part in a game, dressed as a professor of theology with gown and bands and cap, and the hearty laugh with which he declared that in the gravest lecture he ever delivered he was sure that he did not look half so grave as this mimic doctor. And I well recollect how amused he was when one of the students a few days after told him that he met this same little boy in the cloisters of the Faculté, and asked him who he was; and that the little fellow answered with imperturbable gravity, "Je suis fils du grand Professeur Monod"—"I am son of the great Professor Monod." Indeed, whatever affected the children's welfare touched him deeply. One Sunday evening a Moravian Minister, I think from Sweden, took the service, which good Mr. Marzials was accustomed to hold in an upper room connected with the Great Church. His French was so broken as sometimes to be not very intelligible. On asking Mr. Monod whether he had been interested by the worthy man's address, he said, "At any rate there was one short sentence in his prayer which went to my heart,—'Keep our dear little ones from all evil. O thou good Saviour, take them beneath Thy wings and bless them.'"

By the way (if I may pass, as we are always allowed to do in conversation, from one subject to another of a totally different kind), the mention of that upper room brings to my mind an incident which, when I related it to Mr. Monod, caused him great amusement. The room was situated in the church tower, and to reach it you had to ascend a flight of stairs. Two-thirds of the way up there was a door which, except during service time, was kept locked. Mr. Marzials now and then prevailed on Mr. Monod to take the evening service for him, and when this was the case the room was inconveniently crowded, and many had to stand in the lobby or on the stairs. Among the English visitors to Montauban was an excellent maiden lady, not very young, but very devoted, and exceedingly attached to the ministry of Mr. Monod. One very fine Sunday late in the spring it was announced that Mr. Monod would conduct the service in the evening, and this worthy lady, who on a former occasion had only just been able to squeeze within the door, was determined to be in time and to get a good seat. So, taking a very early cup of tea, she reached the church at the very moment that the sexton opened the doors, and, finding herself alone in the room, decided on the very best place for hearing, and then sat down to enjoy her New Testament till the rest of the congregation should arrive. No sooner, however, had she taken her seat than Mr. Marzials came to the sexton, and told him that he had obtained permission from the Consistory

to open the church for Mr. Monod, and that, therefore, he had better at once lock the door on the stairs to prevent any one ascending to the upper room. The man, either not knowing or not remembering that the good lady was there, locked the door, and then hastened to prepare the church for the congregation. As time passed on she was sorely puzzled to make out how it was that nobody came. She fancied that her watch must be too fast, or that perhaps the hour of service had been altered. At last she felt sure that she heard singing, and then the truth flashed across her mind that the service was to be held below; so with all speed she hastened to make the descent, when to her consternation she found that the door on the stairs was locked. She knocked and shouted, but was much too far up the tower to be heard. Then she rushed to the window, called to the passers-by, waved her parasol, but no one thought of looking up so high. Half an hour passed, and she was just beginning to think that possibly she might have to remain imprisoned till the next Sunday evening, and to wonder whether her strength would hold out so long; when, fortunately, the flourishing of her parasol attracted the notice of some one at a little distance, who came and heard her tale, and got the sexton to let her out. She found her way into the church just as Mr. Monod was giving out his text, but I am afraid she was too flurried to enjoy what she heard that evening.

Though Mr. Monod was for the most part cheerful, yet the tone of his mind certainly inclined to seriousness rather than hilarity, and was averse to undue levity. Even droll, jocose conversation he did not like to hear carried on too long without an admixture of something better and higher. One day I dined with him and two or three other friends, at his brother-in-law's, who happened to have a short respite from suffering. We were all in high spirits, and laughed heartily, as the conversation was of a light and humorous cast. In the afternoon he asked me to take a stroll, and said, "I have been thinking of the way in which we spent the dinner-hour to-day; and although I cannot say it was wrong, I am not satisfied with it. I gladly admit that no improper sentiment was uttered—that there was nothing I could find fault with in any single anecdote or joke—but yet, it seems to me, that there was a grave omission, for I cannot think it right that servants of Christ should meet for intercourse, as we have done, and part without a single word that could edify themselves or honour their great Master." I suppose that few will deny the wisdom of this rule. Certainly I have again and again had to remark the injurious impression left on the minds of intelligent young persons, when they have spent some social hours with professed Christians, and especially Christian ministers, and have heard nothing but what provoked laughter and mirth. "Let your speech be always with grace, seasoned with salt."

Perhaps that which gave the great charm to Mr. Monod's character was his simplicity. This was seen in his religious life. Although

familiar with the whole range of theological literature, and able to discuss the profoundest questions with acuteness and power, his faith was artless as that of a little child—his loving trust in the Saviour resembled that of the most unlettered Christian. So in public, he never assumed a professorial air, never exhibited self-consciousness, or appeared embarrassed with his own greatness, but was always perfectly natural and unaffected. If he was engaged in any literary work, he would freely talk it over with a friend, asking advice respecting points in regard to which he felt hesitation, and readily receiving suggestions from those who were greatly his inferiors. At the time that he determined to write a book on the divine authority of the Scriptures, and the right of every man to read them, he gave me a brief sketch, in one of our walks, of the form into which he thought of casting it,—taking as the groundwork a fact in real life which had come to his knowledge, of a lady and her husband who had been brought to believe in the inspiration of the Bible by conversation with a pious Abbé, and then to abjure the Romish Church and claim the privilege of reading the Bible for themselves by conversation and correspondence with a gentleman who was himself a recent convert to the Protestant faith. He expressed grave doubts, however, whether the form of dialogue and letters would be the most attractive to his countrymen, or would be the style of writing in which he would be likely to excel, inasmuch as his *forte* lay in connected continuous argument and direct, earnest appeal. Happily he cast aside his apprehensions on this point, and wrote that exquisite work, “*Lucilla; or, the Reading of the Bible*,” which has been widely circulated and remarkably blessed in France,—has been translated and published by our own Tract Society at a very low price, and has had thousands of readers in England,—and is now spreading rapidly throughout Italy. It is as interesting as it is instructive, and we would strongly advise all who have not seen it, to get it and study it.

The same genuine simplicity made him willing to take part in the most quiet and humble service. Some few of the English who were wintering in Montauban had too little acquaintance with French to enjoy public worship in that language. They, therefore, requested me, then a student, to conduct a short English service every Sunday morning in a private room, and asked Mr. Monod to administer the Lord's Supper, the first Sunday in each month. He consented most heartily, and attended not only on Communion Sundays, but on most others, when disengaged. Indeed, at his suggestion and wish, the service was generally held in the room of his brother-in-law, who, as he could never get to church, found it a great refreshment and solace. Mr. Monod's English addresses on sacramental occasions had none of the commanding eloquence that marked his French sermons, but they had even more of the tenderness and unction of evangelical love. As the numbers never exceeded twenty or thirty, the service had very much of

a home character, which he seemed most thoroughly to enjoy. Into this little church he welcomed with peculiar pleasure two young disciples, who, in a foreign land, were first led openly to avow their faith in Christ. The one was an American; and, as she had not been baptized in infancy, he administered the ordinance of baptism on her admission, and offered congratulations and advices so truly paternal that none who were present will ever forget the impressions then produced. On her return to her own country she was married to a Presbyterian clergyman, and is still fulfilling the important and onerous duties of a minister's wife. The other was a young Scotch girl of about sixteen years of age, an orphan, who when she was a little child had been led to decision by observing her mother regularly retire for private prayer in the middle of the day. Only once or twice did she communicate with us, and then was confined to her bed by the rapidly increasing debility which followed the rupture of a vessel on the lungs. But the intelligence and beauty of her Christian life only shone out the more brightly as disease advanced; the strength of her faith growing with the weakness of her body, and her willingness to depart and be with Christ becoming greater day by day. Very tender were Mr. Monod's references to her in prayer, often even by name—"Bless our dear sister, Duncan;" and very impressive and affecting was his address at her grave to the crowds of young people who sorrowfully followed her remains to their last earthly resting-place.

After I left Montauban, this English service was for a time still continued, and was conducted by that most excellent man and "beloved physician," the late Mr. Rix, of Tunbridge Wells. For Mr. Rix, Mr. Monod had the highest and most affectionate regard. Often, as he saw him in the distance, have I heard him say, with loving emphasis on the word "good,"—"Here comes *good* Mr. Rix." Indeed, although they were men of a very different order of mind, they closely resembled one another in the blamelessness and elevation of their Christian character, and the singleness of their consecration to the service of their Divine Master. Of both, the words of the Apostle were strikingly and faithfully descriptive, "For me to live is Christ." Both, in the higher fellowship of the heavenly world, are now proving the truth of the clause which completes the sentence—"For me to die is gain."

In his private devotions, Mr. Monod adopted a practice which was also recommended by my late venerated tutor, Dr. Pye Smith,—the practice of reading some good biographical work with the Bible. He was, indeed, careful that it should be a life worth studying, really suggestive and stimulating. For whilst good biographies are among the best of books, poor biographies are among the worst. Many that now issue from the press are adapted to foster a morbid rather than healthy religious life, to produce a maudlin sentimentality rather than a manly piety. The particular biography which Mr. Monod had in reading, during

a part of my stay at Montauban, was one of the noblest specimens which exist in our language,—“The Life of Philip Henry, by his Son, Matthew Henry.” The more he read, the more he seemed to be interested, and almost every day brought some extract which he repeated and descanted on for general edification. There was one sentence in particular, which so entirely fell in with his own sentiments that he quite adopted it as his motto,—“I am resolved to spend my strength in those things in which all spiritual Christians are agreed.” Again and again did he refer to it, and express his admiration of its wisdom. Indeed, questions of ecclesiastical polity never seemed to have the attraction for him which they have for many. He used to say, that they occupy so small a space in the New Testament, are touched upon so incidentally, that much liberty was evidently intended to be left to the Church on this subject in different ages. He acknowledged that the Church of France was by no means, in its constitution and working, what he should wish to see it; that the hints thrown out in the New Testament pointed rather to a congregational and voluntary system of government and support: but, believing that the existing organization could not be broken up without great peril to the cause of Protestantism in France, he considered it wise for good and earnest ministers to maintain their connexion with it, and seek, by infusing into it more of evangelical life, to make it a more efficient instrument in extending the kingdom of Christ. In his judgment the best way of promoting Church reform, of bringing Church polity into harmony with Apostolic precedent, was to leaven the Church itself more thoroughly with spiritual piety, inasmuch as healthy life would seek to clothe itself in appropriate and truthful forms; and, moreover, to aim at the lower end—the best ecclesiastical organization—without, at the same time, aiming at the higher,—the spread and the deepening of real, evangelical religion,—was a task of very doubtful utility. So, if ever I argued the matter with him, he used almost invariably to close his remarks by saying, with a smile, “I shall keep to good Philip Henry’s rule, and spend my strength on those things in which all spiritual Christians are agreed.” Moreover, he was a lover of all good men, and could not endure the thought of allowing questions which he deemed subordinate, to sever him from those with whom he was one in Christ. To his house and his fellowship all evangelical Christians were equally welcome, whether Episcopalians, or Independents, or Methodists. Hence he entered with thorough heartiness into the Evangelical Alliance when it was formed, and rejoiced in everything that tended to promote union among brethren. The day before I left Montauban, I took him my pocket Bible, and begged him to write a verse on the blank leaf, as a memento of happy days spent with him. The verse he chose was beautifully illustrative of his own spirit, and confirms the remarks I have just made: “By this shall all men know that ye are my disciples, if ye

have love one to another.'—Montauban, 24th May, 1840: ADOLPHE MONOD."

And here I am compelled by want of space, for the present, to close. I have not quite exhausted all that I wished to say. If, therefore, time and circumstances allow, I may perhaps trespass on the patience of my readers, by a brief reference to his last days in Paris, his painful illness, and most Christian and joyful death.

The Credibility of Miracles.

THE Oxford movements—Tractarian and philosophical—taken together, remarkably illustrate the doctrine of reaction. The opinions expressed in the "Essays and Reviews" give the sweep of the pendulum on the side just opposite to that in which it swung twenty years since. Resisting the bondage of Church authority, men are now seen dashing into unrestrained speculation. Far-looking students of the history of human thought long ago discerned that this was likely to come as a result of the dogmatic assumptions of the High Church school.* It has happened accordingly.

This is one view: there is another. The two movements are in the same moral direction. Without charging the parties with wilful dishonesty, the tendency of their proceedings has been to encourage what is not honourable towards the ecclesiastical establishment of which they are members. The first fostered Romanist practices in an avowedly Protestant Church; this second cherishes sceptical tendencies in a professedly Christian one.

We read the "Essays and Reviews" nearly twelve months ago, and formed our opinion of the book. Yet we saw no need of calling attention to it, as from its contents it appeared unfitted for general reading. But the opposition which it has raised, and especially the clerical and episcopal protests it has called forth, have given it an astonishing popularity; and it is now bought, we believe, by many who, as they read it, are puzzled to know what it means; and we have met with some good people who, after struggling through a few pages here and there, have laid down the volume in despair.

It is not our intention even now to review the volume, but only to

* "Revelation ought to be believed, though destitute of strict evidence, either internal or external."—*Tracts for the Times*, No. LXXXV.

"We must be as sure that the bishop is Christ's appointed representative as if we actually saw him work miracles, as St. Peter and St. Paul did."—*Ibid.* No. X.

"As if evidence to the word of God were a thing to be tolerated by a Christian, except as an additional condemnation for those who reject it, or as a sort of exercise and indulgence for a Christian understanding."—*Brit. Crit.* No. XLVIII., p. 304.

take up certain points mooted in it. We fear that some of the opinions expressed, though unintelligible to simple-minded Christians, indicate a species of scepticism floating amongst the educated and scientific classes of society—especially amongst those who, after all, have only half disciplined their minds, and find it much easier to catch at specious objections, and show their cleverness by repeating them, than to investigate a subject patiently, and to exercise soundness of judgment in separating truth from error.

We shall take up the Rev. Baden Powell's essay "On the Study of the Evidences of Christianity." We have read it over and over again. It is very clever, very subtle, very plausible; but it is, as such compositions are wont to be, very superficial, very one-sided, very inconsistent, and even to those who are willing to adopt his views, we should think, very unsatisfactory. It does not go into the subject of the evidences at large. It passes by the wide range of proofs which have been collected by Christian advocates, and fixes upon miracles exclusively. It is an attempt at destructive criticism; yet, strange to say, such processes of investigation as are carried on by our Lardners and Paleys are almost ignored—the results of such learning and arguments as theirs go for nothing—and the whole force of the writer is employed in endeavouring to convince us that miracles are things in themselves incredible, and altogether incapable of proof. The line of argument is somewhat different from, but its bearing is just the same as Hume's. We are reminded that incidents out of the common course happening in the present day are sceptically regarded; that supernatural pretensions are felt to be inadmissible; and that where we are compelled to allow the honesty of witnesses, if they affirm anything of a miraculous nature, we at once dispose of the matter by saying, "There must be a mistake somewhere." Miracles are alleged to be inconsistent with the permanence of physical laws—incompatible with the immutability of the Divine Being.

But read what occurs at the end of the Essay:—

"In the popular acceptation, it is clear the Gospel miracles are always *objects*, not *evidences*, of faith; and when they are connected specially with doctrines, as in several of the higher mysteries of the Christian faith, the sanctity which invests the point of faith itself is extended to the external narrative in which it is embodied. The reverence due to the mystery renders the external events sacred from examination, and shields them also within the pale of the sanctuary. The miracles are merged in the doctrines with which they are connected, and associated with the declarations of spiritual things, which are as such exempt from those criticisms to which physical statements are justly amenable."

In a seemingly devout spirit the writer adds:—

"The reason of the hope that is in us is not restricted to external signs, nor to any one kind of evidence, but consists of such assurance

as may be most satisfactory to each earnest individual inquirer's own mind. And the true acceptance of the entire revealed manifestations of Christianity will be most worthily and satisfactorily based on that assurance 'of faith' by which the Apostle affirms 'we stand' (2 Cor. i. 24), and which, in accordance with his emphatic declaration, must rest 'not on the wisdom of man, but in the power of God' (1 Cor. ii. 5).

This, after what precedes, is to us perfectly marvellous. The writer is gone to his account. We would speak with tenderness of the dead; and put the best construction on these remarkable words. Did he, after all—monstrously inconsistent as it may appear—believe in miracles? Did he intend only to lift them out of the pale of evidence, and to place them amongst spiritual mysteries? *We* could not pronounce them incredible as physical facts, yet believe in them as spiritual truths. What *he* might do is another question. Tertullian said he believed what was impossible. We really hope that Mr. Powell was thus absurdly illogical. It is more charitable than to pronounce him an infidel, and a dishonest man; for such he must have been, if, while a Professor in a Christian university, and writing these last sentences, he did not believe in miracles at all. But when, with the utmost stretch of charity, one gives the writer the benefit of a doubt, the following sentence disturbs the hope; for, speaking of miraculous narratives as invested with the character of articles of faith, he adds, "If they be accepted in a less positive and certain light, or perhaps as involving more or less of the parabolic or mythic character, or at any rate received in connexion with and for the sake of the doctrine inculcated," &c. *Parabolic or mythic character!*—why, miracles must be facts or fictions. They may, indeed, be facts, and also parables. But what then becomes of the antecedent incredibility? If they be *mere* myths—and so the whole tenor of Mr. Powell's lucubrations would lead his reader to regard them—what then becomes of Christianity? Of course the resurrection of Christ is a myth—the incarnation of the Son of God is a myth. In other words, the New Testament is a fiction. If so, then Mr. Powell would seem to belong to the same school as Peter Bayle, and to cover a deep-laid scepticism, under a surface of merely polite epithets, in speaking of Christianity; or he would be like Popish priests, who, when asked about some absurd legend, shrug their shoulders, and say the Church believes it. We know not how to admit this. Perhaps, after all, he was one of those reckless beings who, with a consciousness of power, despise the usual conditions and laws of thinking, and delight to dash into eccentric courses, upon which sober folks gaze with wonder. Such men have much to answer for.

The main point of the Essay is the argument for the antecedent incredibility of miracles, and it is in reference to that we would now venture to supply a few imperfect hints. We shall attempt no recondite reasoning, or learned research, but look at the matter simply in the light

of common sense. And throughout we shall keep in view the case not of the avowed infidel, but of those who—like Mr. Powell—profess to do homage to Christianity, and yet stumble at the historical record of miracles.

That there should be wayward and unmeaning departures from the laws of nature, so that men might gather grapes of thorns and figs of thistles,—so that when wheat is sown barley should spring up, and that the planted rose should yield a bunch of lilies,—is utterly incredible. Against such fancied deviations from the rules of nature there *are* strong antecedent reasons. Any man of common sense would justly say *that cannot be*, because it is utterly inconsistent with the laws and purposes of the physical creation, and would disastrously confound human expectations and utterly destroy human industry. But nothing of the sort belongs to the miracles of Christianity. They are occurrences of an exceptional order, purely and essentially so; they happened under extraordinary circumstances, and were plainly intended to accomplish extraordinary ends. They do not shake any one's confidence in nature. No farmer, as he sows his fields, is staggered in his faith that the grain will grow, by remembering any of the wonders recorded in the Bible. So far from leading us to distrust the faithfulness of God, the very revelation they attest teaches, in the most impressive manner, His immutability. With pre-eminent luminousness, with force irresistible, they through it assure us that He changeth not. That physical laws should be interrupted for moral purposes—that, for example, wonderful cures of diseases should be wrought to attest and to illustrate the doctrines of Divine mercy and love; how men's sins may be pardoned, and their souls healed,—are so plainly harmonious with God's wisdom and goodness, that it seems antecedently incredible how any man in his senses can have anything to say to the contrary. Fairly to appreciate the Christian miracles, we must take into account the circumstances under which they were wrought. Things utterly impossible now were likely enough then. Some monstrous unmeaning phenomenon reported to us even by intelligent and honest people we might very properly deny at once, and put aside with the remark, that "there must be a mistake somewhere;" but the case is utterly different with the wonders of Scripture, when we connect them with their place in history and the avowed intent of their performance. Yet most unfairly does the writer under consideration constantly confound miracles *formerly* with strange occurrences and phenomena *now*—and bring to bear against the record of the New Testament just such sceptical reasoning as would be proper enough in reference to many things we meet with in newspapers.

The proper way of treating Christian evidence is—paradoxical as it seems—not to begin at the *beginning*, but at the *end*. The whole history of the Gospel throughout eighteen centuries prepares us for what we find at the beginning of its existence. As handed back from

age to age, the presumptive evidence prepares us for what we find to be demonstrative. The annals of Christianity as a religion fit us to appreciate the miracles of Christianity as a revelation. Musing on the history of what we see in Christian faith, patience, purity, heroism, unselfishness, and love, we feel that the power creating all this must be Divine; and, arrived at the apostolic age, the age of Christ, we are not there surprised to find the calm and intense light of His healing wonders. It appears of a piece with Christianity, that it should have been ushered in with just those marvels full of mercy and love which the four Gospels record.

More forcible still is it to consider the miracles of the Gospels as connected with the person and character of Jesus Christ. In dealing with Mr. Powell and those who sympathise with him, it is to be remembered we are, after all, dealing with men who profess reverence for our blessed Redeemer. They must not be confounded with those who scoff at Christianity. To deal with them as we might with Thomas Paine, would not only be an injustice, but would weaken our side of the controversy; for we are entitled to reason upon their admissions. Their acknowledgment of the Divine Life and Person of Jesus supplies a fulcrum on which to rest our lever. We say to such persons, "You must take the Gospels as a whole. The works of Jesus and the words of Jesus must be associated together. You call Him the Son of God; you do not deny His resurrection nor His ascension, nor His incarnation. As ministers and teachers of the Church of England, you profess to believe in both. You may say, neither your subscription nor your Christianity prevents you from speculating on the subject of miracles viewed as physical wonders; but surely they do bind you to believe at least in *three great miracles*: one which comes at the beginning, and the other two which crown the close of Christ's history. If you *do believe* in these three, how can you say miracles are *incredible*? What you actually believe must be credible, and the antecedent incredibility becomes an idle prejudice. Your faith declares that idea of antecedent incredibility to be an utter mistake—an egregious fallacy. Believing, then, as you must, that Jesus was born of a virgin—that He did rise from the dead—that He ascended to heaven—is it not, so far from incredible, really, in the highest degree, to be expected, that He, whose history on earth confessedly began and ended with miracles, would also manifest much of the miraculous in the interval between His incarnation and ascension? The lesser miracles only form a planetary circle around Jesus Christ Himself, the sun-like central wonder. Nay more, are not miracles *necessary* credentials to such a mission—necessary accompaniments of such a character as His? As human genius naturally declares its existence by the conception of thoughts and the utterance of words that belong not to the race, will not incarnate Divinity proclaim its presence not only in the same way, but

also by *deeds*, above the reach and imitation of other beings? The impossible becomes easy—the miraculous natural, to the Word without whom “was not any thing made;” and if He had never done anything impossible to man, it might have been asked, ‘Can He be the Son of God?’”

In all questions as to fact, the kind of argument we have adopted is allowable. It is not inconsistent with the strictest law of judicial evidence, nay, it is demanded in a court of justice, when certain things are affirmed by witnesses, to take into account the circumstances under which they are said to have occurred, and the purpose for which they were done. Apart from certain circumstances and a given purpose, acts asserted may be pronounced incredible; but connected with such circumstances and purpose, they may be of the highest likelihood. Apply this to the present question. Professor Powell says, “If the most numerous ship’s company were all to asseverate that they had seen a mermaid, would any rational person at the present day believe them? That they saw something which they believed to be a mermaid would be easily conceded.” But we say to Mr. Powell, “While taking the facts of natural history into account, it would be incredible that a mermaid should be seen by anybody—when we take into account the purpose of Christianity, the declared character of its Author, and His redemptive work, it is in the highest degree probable that the witnesses were perfectly right who say that He walked upon the waters—that He cast out devils, and raised the dead.” Mr. Powell adds, “No amount of attestation of innumerable and honest witnesses would ever convince any one versed in mathematical and mechanical science, that a person had squared the circle, or discovered perpetual motion. Antecedent credibility depends on antecedent knowledge and enlarged views of the connexion and dependence of truth, and the value of any testimony will be modified or destroyed in different degrees to minds differently enlightened.” Granted. But we contend that our “antecedent knowledge” of Christianity, and “enlarged views of the connexion and dependence of truth,” serve utterly to explode all prejudices as to the incredibility of Christian miracles, and to make them appear in the highest degree reasonable.

In the Essay before us the question of miracles is taken up on purely *physical* grounds. It involves one of the saddest speculative mistakes of the age; namely, the exaltation of *physical* law to a supreme place in the universe. An iron concatenation of material causes and effects is fastened round creation—ay, and round the Creator too; if indeed the existence of such a Being, as distinguished from the universe, be after all, by some of these worshippers of physical law, allowed,—in short, we have a blind necessity, instead of an intelligent First Cause; an unconscious impersonal kind of destiny, not a living and spontaneous personal will. Fate, not God, is by such philosophers enthroned in the

universe. Physical law is made the end of all things, instead of a means to an end infinitely higher than itself. The height and grandeur of moral purposes and results above all material arrangements and physical sequences, are by such persons undiscerned. Little account is taken of *moral* impossibilities of its being impossible for God to lie—or impossible for Him to be otherwise than righteous and just, loving and kind—but physical impossibilities are assumed in relation to His government, and to come in the way of certain things ascribed to Him in the Bible. It is boldly maintained that He cannot give sight to a blind Bartimæus, or raise a Lazarus from the grave. It is affirmed in this essay, that “the particular case of miracles, as such, is one specially bearing on purely *physical* contemplations, and on which no general *moral* principles, no common rules of evidence, or logical technicalities, can enable us to form a correct judgment.” That we confidently deny. The question of Christian miracles is as much moral as physical. For here we have physical wonders wrought for *spiritual* ends, and the purposes as well as the means must come in for consideration. Strange to say, the writer himself, speaking of miraculous narratives, says, at any rate, they are to be received “*in connexion with, and for the sake of the doctrine inculcated.*” Is not that giving them a moral character? Playing fast and loose with the subject after this fashion is both perplexing and provoking, and a logical opponent here may fairly denounce the gross inconsistency of an Oxford professor, who, on one page, treats miracles as if they were purely physical matters, and, on another, upholds them as objects of faith, with spiritual and doctrinal meanings.

We are not only prepared to admit, but strenuously to maintain, that miracles are not mere *external* evidences of Christianity. They do not lie *outside* so as to have nothing to do with what is *within*; bulwarks for defence, they also penetrate the inner structure. They are not only seals of the Gospel, but portions of it as well. Not simply postmarks showing whence the Divine letter comes; they are illustrative paragraphs in the blessed epistle. Miracles lose half their value when not regarded as significant types. They are signs as well as wonders, parables as well as proofs. We protest against the simply allegorical theory,—we also protest against the simply literal acceptance. The true mean is to hold by the historical facts, and then, even while intent on their evidential force, to adopt and urge a spiritual method of explanation and improvement.

The relation in which the miracles stand to the spiritual blessings of the Gospel may be illustrated by referring to the present season of the year. The gardens and orchards of England are covered with beautiful sheets of bloom. The flowers will soon set into fruit, and even now they cover and enfold the germs of the summer and autumn produce. Each will yield after its own kind,—the peach blossom the peach, the

apple blossom the apple, the pear blossom the pear. Jesus Christ is the Tree of Life. It is not fanciful to speak of His miracles as the early bloom upon the tree. That bloom came in rich beauty,—it lay on the branches in thick profusion. Long since it fell. But it left what is better. Giving sight to the blind, and hearing to the deaf, and life to the dead, are things known no more; but the spiritual transformations of which they were harbingers and pledges abound still throughout the world, and that to an incomparably greater extent than ever those instructive marvels did in the streets of Jerusalem, the shores of Gennessaret, or the fields of Galilee.

We maintain that the allegation of an antecedent incredibility totally fails when the whole case of the Gospel miracles is considered, and that consequently the field is open without any prejudice for the admission of the historical witnesses of the New Testament. There is nothing to prevent our receiving their testimony; on the contrary, everything is in its favour. What Paley says about the witnesses—their candour, honesty, intelligence, and trustworthiness—comes with a force not diminished in the least by what Mr. Powell has advanced. Take the resurrection of Lazarus, for example. There is no room whatever in connexion with that beautiful narrative for any such suspicions as this writer would raise. It is useless here to talk of misapprehensions and exaggerations, and remarkable coincidences, and occult powers of mesmerism, and the like. *Under the circumstances described*, Lazarus must have been restored to life. If he was not, the circumstances could not be as the Apostle John says they were. The historian must have misstated the facts, or the miracle must be believed. We ask now, which is incredible?—"that God should raise the dead;" or that the disciple whom Jesus loved, and who reflects his Master's holy image on every page of his writings, should palm upon us a fiction for a fact?

If we were arguing with infidels, we might, with propriety, point out manifold difficulties involved in the rejection of Christianity, and show that it is a far more credible thing that Christianity should be Divine, than that it should be of human invention; and on the same principle, in speaking to those who concede the Divine nature of the Gospel, we would say to them, "Is it not infinitely more credible, all things considered, that such wonders as the New Testament records should be wrought, than that they should be presented to us as objects of faith by the God of truth—perhaps as involving 'more or less of the parabolic or mythic character'—when really they never occurred at all; when no such physical wonders as curing the lame and cleansing the lepers ever took place? Is it to you credible for a moment that in a book—worthy in any sense of being called Divine—simple, plain, circumstantial narratives, such as common people are irresistibly constrained to believe just as they are given, ought to be regarded with a like suspicion to what one feels when reading some idle tale in

the books of Livy, or when pondering some doubtful story in Herodotus?"

Miracles can be historically proved—they have been so proved a hundred times, and we see from what has been said, that no antecedent incredibility lies against them. It is equally clear that they have their own evidential force. Christ distinctly appeals to them, "They bear witness of me that the Father hath sent me." That is enough to settle the question, one would think, with men who call themselves Christ's disciples. And the appeal to such evidence is perfectly reasonable. An ambassador brings credentials. The credentials, it is true, do not directly prove the truth of what he says, but they authorize reliance on him as the accredited envoy of his sovereign. So the miracles of Christ—though they do not directly establish the particular sentences which He uttered—prove Him to be the Teacher sent from God, the Messiah, the Anointed; they establish His Divine claims to our submission and our faith, and give force to His characteristic "Verily, verily, I say unto thee." We admit that physical wonders cannot of themselves establish spiritual truths; but we maintain that they do afford proof of the authority of the oracle by which the truths are enunciated. And again, we repeat the miracles and the truths go together, and constitute one whole. Nor in the union of what is called the *external* and the *internal* evidences, do we make, as Mr. Powell alleges, the latter the test of the former. One kind of evidence may agree with and strengthen another, without being at all dependent on it for its individual force. A flying buttress may be built on a foundation one, and then the whole of the upper prop rests on the lower; but miracles do not form a mere flying buttress, but an independent support built up from the very ground on its own foundations, yet in a line with, and yielding support in the same direction as its neighbouring bulwarks, all strengthening the walls of the temple of Divine truth, and adding to its peerless beauty and its indestructible strength.

The Spanish Armada.

THE story of the Spanish Armada, old as it is, possesses for us Englishmen on many accounts a deep and imperishable interest. It is a record of manly valour, displayed on behalf of their country, by gallant men, whom we are proud to call our forefathers, and of deep enthusiasm aroused through the length and breadth of the land, to repel the invader;—the event which it commemorates established, in no slight degree, the prestige of that navy, by means of which, to this very day, "Britannia rules the waves;"—it was the signal

defeat of a scheme long cherished and elaborately matured, to bind upon the neck of England the yoke of a foreign despot, and at the same time to rivet once more the broken fetters of Papal tyranny;—following in the wake of the Marian persecutions, it confirmed that irreconcilable hatred to Popery, which, to this day, pervades the minds of our people;—and last, but greatest of all, it was one of the most memorable deliverances which God ever wrought on behalf of our country. We are furnished, moreover, in a recent historical work,—Motley's "United Netherlands,"—with much new and interesting information on the subject. Availing ourselves freely of Mr. Motley's help, but referring to other sources as well, we will endeavour to sketch the most prominent features of this great, but, thanks be to God, unsuccessful enterprise.

THE DESIGN.

Very shortly after the death of Queen Mary, her sorrowing widower, Philip II. of Spain, sought to console himself for his loss by making an offer of his hand to her sister and successor, Queen Elizabeth. There can be no doubt that he felt deeply the death of Mary. Not, indeed, that he really loved her, for he married her—as too many princes, and, we fear, too many private gentlemen as well, marry their wives—not for what she was, but for what she had. But her death had deprived him of all power in England, and had interfered in no slight degree with his visions of European supremacy. Besides, England lost to him was lost to the Papacy; and he deplored that scarcely less than the loss of his own power. It is very certain that he cherished no love for Elizabeth; and he must have seen such indications of her indomitable Tudor spirit, as to convince him that it would be no easy task to bend her to his will; but for the sake of England, he was willing to make the venture, and he had actually the audacity to propose himself as the suitor of our Protestant and virgin queen. But Elizabeth knew better, and said "No." From that time, however, Philip never lost sight of England, and it is most likely that the design was formed then, that in one way or other, by fair means or by foul, it should be once more his own. He had other work on his hands to which he devoted himself with untiring industry; but we believe that the grand project of his life was the subjugation of England. The plan was anxiously pondered. There was no undue haste, and every endeavour was made to keep it as secret as possible; but by and by it began to ooze out. News did not travel in those days so rapidly as now; yet, as early as the year 1586, if not sooner, it was rumoured in this country, and the rumour gradually gained consistency and strength, that large preparations were making for the invasion of England. It was said that great vessels had been built, that naval and military stores were in process of collection, and that troops were gathering to convenient centres, which could be attended only for some such undertaking. One account says, that it was first discovered by means of a letter which Philip had written to

the Pope, begging his blessing on the enterprise. Of course Philip had not sent a duplicate to England, nor had the Pope proclaimed it; but Mr. Secretary Walsingham had in his pay at Rome, a Venetian priest, who prevailed on a gentleman of the Pope's bedchamber, to abstract the keys of his cabinet from the pocket of his Holiness whilst he slept, and to copy the letter. Enough, however, that the report did arise, and that it spread, as such reports will spread, very rapidly.

Of course there were unbelievers. There was, it was admitted, no love lost between Spain and England; but the scheme was altogether so unlikely that it was absurd to think of it. There were such unbelievers in her Majesty's councils; and Elizabeth herself, though not without her fears, was unwilling to believe that it could be seriously entertained. But the more sagacious of her advisers, and foremost of these was Secretary Walsingham, were fully persuaded of it: so, too, were the great bulk of the people. The deep disquietude and alarm which pervaded the country may be readily imagined. Though nearly thirty years had elapsed since the death of Mary, the memories of Smithfield were still fresh, and Philip had no small portion of the credit of the Marian persecutions. It was believed, moreover, that it had been his purpose to establish the Inquisition in England, and they had no doubt that if he succeeded in gaining a footing here it would be established. Nor could it be deemed altogether impossible that he should succeed, for the England of that day was by no means such an England as it is now. Her population was not much above four millions—little more than the present population of London; her navy was in its infancy; and her troops were comparatively few, and many of them raw and undisciplined. On the other hand, the troops of Spain were veteran warriors, who had proved their valour on almost every battle-field of Europe, and her navy was the finest in the world. Then, too, she had at her command all the resources of the Indies, and she was sustained by the powerful influence of Rome. Yet fear, the base and cowardly fear which paralyses endeavour, there was none. Throughout the whole land, from Protestant and Catholic alike, with few exceptions, there arose the earnest cry—a cry to which the rulers were long in responding, and to which, up till the last moment, they never responded as they ought—a cry for preparation. Let them but be armed, they said, and the invader might come when he pleased.

PRELIMINARY ENTERPRISES.

For nothing is the reign of Elizabeth more memorable than for the manner in which there was awakened in it the spirit of maritime discovery and enterprise. A band of bold adventurers arose, who, not content with the restricted limits of European commerce, set forth in quest of wealth and fame to distant and unknown seas. In vessels, some of which, now-a-days, would scarcely be thought large enough to perform a coasting voyage from Newcastle to London, they undertook

voyages to the West Indies, to South America, and even round the globe itself. They were little better than buccaneers; and frequently their relations with the Queen and her government were such that, as it might be convenient, she could own or cast them off. Still, on the whole, they were largely encouraged; and it was well that it was so; for there was thus trained a little host of intrepid mariners, who, in the conflict of which we are about to speak, were, under God, the saviours of England. One of the most distinguished of these men was Sir Francis Drake. He was of humble origin, and was born, we are told, on the banks of the Tavy, in Kent, in an old boat, turned bottom upwards, from which he emerged, naturally enough, we should say, to be put apprentice to the owner of a small lugger, which traded between the coast of England and that of Zealand. Whilst he was yet a young man, his master died and bequeathed him his vessel, and for a short time he continued the trade. Panting, however, for a bolder flight, and his imagination fired by what he had heard of the wealth to be gained in distant lands, he sold his vessel and embarked the whole of his savings in a voyage to the West Indies, with his kinsman, John (afterwards Sir John) Hawkins. It was an unsuccessful and disastrous enterprise. They fell in with Spaniards, who treated them with great cruelty, and robbed them of well-nigh everything. From that time every Spaniard was his foe, and he resolved to take a life-long revenge on the whole nation. In two voyages, one of them to the Spanish main, and the other round the globe—the latter undertaken with a fleet of five small vessels, the largest of which was of not more than 100 tons burden, and two of them respectively of only 30 and 15 tons; the whole being manned by 164 seamen,—he carried terror to the Spanish possessions wherever he went. From the latter he returned, it was asserted, “with treasure enough to maintain a war with Spain for seven years; and, in addition, to repay himself and his fellow-adventurers £47 sterling for every pound they had invested.” His fame filled the land, and on his return the Queen herself visited him in his vessel, the “Golden Hind,” and conferred on him the honour of knighthood. Wherever he went, he was followed by admiring crowds; stirring ballads were written and sung, commemorating his achievements; and it was almost universally felt that if the power of Spain were to be humbled, it would be through the dauntless valour of men like Drake. Nor was the impression made on Spain less powerful. His name became a name of terror both to Philip and his servants; and commanders of well-armed vessels were known to strike their flags in dismay, when they found that he was their opponent. This man, as we shall see by and by, was one of the greatest instruments in the defeat of Spain’s grand enterprise against the liberties of England.

No man had a stronger conviction than Drake that mischief was intended by those elaborate preparations which were going forward in the ports of Spain and Portugal, and with characteristic energy he

determined to anticipate the blow. First, in the autumn of 1586, under the auspices of the Queen and her government, he paid a visit to the Netherlands, to concert measures of united action with the people there. Nothing was done formally by the assembly of the States-General; but they recommended that one or two ships should be prepared by each of the maritime cities of Holland, to co-operate in any enterprise which might be undertaken against Spain. We shall find that these ships did good service, when the Armada was on our shores.

In the winter and spring of 1587, "determined," as he said facetiously, "to singe the King of Spain's beard," he organized an expedition to visit the Spanish ports; and on the 2nd of April, with four ships belonging to the Queen, and twenty-four furnished by the merchants of London and other private individuals, he set sail from Plymouth. "The wind commands me away," he wrote on the day we have named; "our ship is under sail. God grant that we may so live in His fear, that the enemy may have cause to say that God doth fight for her Majesty abroad as well as at home." It was well that the wind was peremptory, and that the gallant sailor obeyed its commands so promptly; for at the very time the Queen was engaged in secret negotiations for peace with Spain, and a pinnace was actually despatched after him to forbid his prosecution of the undertaking. But he was gone, and his well-manned ships sailed away too fast to be overtaken. "On the 19th of April," says Motley, "the English ships entered the harbour of Cadiz, and destroyed 10,000 tons of shipping with their contents in the very face of a dozen great galleys, which the nimble English vessels soon drove under their forts for shelter. Two nights and a day, Sir Francis, 'that hater of idleness,' as he was called, was steadily doing his work,—unloading, rifling, scuttling, sinking, and burning those transport-ships which contained a portion of the preparations painfully made by Philip for his great enterprise. Pipe-staves and spikes, horse-shoes and saddles, timber and cutlasses, wine, oil, figs, raisins, biscuits, and flour,—a miscellaneous mass of ingredients long brewing for the trouble of England,—were emptied into the harbour; and before the second night, the blaze of 150 burning vessels played merrily upon the grim walls of Philip's fortresses. Some of these ships were of the largest sail then known. There was one belonging to the Marquis of Santa Cruz, of 1,500 tons; there was a Biscayan of 1,200; there were several others of 1,000, 800, and nearly equal dimensions." He proceeded thence, with all speed, to Lisbon; where, under the very eye of Santa Cruz, the Lord High Admiral of Spain, and generalissimo of the invasion, he swept the harbour, destroying 100 vessels and whatever of their cargoes he could not carry off with him. Shortly after, he encountered and captured a Spanish East Indiaman, laden with a cargo of extraordinary value. Having done all this good work, he thought it time to return. He had accomplished enough to delay the expedition for some time, and that was no slight matter; but he had

no idea that he had crippled very materially the colossal power of the enemy. It was only a beginning, he said, and it would be of no avail unless it were well followed up. "There must be a beginning of any great undertaking," he wrote in a characteristic letter to Sir Francis Walsingham, "but the continuing to the end, until it be thoroughly finished, yields the true glory. If Hannibal had followed his victories, it is thought of many, he had never been taken by Scipio. God make us all thankful again and again, that we have, although it be little, made a beginning upon the coast of Spain. If we could thoroughly believe that this which we do is in the defence of our religion and country, no doubt but the merciful God, for His Christ our Saviour's sake, is able to give us victory, although our sins be red. God give us grace that we may fear Him, and daily call upon Him! so shall neither Satan nor his ministers prevail against us." So moralised the brave seaman. He was doing a good stroke of business for himself; but he believed that he was also doing a good work for his country, his queen, his religion, and his God; and, no doubt whatever, he was thoroughly sincere.

Although this expedition had not materially crippled the energies of the enemy, it was not without its useful results. He returned with a deeper conviction than ever of the evil designs of Spain and of her vast preparations. "There will be 40,000 men," he wrote, "under way, ere long, well equipped and provided." He was persuaded, too, of another thing, that the ships and troops of Spain were not invincible. "I thank them much," he said, "that they have stayed so long, and when they come, they shall be but mortal men." The English mariners had learnt, too, how to deal with the formidable galleys of Spain. In their trim and nimble little vessels, they had sailed round and round those great unwieldy ships, which were expected to do such wonderful execution, and with scarcely any loss to themselves, they had beaten them thoroughly. They were, thenceforward, eager for the conflict; not doubting for a moment, that it would be a hard-fought battle, but certain that they should win the day.

Will it be believed, that the gallant captain, on his return, instead of being received with all the honours his Queen could give him, encountered only rebukes and frowns? "So unwitting, yea, unwilling to her Majesty," wrote Burghley to Andreas de Loo, an agent employed in the Netherlands for the purpose of negotiating peace with Alexander Farnese, Prince of Parma, the nephew of Philip and Governor of such of the Low Countries as were yet under the power of Spain, "these actions were committed by Sir Francis Drake, for the which her Majesty is as yet greatly offended with him." The fact is, she was engaged in secret treaties with Spain, and entertained sanguine hopes of peace. She found out her mistake by and by, and then she learnt to estimate, at something like their true value, the brave and noble men who had done so much to defend her person and her throne.

(To be continued.)

The Surrey Chapel Missionary Sermon.

A LEAF FROM AN AUTOBIOGRAPHY.

"A QUEEN'S day" is a phrase that has arisen from the fine weather usually enjoyed by our beloved Sovereign, on any special occasion of appearance among her people. And who of devout mind is not inclined to wish for one when the Sabbath comes, when churches are to be opened, when ministers are to be ordained to the pastoral office, or when the anniversaries return of our philanthropic and Christian institutions? Far otherwise was it, however, when I proceeded as a youth, with a companion a little older than myself, on a very dull May morning through a pouring rain, and at half-past eight o'clock stood at the gallery-door of Surrey Chapel which faces the house of its minister. A few persons were already there; ones, and twos, and threes soon greatly increased our number; but we had to stand for some time, with our umbrellas as our only shelter, before the door was opened, and we were allowed to pass upwards and onwards.

As I and my companion knew well that the front row of the gallery was appropriated on such occasions exclusively to ministers, we took our seats in the second row, the above range being then not pewed as it has been since, but open and without backs, except the first and the one against the wall. Nearly an hour and a half has yet to elapse before the service begins; and though the aspect of all before the eye is dull and dreary, there is still much to engage its attention. The Chapel, hexagonally formed, with its sittings for hundreds on hundreds above, and with hundreds more free to all in-comers beneath, from the doors to a partition of moderate height; with its crimson-cushioned seats radiating, as it were, from the pulpit, and flanked on each side by pews extending right and left under the gallery to the walls; with its large circular chandelier of bright brass suspended from the centre; with its organ of majestic proportions and gilded pipes behind the

pulpit; and with all the wood-work of a grey colour, relieved with white,—presented of itself a goodly spectacle, most favourably comparing with any other large chapel of the day.

But as all the gallery-doors were opened at once, and, soon after, the principal one beneath, a stream of life has been pouring in from each of them, and in about half an hour there is gathered together as large an assemblage as can well find space in this capacious sanctuary. Here and there some man of mark is discoverable; while into the front row of the gallery has come minister after minister whom I had previously known, others whom I could make out by the portraits of the *EVANGELICAL MAGAZINE*, and others whose name and place of labour proved to be impenetrable to me, until all are densely packed together, and the very passages to their seats are as full as they can hold. It is a solemn question, how many of those servants of Christ now remain? If any, it can only be like the olive-berries at the close of the vintage, two or three upon the topmost bough. It becomes hearers as well as ministers to lay this mortality solemnly to heart.

Minute after minute has now passed, the more rapidly where there has been a whispering exchange of thought and feeling after long absence,—for that was a time of slow coaches and wearisome journeyings, and friends and relations separated widely by Providence could seldom meet; but as the hand on the white-faced dial opposite the pulpit is approaching half-past ten, the low hum, of which one has been scarcely conscious, diminishes till it is hushed. Good Rowland Hill, duly surpliced, in accordance with his strong attachment to ecclesiastical robes, enters the reading-desk, and soon the proclamation is made: "God willeth not the death of a sinner, but rather that he would turn from his wickedness, and live: wherefore turn ye, turn ye from your evil ways; for why

will ye die, O house of Israel?" in tones as touching and thrilling as if these tidings of mercy were now for the first time borne to the world. So the liturgy proceeds; not as an elocutionary exercise, harmonising fully with the most precise and definite rules of some celebrated teacher—an actor, perhaps; but as the outgoing of the heart in prayer, thanksgiving, and the utterances of God's Holy Word, and eliciting again and again a prompt, cordial, and emphatic response. Often have I heard the service of the Establishment in styles varying from the mumblings of some aged man, to whom its chief attraction was the sorry stipend it yielded, to the frequently rehearsed recitals of one in the prime of manhood, yearning for fame, and supposing that he gave to every passage "the andante and adagio it demands;" but rarely, or never, did I listen to it rendered so impressively as by that aged man of God, who regarded it as next in rank to Divine Revelation; to whom the greater part of it was an outpouring of the soul in the presence of the Most High, and the tones of whose noble voice were in entire sympathy with its adorations or confessions, its petitions or its praises. I was not reared in a love of liturgies, but so it struck me then, as it did afterwards; and the impression remains, though my hair is silvery with age. An equal charm, at least, should be sought in all the utterances of free prayer; the words rising from the heart, and its feelings modulating the sounds by which they are expressed.

At the conclusion of this liturgy, a missionary hymn, accompanied by Jacob, the organist of Surrey Chapel, then considered only second of organists, is rising from that vast assembly; then a stranger enters the pulpit—I afterwards found it was the Rev. Mr. Watson, of Musselburgh, an eminently good and useful man—who offers prayer; and this is followed by another missionary hymn. And now, with slow and heavy step, the Rev. Matthew Wilks ascends the pulpit stairs; his much-loved associate in the ministry at the Tabernacle and Tottenham Court chapels, the Rev. John Hyatt, is just behind him, bearing the Bible: this

he places on the velvet cushion, and, closing the door on the preacher, stands against it. As the hymn advances to its close, I cannot take my eyes from that venerable man, evidently greatly oppressed as he leans slightly forward on his seat with his elbow on the pulpit side, covering his eyes with his right hand. To me there was a mystery which my young mind could not unravel; I had never witnessed such a spectacle before. I wondered if Mr. Wilks had been suddenly taken ill; but time rolled on, and then I heard that for twenty years he had declined the task he had now undertaken—a task to which he felt himself utterly incompetent; a task which he was fully persuaded he could accomplish only as he trusted implicitly in the All-wise, the Almighty.

As the last cadence of the hymn dies away, he rises, attracting and fixing every eye; he gives out his text: Jeremiah vii. 18—"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." On many countenances a feeling of surprise appears: one minister looks to his brother at his side as if to ask what is coming; and yet in the minds of not a few there is an underlying conviction that the well-known ingenuity of the preacher will assuredly be turned to good account. Another emotion soon arises. Before the mental eye stand idolaters engaged in the worship of the moon, in contrast with the worshippers of the glorious Jehovah, the only living and true God, the gracious Redeemer of sinful men. How painful is the sight—the sight of God's dishonour and of man's degradation, guilt, and misery!

But was the effect it produced to pass away without a trace, like some feigned tale of woe? There were some, avowedly the followers of Calvin, but really fatalists, who would have asked, "Why do you look at the heathen at all? why do you rebel at God's decrees? How do you know that any of them are in the covenant?" But thus the preacher did not

dare to reason. Nor was he like another, whom I heard years afterwards, on a similar occasion; a man of vigorous but ill-guided mind, who, emulating the bearing of an Elijah or an Ezekiel, came, as he said, after weeks of seclusion, "to direct the directors, counsel the counselors, and judge the judges;" and to affirm that when our Lord sent forth the seventy disciples, He laid down the platform of all missionary labours. Strange was it that he could not see, that as our Lord intended to make another tour through Judæa before He returned to His Father's bosom, and as it was to be the last, He chose to prepare His way, and to send his disciples into "every city and village whither he himself would come," that they might obtain Him suitable attendance and reception. In such a *home* mission there is not the slightest analogy to a *foreign* mission; and one might have supposed that the commonest sense was enough to show, that were a man to appear with all the qualities of a Morrison or a Milne, a Williams or a Moffat, yet if left "without purse, or shoe, or scrip," he could not go to the heathen at all, but must leave them to perish in their sins. For more than three dismal hours was I, in common with thousands, present—for in such a crowd escape was impracticable—during this unwarrantable harangue. Nor was it easy to restrain a smile when the preacher, who was arguing that a foreign missionary should be committed entirely to the care of Providence for the term of his life and labours, asked us twice to sing "two verses of a psalm," while his outer man was refreshed, not by Elijah's ravens, but by human hands; and who, when he had to mention the collection, was compelled to add, "Give, then; and let us hope and pray for better times."

Far otherwise was it with the preacher from whose discourse I have—but with a purpose—somewhat digressed. He knew full well that if ends are decreed,

so are means; and as he compared the *zeal* which the worshippers of the moon displayed, with that which Christians ought to discover for nobler purposes, referring to the *fidelity* of the former to their vows,—their *courage*, in daring to encounter the wrath of an offended God,—their *constancy*, in persisting in their practice,—and their *liberality*, in contributing of their substance to the worship of the "queen of heaven,"—so he "mustered their agents," and demonstrated that *children, men, and women* should emulate them in the cause of Christian Missions. The service was closed by another hymn, and prayer offered by Dr. Young, then minister of the Scotch Church, London Wall.

Often have I watched, since then, a sower stalking along the freshly-ploughed field, and while toilfully traversing the rough furrows, casting in the precious grain. Again and again, too, I have passed by that cultivated and well-sown piece of earth, as there sprang up the blade, the ear, and the full corn in the ear. But in this there was a resemblance to the work of that man of God, to whose most appropriate, interesting, and impressive sermon, often recurring in by-gone years, I have now referred. So great did the charge committed to him appear, that it well-nigh overwhelmed his spirit. But as God has done and will do in all the emergencies of His faithful servants, having called him to it, so He gave him wisdom and strength for its full and faithful accomplishment. Of inestimable value was the seed he then sowed broad-cast. In answer to his frequent and fervent prayers, the influences of heaven fell richly upon it. It vegetated and sprang forth with surprising rapidity. Speedily, beyond all precedent, a voice was heard saying, "Put ye in the sickle, for the harvest is ripe." But of that reaping-time I may yet have to tell.

C. W.

Talks and Thoughts in Rome.

IV.—CONCLUDING THOUGHTS ON OLD ROME.

THE mediæval Church system so gorgeously displayed in Rome, when compared with the Christian life of the hidden Church of the Catacombs, indicates that bold and grievous corruptions had crept over Christendom since the believers in the Eternal City could be described as persecuted, but not forsaken—cast down, and not destroyed. There, amidst apparent weakness, a spirit was at work undermining the old Pagan power which we saw marching over the Forum in all the pride and panoply of victorious war. But in the mediæval churches we detect an element of that Pagan power—what we may call its mythological element, its idolatrous spirit, its habits of superstition. The Christianity which shook Imperial Rome—which overthrew the old heathen worship—caught the infection of those corrupt institutes which it cast down. What occurred when Rome conquered Greece, when Gothic tribes conquered Rome, occurred in the history of the victorious faith. The victor became changed, from association with the vanquished. The religion of the Church was modified by contact with the corrupt Roman world. Many fondly hoped that Paganism was Christianized. The transformation of the Pantheon, of the Temple of Vesta, and of the fane devoted to Fortuna Virilis—buildings of special interest to the antiquarian traveller—into churches for Christian worship, was hailed as the witness of a blessed transfiguration: but to one who looks below the surface, it is evident that the exact uses to which those edifices have been applied, rather symbolize the real fact—i. e. that Christianity in Rome had become Paganized. The statue of Jupiter turned into one of Peter,—the thunderbolt exchanged for the key, as one sees it in the nave of the grand cathedral—succinctly expresses the nature of the ecclesiastical revolution.

To know the depth and extent of mediæval corruptions you must visit

Rome. To know what Christendom was before the Reformation, you must study Popery as you see it there; though in that study you must not forget to make some allowance for the grand event; which, while deplored and reprobated by Roman ecclesiastics, has in some measure checked the extravagancies of their system, and clipped the wings of its despotic pride. In Rome you are in the midst of unreformed Christianity; and, therefore, in the heart of a grand tragic drama not yet acted out. Antagonistic powers are in unnatural union. Christianity and Paganism, the Church and the world, are strangely allied. Elements of evil, elements of practical piety, are blended into one heterogeneous substance. Is it always to last? The hope of the Protestant Christian looks forward to another act of the drama, when powers so unlike, when the Cross and the tiara shall part,—when the bond between them shall be sundered,—when the mighty city of the mystic Babylon shall fall, and there shall come out of her all that is precious, for God will never let that perish in her plagues.

Our rambles in Rome, in these three pathways—the Pagan, the Primitive, the Mediæval—have thus led to thoughts which, in conclusion, serve to weave what we have said into something approaching an epic form. We have seen proud human power undermined by seeming weakness, while that seeming weakness had in its heart a Divine energy. We have seen, too, that energy enfeebled in its acting, by becoming, through human infirmity, entangled in the trappings of its old antagonist. And we have further seen the Divine power not extinct—anything but that—but at present checked, fettered, kept back from its full sway of majesty and mastership. Here we get at the heart of the grand poem of humanity—in the moral world at large, in the Church, and in the individual soul.

The world shows proud, godless power

above-ground triumphant, marching over the earth in a spirit of defiance; spiritual humbleness and trust,—under-ground, Catacomb-like,—lying and living low and unseen in human hearts,—that is, holily, blessedly, sapping the foundations of the unjust and imperious power of the world and the fallen Prince thereof. That better spirit is exposed to peril when it has won its first victory. It is apt to make terms with the foe. Israel goes down to Egypt, leans on the power and imbibes the pride thereof. A severance must follow. Out of Egypt God will call His Son.

The Church appears in a world full of power, of intellect, of passion, of pride. It is at first lowly. Its condition,—its character,—its simple faith,—its meek heroism,—its humble self-forgetfulness,—its love, patience, and forgiveness, are epitomised in the story of the hidden Church of the Catacombs. It soon shows inexperience, ignorance, rashness; there are germs of evil growing, even in those retreats so remote from the world's gay and bustling thoroughfares. Ah! an evil spirit can find a doorway into the galleries of the Catacombs. Persecution ceases,—peace comes. The Church is brought out of prison. The hidden one is revealed, is flattered, caressed, clothed in purple and fine linen, and seated on the throne of the Cæsars. Fatal hour! The God-inspired Samson, falling asleep in the lap of Delilah, is shorn of his supernatural locks. The mediæval Church is like Samson, but the roots of the mysterious hair remain. They can grow again. The palace of mediæval Philistia falls, and in advance of the old Hebrew history, the Samson spirit of the Church, even in corrupt Christendom, comes out immortal from the overthrow, shaking the dust from the ringlets of its strange strength, and kneeling down in humility and thankful praise before the God of Israel. That is its destiny! It was partially accomplished at the Reformation, which we never blessed God so much for as when walking about Rome. But the spirit of mystic Babylon still lives far away from the Seven Hills. Relics of old evils everywhere exist.

Although purification of all God's churches will be sought for by every earnest Christian, he will not think the work is to be done by any patent washing apparatus that he can contrive, by any mere organic reforms, but only by the Spirit of burning from the throne of the Lord God. Back to primitive times in spirit—back to the hidden Church of the Catacombs in humility and love,—he will pray all Christendom to be brought; only with a deep wisdom, and a full experience, and a rich, ripe manhood, such as the infant child of Christianity could not have.

The great thing is to turn and look into our own souls. The drama of Rome is going on there. In the heart of the natural man there is a forum, a marketplace, a seat of power,—full of traffic, pride, and high pretension. When God enters it by His truth and Spirit, He builds not His temple just on the surface; He goes down into the Catacombs, and is worshipped. A divine and precious life is nourished there,—humble, trustful, patient, unambitious, loving. The new and better nature of the regenerate rises and comes in contact with the world,—its business, pleasures, ambition, avarice; perilous contact! The life from heaven is in danger of becoming earthly. The striving should be to sanctify the world. The actual result, too often, is the world secularizes and enslaves us. To prevent that, or to reverse that, is the battle. Let us take warning from what we have seen in our walks through Rome. The story of the Forum says, "We wrestle not with flesh and blood, but with principalities, and powers, and spiritual wickedness in heavenly places." The story of the Catacombs says, "Pure religion and undefiled, before the God and the Father, is this, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world." The story of the Mediæval Church says, "The cares of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." The story of the Reformation says, "This is the victory that overcometh the world, even our faith."

Brief Notes on Early Church Life.

II.—PRIMITIVE ORGANIZATION.

the priestly system established in the temple at Jerusalem clearly was not the model for Christian churches; but there was an institute among the Jews to which a Christian church bears a strong resemblance. Leaving the temple, and entering the *synagogue*, we are struck by the many points of similarity between the offices and usages of the Jewish and the ministry and discipline of the New Testament churches. Churches had two kinds of ministers,—the one class consisting of bishops or presbyters, and the other of deacons, having the charge of temporalities. Now, it is remarkable that in the Jewish synagogues there were officers somewhat corresponding to these. There were the elders, or *zabim*—men distinguished by learning and probity, and probably always men of advanced age, who presided in the affairs of the synagogue, and intended the order of worship; and there were the *chazzans*,—a title which corresponds with our *deacons*,—who took care of the synagogue; kept the books of the Law; handed them out of the ark; they were preserved, to the parties used them in the course of the service; blew the trumpets to announce the approach of the Sabbath and other festivals; stood by the reader of the Law, to assist him if he did not read inaccurately, and to read alms from the congregation to the poor.

Further, We can trace in the ordination and election of the ministers of the Christian church an agreement with the synagogue. In both cases, ordination was by imposition of hands; and in the service of the Jewish solemnity a plurality of elders was requisite, just as is the custom in the Christian form. The election of Christian pastors rested in the hands of the people; and though the elders of the synagogue were not chosen by the congregation—though the *Saahedrim* held the right of appointment, yet they respected the wishes of the people, and

sought their concurrence in the matter. When a plurality of pastors existed in a Christian church, they would form a sort of council or presbytery for the administration of ecclesiastical affairs; and in the synagogue the elders formed a *presbytery*, bearing a similar name, and invested with an authority to govern. It has been noticed that, where a plurality of pastors obtained, it would be natural for one among them to act as president, and that such a president is probably meant by the *Angel* of the Church, mentioned in the Asiatic Epistles. Now, a similar arrangement was made in the synagogue. One of the Council of Elders acted as president, but still remained of the same order with the presbytery; and it is very remarkable that the title of one of the offices which he sometimes performed,—namely, the offering of prayer in the name of the congregation,—was that of *Legate*, or *Angel*, the very title given by John to the presiding bishops in Asia. Still, in some cases there would be only one bishop: and so in the Jewish synagogues, where the congregation was small, the management of affairs was entrusted to *one Rabbi*. Excommunication was inflicted in the New Testament churches, in the case of obstinate offenders; and excommunication from the Jewish synagogue, in certain cases of delinquency, was a prevalent practice, as every one is aware. The collection and distribution of alms, so remarkable in the primitive churches, also finds a parallel in the synagogue, even in minute particulars. "The alms for the support of the poor members of the congregation were put into the alms' chest before prayers; and on Sabbath evenings, what had been collected was apportioned to the poor for the entire week. Sometimes, after the usual collection in the synagogue, there was an extraordinary one made by the *Chazzan* for some particular purpose." "The custom of not handling money on the Sabbath is very ancient."

Some commentators illustrate from this custom the passage in the first of Corinthians, in which the Apostle advises the Corinthians at Corinth to set apart, on the first day of the week, whatever they intended for the relief of their poor brethren. They suppose that the Corinthians observed the Jewish Sabbath, and abstained from touching money on that day: and that the Apostle, by ordering the money to be set apart on the first day of the week, thus made a distinction between the Lord's day and the Sabbath. Now, these points of similarity between the Jewish synagogue and the Christian Church are so very striking that we cannot think the resemblance to have been undesigned. We know not how to avoid the conclusion that the founders of Christian churches took the synagogue, to a certain extent, as their type. "The apostles, we know," says Dr. Whately, "acted on the rule of becoming all things to all men—that is, of complying with men's habits, and avoiding all shock to their feelings, as far as this could be done without any sacrifice of principle, or detriment to the great objects proposed.

It is incredible, therefore, especially considering that for several years the only converts were Jews frequenting the synagogues—Jews, or devout Gentiles—that they should have utterly disregarded all the existing and long-reverenced institutions and offices which could so easily be accommodated to the new dispensation." "They did not indeed, no doubt, think themselves bound or authorized to adhere blindly to existing institutions in any points in which these were at variance with the spirit of the Gospel, or were capable of being changed for the better; and, doubtless, they introduced from time to time such alterations in the functions of the several offices, and in all regulations respecting other non-essential points, as circumstances of time and place might require. But we cannot suppose that they aimed at originality for its own sake, or altered for the sake of altering. And the correspondence, accordingly, which has been traced by learned men, between the synagogue and the church, is no more than what we might antecedently have expected."*

Glances at Passing Events from the Right Point of View.

I.—THE FAMINE IN INDIA.

THE fierce insurrection is suppressed, but a terrible famine is at work, and its fatal follower—pestilence—is feared in British India! What a tragic history this part of her Majesty's dominions has! and how strange that 200,000,000 Asiatics should owe allegiance to the sovereign of a little island 15,000 miles from the shores of their great continent! What gives us this supremacy? Whence the transfer of so many Oriental kingdoms to the sceptre of Queen Victoria? How comes it to pass that a fourth part of the world's population are at this moment our fellow-subjects? Call ye this chance? Springs it from the fortunes of war, from commercial enterprise, from our superior intelligence, or our

superiority of race? Each of these has its advocates, according to the point of view selected for the solution of the problem, but from our stand-point it is solved by neither of them. These are but things each of which has itself to be accounted for by the Christian philosopher, before he even begins to determine what influence, if any, they had in producing the actual result which lies before him. We like not this constant reference to real or imaginary characteristics of a people, as if these accounted for all the peculiar phenomena which have streamed along the line of its national history, giving it individuality, and distinguishing it from all the other peoples of the globe. There is a lurking atheism in this mode of giving a reason, which Reason herself, when in the enjoy-

* Whately's "Kingdom of Christ," p. 100.

ment of health, must view with contempt as a species of moral cowardice. "The Asiatic cannot stand before the European," we are told with great gravity, as if something very profound had been said, and a valuable piece of information communicated; but it so happens that there is neither profundity nor information in the words. Even if this were a fact in itself, the result of unbroken experience, which is far from being the case, we have only to put the short question, "Why not?" to show that our wise informant had got upon the rim of a circle, around which we should drive him without rest, unless he had the wisdom to leap to its centre, and point with reverent finger to heaven. If he reply, "Because the Asiatic is not equal in physical energy to the European," our ready "Why not?" would send him on again, and he would find that ours was anything but a "*shorter* catechism." But let us take—we shall not say an analogous case, but—an historical fact. Every one knows the Biblical story of the conquest of Canaan by the Israelites under the leadership of their renowned general, Joshua. Fiercely contested and terrible battles were fought, and even the reader who apprehends the moral significance of the fearful narrative feels a sense of indescribable relief when he gets to the end, and sees the land at rest. Well, how does a certain writer, who is generally believed to take the right point of view in relation to every matter that engaged his pen, refer to these wars of the Jews? Does he glorify the strategy of the generalissimo, the heroism of the Hebrew troops trained in the rough wilderness, and the mental and physical superiority of a race that had sprung from the brick-fields of Egypt? No; but he says this: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them, but thy

right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." Would it not be a wise thing on the part of England to take the same view of the fact that she holds possession of the tribes of Hindustan? and having taken this view of the fact, would it not be also wise to look fairly in the face of the great responsibilities which it involves? India has felt our power; let her now feel the outgoings of our compassion on her multitudes. Let her understand that we hold her on trust for the Lord. The sympathy elicited* by the famine with which she has been visited, will not be lost upon those who shall survive that calamity; and hearts, softened by affliction, will open to the story of redemption, as told by Missionaries from the far-distant island, whence ready help came in the day of their sore distress. This is the day of England's opportunity in relation to her Asian dominions. Let her prove that she is a faithful steward of the manifold gifts of God, and in the lands of the rising sun her generous name will be praised.

II.—ABOLITION OF SERFDOM IN RUSSIA.

ALEXANDER NICOLAEWITCH II. Emperor of All the Russias, ascended the throne of his ancestors on the 2nd of March, 1855, in the midst of a terrible war between his troops and the allied forces of England, France, Turkey, and Sardinia. It is always difficult to ascertain the precise cause of a Russian Emperor's death, but it is probable that the excitement caused by the fierce Crimean contest—a contest in which England should never have engaged—was the immediate cause of the sudden demise of Nicholas I. Of him it concerns us not to speak a word in this place, but the accession of his successor to the throne of the

* The sum of £20,000 was sent to Bombay by the mail of the 3rd April, and this great amount was only a first instalment, contributed in less than a week. Nearly £50,000 were sent to this fund before the middle of April. Contributions have also been sent through the London Missionary Society.

Northern Empire was an event upon which millions of once oppressed people will look back with deep and lasting gratitude. We refer to what we must consider one of the most remarkable occurrences of these remarkable days,—the Abolition of Serfdom in Russia by the decree of the Emperor. These words are easily written or uttered, but their full meaning is not so easily comprehended; for, though the Autocrat is as absolute as in the times of Ivan Vasilovitch the Terrible, yet when the nobles murmur at a decree which displeases them, as this for the emancipation of the peasantry from slavery to the soil has greatly done, they are dangerous enemies even when they seem to bow in profound loyalty to the imperial will of their master. Besides, the great privileges and power of the nobles have been considerably reduced in recent times, and this no doubt adds to the soreness with which they contemplate the decree in question. The landowner's peasants or serfs are complete slaves; their master may punish them in any way he pleases, short of maiming or

killing them. Alexander II., to his lasting honour, has put an end to this iniquitous system, and the humblest peasant in Russia feels that he is no longer a chattel, but that he can claim the rights of a man. What strange things are taking place in the world! An irresponsible Czar giving freedom to his slaves in old Europe, and certain republican states ready to go to war with their brethren for the avowed purpose of perpetuating slavery, in Young America! It is a remarkable contrast, and America does not shine in it. We can hardly call the conduct of the Slave States reactionary,—it is only the development of a terrible consistency in evil; but the policy of the Russian monarch must be termed progressive, and will be hailed by all enlightened persons as a pleasing sign of the times. We cannot but wish, however, that Alexander would adopt the same line of conduct towards the inhabitants of Poland, and thus show, for once in the world's history, that absolutism can be consistent with itself; but alas for Warsaw! the Emperor is the genuine tyrant there.

Pages for the Little Ones.

TOM'S MASTER.

"So you're really going, Tom? I hoped you would have thought better of it."

"No, uncle," said the boy, sorrowfully but firmly; "I promised my mother on her dying bed that I wouldn't break the Sabbath, nor do what I felt was wrong. And I will keep my promise, if I starve through it."

"My poor lad! it's of no use trying to persuade you to go back, I know; but it's very hard for you to be turned adrift on the world so early." And he covered his face with one hand, while he rested the other on the youth's shoulder.

"It's no harder for me than for a thousand others," answered Tom cheerfully; "I'm not a bit afraid of getting my own living, when I can have the least chance for it; but there's nothing

to be had round about here just now, so I must go and try elsewhere. Only don't you fret about it; I shall do very well, I've no doubt; and when I've made my fortune, I'll come back and see you all."

These rather boastful words were heard by somebody who was not meant to hear them. This was Tom's late master, who happened to be passing by. They made him very angry; for it seemed as if the boy cared nothing for the loss of his place, nor at all regretted the past. And he knew, though he would not own it, that he had done wrong in dismissing a poor friendless boy from his service, because he refused to work for him on a Sunday; and, as is often the case, the consciousness of having injured him made him dislike him. So it was in a sharp, contemptuous tone that he said,

"Come back when you have made your fortune, indeed! You are much more likely to come back to *the workhouse*, I can tell you!"

The boy looked almost too indignant to speak. To be taunted thus, by the man who had made him homeless and penniless, it was too bad! His cheek flushed, and his lip quivered, as he exclaimed—"Take care, Mr. Grimes, that you don't go there yourself in the end."

"Hush, hush, Tom," whispered his uncle, "what would your teacher say if he heard you?"

Tom cooled down directly, at the thought of his teacher. "I'm sorry," he said, "if I spoke too hastily, and I don't bear any ill-will to you, sir; but you ought not to have said *that* about the parish; for you know I'm an honest hard-working lad, that would be ashamed to be beholden to anybody while I had a finger to help myself with. But, Mr. Grimes, I'm going away directly, sir, so you will surely listen to me: you will never prosper in the long run without God's blessing; and His blessing cannot be yours if you break His commandments, and try to make other people break them too."

Mr. Grimes walked proudly away before the close of Tom's speech, and took no notice of it; perhaps he heard it; perhaps he did not choose to hear it.

Such was the parting between Tom and his old master.

The parting between Tom and his uncle was far more tender and touching; for Tom's uncle was very fond of him, and would gladly have provided for him, but then he had a sickly wife and a large family of young children to care for, and the times were hard, so he was obliged to let him go, and trust him entirely to God's care.

With a sad, yet with a brave heart, Tom went his way—went to battle with life's trials in his boyhood, and to earn among strangers the bread which had been denied him at home. But he took

with him "a conscience void of offence," and a simple faith which made the promise of Jacob's his own, "Behold, I am with thee, and will keep thee in all places whither thou goest."

Was not the orphan boy, after all, more to be envied than Mr. Grimes?

Several years rolled away, and Tom was almost forgotten—except by his uncle—in his native village. Not much had been heard of him since he left. It was said that he was gone to Australia, and was doing very well there, and this was as much as any one knew about him.

One bright summer's day he unexpectedly came back, and brought with him—a fortune? Yes, Tom was really a rich man; but I was not thinking of that just now; I was thinking that, although he had parted with his poverty, he still kept fast hold of his faith in God, and was more than ever devoted to His service. In finding money he did not lose his religion; and it is not every rich man who can say that.

God had greatly blessed the orphan lad, and proved in his experience the truth of these words, "Them that honour Me, I will honour." "Seek *first* the kingdom of God and His righteousness, and all other things shall be added unto you."

But what had become of Tom's master? He had lost his business, lost his credit, lost his health, and was now, in his old age, an inmate of the workhouse—yes, of that very workhouse with which he had once threatened the forlorn and friendless Tom!

And what do you think Tom did? Just what I hope you would have done if you had been in his place. He provided a comfortable lodging for Mr. Grimes, took him out of the workhouse, and saw that he did not want anything as long as he lived.

Was not this heaping coals of fire on the old man's head?—*Church of England Sunday Scholars' Magazine.*

Poetry.

THE QUAKER WIDOW.

BY HAYARD TAYLOR.

THEE finds me in the garden, Hannah—come in ! 'Tis kind of thee
To wait until the Friends were gone, who came to comfort me.
The still and quiet company a peace may give indeed,
But blessed is the single heart that comes to us in need.

Come, sit thee down ! Here is the bench where Benjamin would sit
On First-day afternoon, in spring, and hear the swallows flit.
He loved to smell the sprouting box, and hear the pleasant bees
Go humming round the lilacs and through the apple-trees.

I think he loved the spring : not that he cared for flowers—most men
Think such things foolishness—but we were first acquainted then ;
One spring : the next he spoke his mind, the third I was his wife,
And in spring (it happen'd so) our children enter'd life.

He was but seventy-five : I did not think to lay him yet,
In Kennett grave-yard, where at Monthly Meeting first we met.
The Father's mercy shows in this : 'tis better I should be
Pick'd out to bear the heavy cross—alone in age—than he.

We've lived together fifty years ; it seems but one long day,
One quiet Sabbath of the heart, till he was call'd away ;
And as we bring from meeting time a sweet contentment home,
So, Hannah, I have store of peace for all the days that come.

I mind (for I can tell thee now) how hard it was to know,
If I had heard the Spirit right, that told me I should go ;
For father had a deep concern upon his mind that day,
But mother spake for Benjamin—she knew what best to say.

Then she was still ; they sat awhile ; at last she spoke again,
"The Lord incline thee to the right !" and "Thou shalt have him, Jane !"
My father said. I cried. Indeed, 'twas not the least of shocks,
For Benjamin was Hicksite, and father Orthodox.

I thought of this, ten years ago, when daughter Ruth we lost ;
Her husband's of the world, and yet I could not see her cross'd.
She wears, thee knows, the gayest gowns ; she hears a hireling priest—
Ah, dear ! the cross was ours ; her life's a happy one, at least.

Perhaps she'll wear a plainer dress when she's as old as I—
Would thee believe it, Hannah ? once I felt temptation nigh !
My wedding gown was ashen silk, too simple for my taste ;
I wanted lace around the neck, and a ribbon at the waist.

How strange it seem'd to sit with him upon the women's side !
I did not dare to lift my eyes ; I felt more fear than pride,
Till, "in the presence of the Lord," he said, and then there came
A holy strength upon my heart, and I could say the same.

I used to blush when he came near, but then I show'd no sign ;
With all the meeting looking on, I held his hand in mine.
It seem'd my bashfulness was gone, now I was his for life ;
Thee knows the feeling, Hannah—thee, too, has been a wife.

A-home we rode, I saw no fields look half so green as ours ;
 The woods were coming into leaf, the meadows full of flowers ;
 The neighbours met us in the lane, and every face was kind—
 'Tis strange how lively everything comes back upon my mind !

I see, as plain as thee sits there, the wedding-dinner spread ;
 At our own table we were guests, with father at the head ;
 And Dinah Passmore help'd us both—'twas she stood up with me.
 And Abner Jones with Benjamin—and now they're gone, all three !

It is not right to wish for death ; the Lord disposes best ;
 His Spirit comes to quiet hearts, and fits them for His rest ;
 And that He halved our little flock was merciful, I see ;
 For Benjamin has two in heaven, and two are left with me.

Eusebius never cared to farm—'twas not his call, in truth,
 And I must rent the dear old place, and go to daughter Ruth.
 Thee'll say her ways are not like mine—young people now-a-days
 Have fallen sadly off, I think, from all the good old ways.

But Ruth is still a friend at heart ; she keeps the simple tongue,
 The cheerful, kindly nature we loved when she was young ;
 And it was brought upon my mind, remembering her, of late,
 That we on dress and outward things perhaps lay too much weight.

I once heard Jesse Kersey say, a spirit clothed with grace,
 And pure almost as angels are, may have a homely face ;
 And dress may be of less account ; the Lord will look within ;
 The soul it is that testifies of righteousness or sin.

Thee mustn't be too hard on Ruth ; she's anxious I should go,
 And she will do her duty as a daughter should, I know.
 'Tis hard to change so late in life, but we must be resign'd ;
 The Lord looks down contentedly upon a willing mind.

From the Principia.

The Council of Nicæa and the Emperor Constantine.*

THAT English history may be made as interesting as a romance, was said by Lord Macaulay ; and he has proved what he said, by the way in which he has written the story of the English Revolution. We have long been of opinion that ecclesiastical history, in spite of the dreary style in which it has been commonly presented, might be made almost as interesting as the History of England. Dr. Stanley, in his admirable volume on the Eastern Church, has done much towards demonstrating this. The qualifi-

cations he possesses for his task are manifold. Possessed of extensive and accurate learning ; acquainted to some extent by personal visits with the scenery of the land in which his history lies ; largely familiar with mankind ; of broad views and wide sympathies ; patient in collecting details, and skilful in their combination ; tasteful and accomplished ; imaginative and eloquent, he is a thoroughly artistic historian, and knows how to paint with life and power the scenes and characters of the past.

Of all this, the volume before us gives ample proof. It is a contribution to ecclesiastical history which we recommend every student to procure and master—with the additional advice that

* Lectures on the History of the Eastern Church ; with an Introduction on the Study of Ecclesiastical History. By A. P. STANLEY, D.D. (London : Murray ; Oxford, Parker.)

the pleasantness of the reading be not permitted to prevent the critical examination of the lectures, and their subjection to the test of original authorities, and the exercise of an independent moral and religious judgment. There are points on which we differ from the author, as we shall presently indicate. We could wish that he possessed more of that earnest moral feeling in relation to the characters and events of history, so apparent in Dr. Arnold. There are occasional flings at partisans and dissenters, which in a man of liberal views we regret to see. Other abatements might be mentioned; still, on the whole, the book is one we much admire.

He includes the three lectures on the Study of Ecclesiastical History, published some time since. These form the introduction. Then comes a lecture on the Eastern Church in general, with notices of its sects, epochs, and characteristics. Six lectures are devoted to the Nicæan Council, and its great men; one to Mohammedanism, which of all we like the least. The last four are on the Russian Church, and contain curious and lively pictures of the patriarch Nikon and Peter the Great.

It will be seen that a large part of the volume relates to the Council of Nicæa, and we propose in the remainder of this article to give a brief pictorial sketch of that event, which stands at the head of the history of the Eastern Church. We shall take the Greek historians as our authorities, and, as we proceed, avail ourselves of Dr. Stanley's researches and graphic descriptions.

Nicæa is in Bithynia, on the eastern bank of the lake Ascanius. It was built in the form of a square, the streets being arranged with such regularity, that from a stone in the centre of the Gymnasium the four gates of the city could be seen. In the year 325, the Emperor Constantine summoned within its walls a general convocation of bishops. He liberally provided for their conveyance upon horses, asses, and mules in the imperial service, and also made arrangements for their entertainment, at the expense of the State.

Dr. Stanley tells an amusing legend of

the orthodox Spyridion of Cyprus, who on his way met at a caravanserai with some Arian bishops. In the dead of the night they cut off the heads of the horses which conveyed Spyridion and his companions. When, on rising early to depart, the latter discovered what had been done, the Cyprian prelate soon put the matter to rights, by restoring the heads to the decapitated steeds. He was not, however, sufficiently careful in performing the miracle; for when the daylight broke, it was found that a cavalcade of odd-looking horses had been produced, for there were black heads united to white shoulders, and white heads to black shoulders.

The exact number of those who assembled cannot be ascertained, from the conflicting statements on the subject, but somewhat about 300 was probably the number. They came crowding within the gates of this beautiful city, together with presbyters and deacons; and passing up and down its stately streets, they would excite the curiosity and wonder of the inhabitants, who had never seen such a gathering before.

The assembly at first, perhaps, was held in a church, but afterwards in a hall of the imperial palace. A copy of the Gospels was laid open, indicating that it was to be the rule of faith.

On each side of the spacious apartment seats were disposed in order, and occupied by the assembly according to their rank. The bishops filled the most honourable places; next to them were ranged the presbyters, then the deacons, with a number of acolyths, or clerical attendants. Everything being in order, a general silence prevailed, as the assembly waited for the entrance of the Emperor, who signified his royal pleasure to be present on the occasion, and for whom a chair of gold was prepared at the upper end of the hall. The doors open, some of the officers of the Court enter, men who have embraced Christianity. Now all rising at the signal which indicates the Emperor's entrance, he—with towering stature, strong-built frame, broad shoulders, handsome face, lion-like eyes—proceeds through the midst of the assembly.

clothed in raiment which glitters as with rays of light (we follow Eusebius), reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendour of gold and precious stones. With downcast eyes and a modest gait, which, whether affected for the occasion or not, gives additional interest to his majestic form, he advances to the place reserved for him, invited thither by the bishops, when he sits down in his golden chair, and then the whole assembly resume their seats. A prominent place is occupied by the venerable Hosius, Bishop of Cordova, in Spain, a favourite of the Emperor, who, on account of his virtues and experience, was chosen at the commencement of the sittings at Nice, to act as president of the assembly.

Athanasius is there,—an insignificant young man of hardly twenty-five, of lively manners and serene countenance,—the champion of orthodox opinions relative to the Trinity, respecting which this council is chiefly met. Arius, too, a tall thin man of sixty, is present, mild in look, awkward in gait, violent in action,—writhing and wriggling “like a snake,” say his enemies; dressed in a long coat and short sleeves, while his hair hangs on his head in a tangled mass. Eusebius, the celebrated historian, graceful and polite—the friend of Constantine, and clerk of the closet, and his namesake, Bishop of Nicomedia, and several other individuals, illustrious in ecclesiastical history, whom we have not time to enumerate, are numbered in the convention. Some who occupy yonder seats are maimed: one has lost his eye; another, his arm; a third, the use of both his hands by the application of a red-hot iron to the nerves. These are confessors of the truth, who have suffered in times of persecution, and still bear in their body the marks of the Lord Jesus. In looking over the clerical concourse, men are to be seen venerable for their advanced age, others conspicuous for their youth; some have but recently entered on their ministerial career, but many are of tried experience and wisdom. A large number, perhaps the majority, consist “of rough, simple, illiterate men, like *Spyridion the shep-*

herd, Potammon the hermit, Ascesius the puritan, who hold their faith earnestly and sincerely, but without much conscious knowledge of the grounds on which they maintain it; incapable of arguing themselves, or of entering into the arguments of their opponents.” The Bishop of Antioch, Eustathius, rises and pronounces a panegyric on the Emperor, commending his diligent attention in ecclesiastical matters; after which, his Imperial Highness addresses the assembly. He commends unanimity and concord; and, referring to recent persecutions, expresses the hope that the peace now enjoyed may not be disturbed by angry controversies. “I rejoice,” he says, “in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgment, and that common spirit of peace and concord prevailing amongst you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends; delay not, ye ministers of God, and faithful servants of Him who is our common Lord and Saviour—begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will, at the same time, be acting in a manner most pleasing to God, and you will confer a favour on me, your fellow-servant.”

The speech thus delivered in Latin is translated into Greek by one of the parties present, and now the general discussion on the points at issue is resumed. The advice of the Emperor is soon forgotten, and the fathers embroil themselves in the most violent strife; one accuses—a second defends—a third recriminates. Numberless assertions are put forth, and as many contradictions opposed. The heterodox party draw up a creed, which is at once declared to be false, and torn in pieces by the orthodox. The Emperor finds it difficult to restore order, but displays considerable address and forbearance in tempering the violence of the polemics. At length, by persuasion and authority, he brings them, with a few

exceptions, to professed unanimity, and they sign the symbol henceforth to be known in all ages as the Nicene Creed. Decisions are also formed respecting the time of keeping Easter, and other matters.

It happens that Constantine just now completes the twentieth year of his reign, on which occasion he determines to give a royal banquet to these bishops. They are invited to the palace, where a gorgeous entertainment is prepared. Detachments of the body-guard and other imperial troops surround the palace and line the entrances, through the midst of whom the episcopal party pass on their way to the banquetting-hall, where some are seated at the Emperor's own table, and others recline on couches on either side. Eusebius is entranced at the sight, and exclaims, "One might have thought that a picture of Christ's kingdom was thus shadowed forth, and that the scene was less like a reality than a dream."

Thus terminated the Council of Nicæa and its imperial festivities. What does all this mean? They that wear silk clothing are in kings' palaces; how then have ecclesiastics, so lately poor, despised, and trampled under foot—how have pastors of village congregations, and others, mean and obscure—come to be thus assembled within the marble walls, and under the vermilion roof of one of the Cæsars? Some few years ago, and Christians were persecuted; the terrors of Dioclesian edicts drove them into holes and corners; they were glad to meet in catacombs, and sympathise and pray in the recesses of the gloomy crypt; whence is it that now they come flocking together like nobles to the court of the Emperor?

Constantine avowed his conversion to Christianity in the year 312. The story of the miraculous appearance connected with this event, is generally known. Eusebius, on the sole authority of the Emperor, twenty years after, relates that about noon a luminous cross was seen in the heavens by Constantine and his army, with this inscription, "*By this conquer,*" and that at night he had a dream, in which the Son of God appeared to him with the same sign, and

commanded him to use it as an emblem on his military standard. Dr. Stanley seems to give credence to the story; and, strange to say, brings into comparison with it the vision which produced the conversion of Colonel Gardiner!

It appears to us far more reasonable to suppose that the Emperor might remember having seen a remarkable appearance in the heavens about that time, which his imagination afterwards transformed into a supernatural phenomenon.

The reality of Constantine's conversion, taking that term as significant of a moral regeneration, is open to as much suspicion as the story of its miraculous cause. He probably gave his assent to the truth of Christianity, but that it renewed his soul is more than doubtful. He attended Christian worship, built churches, and was zealous for uniformity, and actually preached; but these will be deemed very unsatisfactory proofs of real religion, even in the absence of any serious charge against him. But the name of Constantine is darkened by something more than the suspicion of atrocious crimes amongst the blackest on record. His imperial mantle was stained with the blood of his relations. He executed Fausta, his own wife,—he caused the murder of his son, Crispus; and of his nephew, the younger Licinius, a boy only eleven years old.* A man guilty of such acts could not in any proper sense be a Christian; and it seems strange that ecclesiastical historians can be found to vindicate his claim to that title. Even Dr. Lardner does, and so does Dr. Stanley; and it is rather startling to hear the latter say, "The conversion of Colonel Gardiner was doubtless more complete, and his convictions more profound, but there is nothing in Constantine's character to prevent such an occurrence as the sign of the cross he had seen in the heavens!" It is remarkable that the Emperor did not submit to baptism till just before his death; and as superstitious ideas, with-

* He is also charged with the death of Bassianus and Licinius, his brother-in-law. Before he was a Christian he put Maximian, his father-in-law, to death.

regard to its efficacy, were then prevalent, it is likely that he postponed its observance till his last hours, that he might then wash out the stains of all previous sins by its purifying waters.

Rejecting the story of Constantine's miraculous conversion, and looking at his moral character, we ask, What induced him to profess Christianity? It is probable his education had predisposed him to do so, since his father favoured the Church, and his mother is said to have been a Christian. Eusebius tells us that Constantine in early life, by his own reflections, had become convinced of the folly of worshipping many gods, and was a believer in the existence of one Supreme Being. His intercourse with Christian ministers, whom he invited to converse with him, enlightened his mind upon the truths of the Gospel, and it cannot be denied that he might feel the force of the arguments which support Christianity. He was evidently partial to theological inquiries, so far resembling our James the First; and this circumstance would contribute to produce a feeling of interest in the affairs of Christendom. To allow a measure of sincerity to Constantine, in the profession he made, is no more than just; but this does not prevent us from suspecting that he was influenced also by political motives. It is a fact, that so greatly had the Christians increased in numbers and influence, notwithstanding the persecutions carried on against them, that the Emperor Maxentius had found it to his interest to make a hypocritical profession in favour of the new religion.

The personal character and private motives of the Emperor are, after all, to us a matter of far less importance than the nature of the influence exerted by him upon the cause of Christianity. In our estimate of that, we differ from Dr. Stanley.

The history of Constantine's conduct towards the Church may be divided into two periods,—that which preceded, and that which followed the Council of Nicæa. In 312, and again in the following year, he issued an edict of universal toleration, by which all persons in the Roman em-

pire were allowed to make an undisturbed profession of their religious sentiments, and Christians were protected from the violence of persecution. It was decreed, too, that all places of worship taken from the Christians should be restored to them, provision being made by the Emperor for any parties who might thereby suffer, and that all property which belonged to the churches as corporate bodies should be legally secured to them.

In 324, just as he became sole emperor, he published a declaration by which he restored to liberty those Christians who had been banished, replaced them in their previous military posts, bestowed the martyrs' goods on their families, and, when these could not be found, upon the Church; ordered Christian cemeteries to be yielded to the rightful owners, and exhorted his subjects generally to worship God. After this, he showed a decided preference for Christians, appointed them to civil offices, and proceeded to publish laws against the rites of idolatry, and for enlarging Christian oratories and churches. About the same time he also published an oration upon idolatry, in which he expresses a desire that the Gentiles, who were in error, might enjoy the same peace and quiet as believers, considering that such a course was most likely to bring them into the right way; adding, "Let every one do what his soul desires."

The sanction of free and unfettered worship, and the restoration of civil property and rights to the Christian part of the community, were noble acts. Gibbon referring to his military fame says, had Constantine fallen on the banks of the Tiber, or on the plains of Hadrianople, he might have transmitted an illustrious character to posterity; and we may add, in relation to his ecclesiastical character, had he closed his career before the Council of Nice, his name would have been embalmed in the memory of every friend to religious liberty.

The Council of Nicæa marks the second era in the life of Constantine as connected with Christianity. Allowing the right of convoking the Council to determine upon the true faith, the orthodox party

were quite willing the Emperor should have the power of enforcing it. This he exercised. Arius was exiled; and a law was published commanding that his writings should be burnt, and interdicting the concealment of them on pain of death. Others, including the Novatians, were, shortly after the Council of Nicæa, also proscribed, and their places of worship confiscated. Heathen temples were demolished, the statues destroyed, the gold and silver melted down, and every kind of sacrifice and heathen worship forbidden; while laws were passed against heretics and heathens. The royal favour shone upon the Athanasian party. Churches were built, and beautified for their use; their bishops had special privileges conceded them—were to be tried only by their peers, and their arbitration in civil matters was to be legal and authoritative. This we consider to have been a violation of the law, "My kingdom is not of this world." Whatever excuses may be pleaded on behalf either of Constantine or the Church; whatever may be said of his policy, and of its inexperience of the effects of state alliance;

whatever may be alleged to the effect that the Church might well be glad to exchange persecution for court favour, all which we allow,—still, we hold that the political ecclesiastical establishment of Constantine was inconsistent with Christ's law, and fraught with manifold evils.

It was, after all, not the establishment of Christianity, but of a particular sect. Heretics were proscribed; but surely none will deny, that among those so called there might be genuine Christians. It was not an union between the State and Christianity *in general*,—Christianity in its *broad* principles,—Christianity be it found where it may; but between the State and the Athanasian party. It was an establishment of that form of religion which the Emperor happened at the time to espouse. Afterwards Constantine became Arianised, and then Arius was recalled, and Athanasius was banished. Constantine's son was an Arian, and then Arianism was the religion of the State. When have Establishments been otherwise than sectarian?

Introduction to the Pentateuch.*

MR. HORNE observed, in the early editions of his "Introduction,"—and the observation is retained in the new one now before us,—"Nothing is more certain than that this book [Genesis] was written by Moses." No critical notice is taken by him of any counter opinion, either in reference to this or the other parts of the Pentateuch. But the new editor, Mr. Ayre, has entered very largely into the

question, and has incorporated extensive and elaborate sections bearing on certain hypotheses as to the origin of the five books—thus pointing to the present existence, if not prevalence, of opinions amongst English theologians, hardly known by them when Mr. Horne issued his "Introduction" many years ago. Dr. Davidson had, in the second volume he contributed to the new edition, stated objections against the old-fashioned English view of the Pentateuch. Mr. Ayre, therefore, in editing what was the original second volume of the "Introduction," has very properly gone at length into the subject on which the simple statements of Mr. Horne and the learned conclusions of Dr. Davidson are at variance.

Another investigation into the origin of

* Introduction to the Pentateuch. An Inquiry, critical and doctrinal, into the Genuineness, Authority, and Design of the Mosaic Writings. By the Rev. DONALD MACDONALD, M.A. 2 Vols. (Edinburgh: Clark.)

An Introduction to the Criticism of the Old Testament, and to Biblical Interpretation. Originally written by the Rev. T. H. HORNE, B.D.; now revised and edited by the Rev. JOHN AYRE, M.A. (London: Longman.)

the Pentateuch, with divers cognate discussions, has been since contributed by Mr. Macdonald; and these books, together with Dr. Davidson's volume, will put the English student in pretty full possession of the present state of the controversy as to the Pentateuch, both in this country and Germany. It is one which requires the careful consideration of theologians; and with so much help to the understanding of it, they are without excuse if they do not pay it the attention deserved.

Mr. Macdonald opposes the theory of the Pentateuch being based on various documents, and contends for the literary unity of the work as the production of Moses. His arguments go to expose and demolish the idea of its being the production of a later age, composed of fragments handed down from ancient times, and woven together into an historical whole. With patience and clearness he sets forth, and satisfactorily answers, the reasoning of German scholars in favour of what is called the documentary, or fragmentary hypothesis. So far as his proofs bear against the *late origin* of the five books, we entirely go with him. Their cohesion, harmony, and oneness, on the whole, he establishes and illustrates with much force. That Moses is the author of the Pentateuch we, with Mr. Macdonald, fully believe; but we are prepared to admit what he glances at with slight notice, and apparently rejects,—that Moses made use, under the guidance of inspiration, of documents already in existence. Vitringa entertained this view in reference to Genesis. Eichorn went further. Mr. Macdonald speaks of his theory as of a "somewhat harmless character," though "containing latent principles of evil." We do not at all see the force of the objection. That Moses should employ, under Divine direction, the remains of an earlier age, containing in them Divine elements of truth, seems to us anything but a dangerous supposition, while it serves to explain peculiarities of style, and the minute records of ancient conversations, otherwise inexplicable.

Mr. Ayre observes—

"It is very possible that a student,

after diligent research, may be persuaded that he sees traces of more than one hand in the Pentateuch. The question is confessedly intricate. And, if the varied use of the Divine name, and any perceptible difference of diction incline the mind to the conclusion, that the most reasonable mode of accounting for the phenomena is, to believe that previous documents were worked up into the composition as we have it, the present writer is far from censuring such a conclusion. This is nothing but what we have a thousand examples of. Daniel introduced a decree of Nebuchadnezzar into his book. The genealogies of the New Testament were doubtless copies of the public registers. Luke had made himself acquainted with the works of those who before him undertook to describe our Saviour's life and actions, and introduces into his apostolic history the copy of a letter written by a Roman tribune. Secular writers, too, have largely availed themselves of the labours of those who preceded them; and historians especially have often literally transcribed into their narratives events related by older annalists. It is no charge against the author of the Pentateuch to suppose that he has done the same. It does not interfere with the belief of his inspiration. For inspired writers were to employ all diligence in acquiring information. The Divine superintendence guided their faculties, but did not supersede the exercise of them. It preserved them from erroneously using the knowledge they anyhow acquired; so that what they have left on record is the very word of God."

Our notion is, that the Pentateuch is an organic whole, the work of Moses, who was Divinely inspired, but that inspiration led him to avail himself of all historical information previously existing, both in the form of faithful traditions or trustworthy documents. Some passages, but very few, besides the account of the death of Moses, appear to us to have been introduced by another hand. The way in which Mr. Macdonald, following Calvin, endeavours to show that Moses said of himself, "He was very meek, above all the men that were on the face of the earth," by no means satisfies us. Graves, and other orthodox writers on the Pentateuch, admit that this eulogium on Moses must have been introduced by some one else. It may be said, that it

is dangerous to admit any interpolation whatever; but as Rawlinson, in his Bampton Lecture, justly observes, "It is our business to be guided, not by the exigencies of controversy, but by the demands of reason and truth. It would be strange if, in a book as old as the Pentateuch, there were not some interpolations, and all reasonable men will readily see that a few interpolations, whether made by authority, or glosses which have crept in from the margin, do not in the slightest degree affect the genuineness of the work as a whole."

Mr. Macdonald, besides discussing the

genuineness and authenticity of the Pentateuch, devotes several chapters to its historical, moral, and doctrinal contents, dilating upon them with much ability from a theological point of view; sometimes, however, in a way in which we cannot concur, especially where he represents God as positively hardening Pharaoh's heart. And Mr. Ayre, in addition to his valuable dissertation on the criticism of the Five Books of Moses, supplies many important passages on subjects but lightly touched, or altogether left unnoticed, by his venerable predecessor, Mr. Horne.

Brief Notices of Books.

New Congregational Tune-book. Adapted to the New Congregational Hymn-book. By ADAM WRIGHT. (London: Nelson.)

The Congregational Psalmist. A Companion to all the New Hymn-books. Edited by the Rev. H. ALLON, and Dr. GAUNTLETT. (London: Ward.) There is no fault to be found with the selection of tunes in the "New Congregational Tune-book;" they are all of the highest order, though some of the best are in our judgment injured by the insertion of grace-notes, which destroy the simplicity of the arrangements. The harmonics, on the other hand, are occasionally rather poor: but the arrangement of the volume is very good, following the excellent German plan of having the hymns printed with the music. The work, however, is decidedly too large, and the tunes more numerous than could be mastered by any ordinary congregation.

Passing to the third and last part of the "Congregational Psalmist" now published, we feel that the book as a whole claims from us a word of high commendation. A threefold task is involved in the compiling of works of this kind: a selection from the tunes in common use—an examination, as far as may be practicable, of ancient or foreign sources, and the addition of original tunes, to provide something wholly new in the book. Now, while a critic may of course find some exception to his praise of the "Congregational Psalmist" in each of these respects, we will venture to say that such exceptions will bear a very small proportion to the rule of commen-

dation by which a candid examination of the book will be marked. All the best of the tunes commonly known and esteemed will be found here, and with them many specimens of German and old Latin hymns of great beauty, while the original tunes are of a very high character. Perhaps the greatest charm consists in the very choice selection from the immense stores of German Psalmody. We owe much to the editors for the research which this selection must have involved, for it has given us some of the most exquisite tunes that we have ever heard. And we must not omit to mention the arrangements, which are for the most part singularly simple, correct, and beautiful, adapted to please a classical taste, and not such as to overtask an ordinary capacity for reading music. We find here an example of a truth too generally disbelieved in musical matters, that the right way of doing things is also the easiest way. There are many good hymns of peculiar metres, now for the first time provided with suitable tunes, and the chorales interspersed in the book will prove an acceptable variety to the ordinary hymns. We noticed in a former number the volume of Chants inserted in the "Congregational Psalmist;"—as a whole we would now commend the work very earnestly to our churches, feeling assured that it will be found to supply most valuable aid in that improvement of Congregational psalmody which is evidently the main design of its completion.

Mr. Dale has prefixed some judicious and tasteful remarks to the "New Con-

gregational Tune-book," and Mr. Allon has supplied an Introduction to the "Congregational Psalmist," which must have cost much time and labour. The historical notes concerning psalters and collections of church music are results of wide research and chastened judgment, and in fact present a short biographical dictionary of eminent composers.

We wish to institute no invidious comparisons between these volumes. Each will find its friends and admirers, and both will aid, we trust, in the improvement of our Congregational psalmody.

Port Royal. A Contribution to the History of Religion and Literature in France. By CHARLES BEARD, B.A. Two Vols. (London: Longman.) This is a work of no ordinary description. It is a painstaking, comprehensive, and able account of one of the most interesting and striking phenomena in the religious and intellectual history of Europe. The account of Port Royal is far more complete than that afforded in the beautiful book of Mrs. Schimmelpenninck. The author has thoroughly investigated his subject, and brought to it not only extensive and accurate knowledge, but considerable critical power. The literature, as well as the religion of Port Royal, comes in for examination, and the perusal of these two volumes has afforded us instruction and pleasure such as we rarely enjoy.

Worcester Sects; or, A History of the Roman Catholics and Dissenters of Worcester. By JOHN NOAKE. (London: Longman.) We like this book very much. There is little about it we object to, except the title. Is not Mr. Noake aware that another body of Christians in Worcester, whom he does not name, form quite as much of a sect as those indicated on the title-page? "Sects" is a word which should be applied to all denominations or to none. A few trifling inaccuracies we have noticed, which only an intimate acquaintance with the persons described could have prevented. Certain stories told about Roman Catholics and their persecutions, require more of historical criticism than Mr. Noake has applied to them before they can be believed. But beyond these kindly meant remarks, all we have to say of the book is in terms of praise. It shows great industry, intelligence, and candour. A number of very curious facts are brought together, possessing much more than a local interest. The names of worthy men are embalmed with honour, and the proceedings of zealous, earnest people, even when eccentric, are treated

with respect. The volume is thoroughly readable, and Mr. Noake has done good service to the literature of our domestic ecclesiastical history by this little book about Worcester. We hope it may have such a sale as to encourage other local antiquaries to walk in his steps.

Mysteries of Life, and Death, and Eternity. Illustrated from the best and latest Authorities. By HORACE WELBY. (London: Kent and Co.) Certainly a very odd title, as if new communications were still being made on authority touching these mysterious matters. The book is a compilation of curious and out-of-the-way extracts upon the subjects indicated, and is well worth procuring for occasional perusal and reference.

The History of the Reformation, by MERLE D'AUBIGNÉ, has been abridged and translated by the Rev. JOHN GILL. (Routledge.) We have the "Student's Hume and Gibbon;" and here we are glad to find what may be called the "Young Student's D'Aubigné." Such an abridgment was wanted; and, so far as we have been able to compare it with the larger work, it seems carefully done. Mr. Gill has our best thanks for so useful a service.

The Bible Text Cyclopædia. A complete Classification of Scripture Texts. By the Rev. JAMES INGLIS. (Edinburgh: Gall and Inglis.) We are very much pleased with this volume. It gives, in the form of alphabetical index, all the texts bearing on particular topics, persons, and places in Scripture. The texts on the most important subjects are given in full, thus presenting at a glance the teaching of inspiration relative to them. To ministers and Sunday-school teachers the book will be invaluable, and, with many thanks to the diligent and accurate compiler, we are glad to place it on our library shelf.

Unchanging Love; or, The Final Perseverance of all Believers in Christ Jesus. By WILLIAM O'NEILL. (London: H. J. Tresidder.) We have derived both pleasure and profit from the perusal of this book, and can recommend it with great satisfaction to our readers. The indefatigable author has amassed a body of Scripture authority to sustain his position which we deem quite impregnable, and which cannot fail to afford consolation to the Christian; while the important lessons taught may, by the Divine blessing, be rendered of service to those who are inquiring after salvation. We are forcibly impressed with the happy blending of the doctrinal and the practical, and the truth, which we must ever hold

as precious, that the final perseverance of all believers in Christ Jesus is secured by the unchanging love of God, is made the ground of an argument and an appeal for the cultivation of a holy heart and life. The volume is tastefully got up, and we wish for it a wide circulation.

Sore Throat: its Nature, Varieties, and Treatment. By M. P. JAMES, M.D. (London: Churchill.) The author does not give a systematic account of the diseases of the throat, but groups and compares several disorders so as to facilitate accurate diagnosis, and promote

right principles of pathology and treatment. Medical books scarcely come within our province, but, as sore throat is proverbially a disease to which preachers are liable, it does not seem out of place for us to call attention to this volume, written by a very intelligent and practical physician. The subject is treated especially in relation to such diseases as are common to public speakers, and the instructions which the book gives or suggests are likely to prove of real value to our ministerial brethren. We cordially recommend this valuable treatise.

Our Letter Box.

Castle Cary,

April 15th, 1861.

DEAR SIR,—I send you copies of three letters written by Dr. Doddridge, thinking you will deem them worthy a place in the "EVANGELICAL MAGAZINE."

I have copied them *verbatim et literatim*, giving the Doctor's capitals, abbreviations, spelling, and punctuation.

Believe me, truly yours,

JOHN SKINNER.

UNPUBLISHED LETTERS OF THE

REV. P. DODDRIDGE, D.D.

"Nothth Dec^r 24, 1747.

My D^r and worthy friend.

Y^r last letter was very welcome to me tho it threw me into a little Confusion that I had not ans^w y^r former. Accept my thanks for both and my faithful assurances of y^r most respectfull and affectionate friendship; I am greatly Concern'd to hear of y^r late Dangerous illness and heartily Join with you in acknowledging the divine Goodness in your recovery. I Can truly say I know few like minded, few by whose intimate Conversation and daily example I sh^d improve more. The affectionate Zeal you express for spreading the Rise and progress of religion cant but very sensibly oblige me. I desire to Committ y^r Success of y^r kind scheme you have formed and every thing else relating to my reputation and usefulness to the divine Direction, truly sensible how little any thing of mine deserves the Care and regard of y^r world as such; but I bless God this Treatise has been made usefull, and I have lately rec^d Intelligence of one Instance in w^h there is reason to hope, it has been owned for the Conversion of a Gentleman of very good sense who had quite outgrown the Influences

of a good Education and was standing on the verge of Infidelity if not actually plunged into it, but is now become a Cordial believer of the Gospel in Consequence of what he felt in the perusal of this Treatise, a remarkable proof of the Irregularities of the heart rather than of the head lies at the root of Infidelity.

I am glad the Colonel's Memoirs are so acceptable to you, I have been severely fallen upon in Scotland for some passages in it which I am sure were very well meant, and a Scandalous Libel has been written on that occasion but I really think it below my notice any farther than to pray for the unhappy Man who was Capable of shewing such a Spirit on such an occasion.

I am glad to hear there is another edition of the Call and Directions demanded. * * * I shall undoubtedly want some more of these excellent books w^h I hope God has Signally blest in some places. You are entirely welcome to make any extracts from any of my writings that you please; and indeed I leave not the shadow of an objection against it unless it be the undeserv'd honour that such extracts do me. I hope my dear friend that God succeeds your Ministry. I hope he has made the late Visitation Comfortable to your Soul. I do indeed remember you when God gives me any particular degree of nearness to himself, and you are among the number of those friends whom I most particularly mention before the Throne of Grace. it always gives me a pleasure to hear from you, and I trust they are everlasting bonds in w^h I am

D^r Sir,

Y^r affectionate Brother and faithful friend & Servant

P. DODDRIDGE.

P.S. My wife desires her Services, and mine, to you and Mrs. Chapman and is glad you are so much better. I have

' a most comfortable Account of
cess of the Gospel among the
in New Jersey and thereabouts.
in MSS but will I hope soon be

e Rev^d Mr. Jacob Chapman
at Staplehurst
be left with M^r. Durrant
in Maidstone
Kent."

"Northampton May 12. 1748.

d worthy Sir

I cannot see any Inconvenience
follow from the publication of the
you sent me a copy of. Tis I
nimated wth a good spirit and as
s written by a Member of the
shed Church may be like to spread
l Disposition. I have introduced
ition of A B Leightons works
revised with a preface which I
y answer something of the same
• •

ss God we are both pretty well.
l be glad if Providence sh^d favour
in opportunity of seeing you in
his Summer. I persuade my self
get me not in your prayers. I am
quently and particularly mindful
M^r. Chapman in mine. The post
must therefore conclude wth our
services to you and your good
known only desiring you to order
Buckland the last Ed. of Col.
srs Memoirs in Cal^f to be set down
ce^d of w^h I beg your Acceptance.
e translating into French having
blished in Dutch several months
Rise and Progress also is.
am D^r S^r

Always most faithfully
and affectionately yours

P. DODDRIDGE.

e Rev^d M^r. Chapman
Staplehurst,
Kent."

"Northampton, March 22, 1750.

uch esteemed Friend,
may be very sure that I cannot
ny thing recommended to me by
justly dear to me as yourself.
om I am so often & so affection-
membering in the Divine pre-
For truly you have by the Inter-
have had w^h you short as they
en the Letters you have sent me
xemplary & I think almost un-
l zeal you have shewn in doing
ound me to you in everlasting
And surely had you been an utter
r to me your Application in Re-
Cranbrook must have had its

weight & been thought of & answered.
The Reason of my Delay I am sorry to
give you but it is the difficulty I find in
getting a Supply for it even as on Probation.
The Number of young Men rising
to y^e ministerial work so far as my ac-
quaintance extends is by no means equal
to y^e growing Demands of the Churches
& if Providence does not raise up helps
at present unexpected I fear many of our
Congregations will be lost which I men-
tion as an Engagement to pray to the
Lord of the Harvest as I persuade my-
self my dear Brother you do and will do.
But especially considering that it is a dif-
ficult matter to find out proper Objects
even to receive the best of our Exhibi-
tions I mean those of Mr. Coward's
Funds amounting to 18£ p^an.

This by the way has engaged the
Trustees of it to order a little allow-
ance of 4£ p^a to three hopeful youths to
assist in carrying on their Grammar
Studies a little Foundation on which if
God may guide and prosper the attempt
and incline a few of my good Friends to
join in supporting it I hope to raise a
more considerable Superstructure. I
thank God I have just at this Time a
pretty large number of very hopeful Boys
& youths under my Care I mean as
Children of the Congregation & what is
remarkable several of them have lately
expressed a great & earnest Desire for
the Ministry. But as most of them are
in low Circumstances (for very very few
that are not care alas for the Office) they
must be helped by Charity & w^h the
assistance of that I hope a large &
happy Supply may be obtained. But if
the Scheme w^h I earnestly recommend to
your prayers & about w^h I should be
very glad of your Sentiments should
succeed I am much afraid, that many of
our little places will be lost before this
young Plantation can grow up. In the
mean time as there seems to be some
circumstances at Cranbrooke peculiarly
inviting I have wrote to a worthy Friend
of mine who has some thought of re-
moving from the Congregation where he
now is to offer my Recommendations of
him thither and I wonder I have not yet
rec^d his answer. When I get it I will
write again if God permit. In the mean
time I was willing to give you this Ac-
count that you might not have any
Doubt as to my having rec^d your Letter
for as to my Regard for whatever you are
pleased to recommend to me I hope you
will never be able to doubt. I must ven-
ture to represent my true Sentiments if
you have.

I bless God I continue quite well &

my wife is better than I have generally known her. We both join in y^r most affectionate Services to you & Mrs. Chapman (unknown) and in the best wishes for your Comfort Happiness & Usefulness. I go on daily wth my Family Expositor. And thro the Divine Goodness laborious as the work is it is very pleasant.

I have just sent to y^r press a Sermon preached on my last visit to London wth a Preface on occasion of y^r Earthquakes if you have not my last Letters on Family prayer let me know in your next to whom this shall be ordered or let any Friend call on Mr. Waugh in Lombard Street for them & let them be

charged to my Acc^t. lest it fly my memory when I write to him next & second with your most earnest prayers to God these & all other weak tho well meant Endeavours of

Dear Sir,
Your ever affectionate Brother
& faithful humble Servant
P. DODDRIDGE.

To the Rev. Mr. Chapman
at Staplehurst
near Cranbrooke
Kent."

[The originals are in the possession of the Rev. John Skinner, Castle Cary, Somerset.]

Diary of the Churches.

NOTICE.—The Trustees of the EVANGELICAL MAGAZINE are requested to meet at the Guildhall Coffee House, after the missionary service at Surrey Chapel, on Wednesday, the 8th of May. Dinner will be provided at two o'clock.

March 13.—Llanelly, Carmarthenshire. A meeting was held at the Athenæum of the Park-street Independent church and congregation, for the purpose of bidding farewell to the Rev. Richard Perkins, who has accepted an invitation to the pastorate of the Countess of Huntingdon's chapel, Great Malvern. The Rev. Dr. Rees occupied the chair. Mr. B. Howell, the senior deacon, read an address, and presented to Mr. Perkins a silver épergne, bearing the following inscription:—"Presented to the Rev. Richard Perkins, on his resigning the pastorate of Park-street Chapel, Llanelly, Carmarthenshire, as an expression of warm appreciation of his character and ministry, March 13th, 1861."

March 19.—Nottingham. The annual meeting of the Nottinghamshire County Association was held in the schoolroom of Castle-gate Chapel, and made special in the morning, to receive Mr. Samuel Morley, the treasurer, and the Rev. J. H. Wilson, the secretary, as a deputation from the Home Missionary Society. The chair was occupied by Mr. Alderman Herbert, and the service was commenced by the Rev. J. Matheson. There was a large attendance of ministers and delegates from the country. In the evening a public meeting was held in Castle-gate Chapel, when the Revs. W. Clemence, J. Barker, J. H. Wilson, Mr. S. Morley, and others, urged the claims of the Association.

March 20.—Sutton, Surrey. A meeting was held at the Congregational church in this village, to form an auxi-

liary to the British and Foreign Bible Society. The chair was occupied by the minister, the Rev. Isaac Jacob. After reading the Scriptures and prayer, resolutions were adopted in accordance with the object for which the meeting was called, and addresses were delivered by the Rev. Philip Kent (from the parent Society), the Rev. J. Butcher, Messrs. Silverlock, Cole, and Vernon.

Mar. 21.—Colonial Missionary Society. A valedictory service was held in the chapel of the Rev. Dr. Brown, of Cheltenham, on occasion of the departure of the Rev. W. T. H. Fielden, of Oundle, for Melbourne, in the colony of Victoria. The Rev. Mr. Lewis read the 67th Psalm, and offered prayer. The Rev. T. James delivered an address, describing the sphere of labour to be occupied by Mr. Fielden, who was introduced to the assembly, and stated his views of the enterprise to which he had devoted himself. The dedicatory prayer was offered by the Rev. T. Haynes. The Rev. Dr. Tomkins gave words of counsel to Mr. Fielden, and Dr. Brown concluded with prayer.

Mar. 25.—Mile End New Town Chapel. The ceremony of laying the foundation-stone of the above chapel, which is being erected in Church-street for the congregation of the Rev. W. Tyler, took place this afternoon, and was presided over by Robert Hanbury, Esq., who, in the presence of a large assembly, laid the stone in due form. The Rev. A. B. Suter, M.A., Incumbent of All Saints, Mile End New Town, read the Scriptures; the Rev. E. Mannering offered prayer, and the

Rev. George Smith delivered an address. The Rev. W. Tyler gave an outline of the history of the old edifice, which was erected in 1780. A public meeting was held in the evening in the school-rooms, King Edward-street, Thomas Chambers, Esq., Q.C., Common Sergeant, presiding. The Revs. Dr. Campbell, Dr. Waddington, J. E. Richardson, S. Wilkinson, F. Soden, and others, took part in the proceedings, which were full of interest.

Mar. 26.—Irish Congregational Home Missions. The annual meeting of this society was held in York-street Chapel, Dublin. R. N. Matheson, Esq., took the chair. The Rev. J. G. Manly read the report of the proceedings during the past year, which were satisfactory and encouraging. The adoption of the report was moved by the Rev. J. C. Beadle, of Limerick, and seconded by the Rev. R. Sewell, of Londonderry. The Rev. H. Cock, of Blackburn; N. Sheppard, of Sligo; Mr. Prentice, of Belfast; A. King, and others, took part in the proceedings of the evening.

—Toxteth Chapel, Liverpool. The Rev. Alfred Bourne, B.A., of New College, was ordained pastor of the church worshipping in the above chapel. In the afternoon the service was commenced by the Rev. W. Preston; the Rev. G. Johnstone, M.A., engaged in prayer; the Rev. J. Kelly gave an exposition of the leading principles of Congregational polity; the Rev. E. Giles proposed the usual questions in the absence, through illness, of the Rev. C. M. Birrell; the Rev. J. Kelly offered the ordination prayer, and the venerable Dr. Raffles gave the charge. In the evening the Rev. J. B. Brown, B.A., addressed the church. The Revs. J. A. Macfayden, J. G. Roberts, and other neighbouring ministers took part in the devotional exercises.

—Metropolitan Tabernacle. A meeting of the contributors to the erection of Mr. Spurgeon's Metropolitan Tabernacle was held in the building this evening. Sir Henry Havelock presided. After a hymn had been sung, and prayer offered, Mr. Spurgeon stated that nearly the whole amount required for that spacious edifice had been received, and at a subsequent part of the meeting he announced that the edifice was entirely paid for. The Revs. C. Stovel, J. Bigwood, F. Tucker, J. Russell, and others were present, and took part in the animated proceedings.

—Canterbury. A meeting was held in the Countess of Huntingdon's chapel, Watling-street, for the purpose of recognising the Rev. Valentine Ward as pastor

of the church and congregation. The Rev. H. Creswell, C. Bird, T. Clark, T. Young, and others, took part in the proceedings, which were interesting and encouraging.

Mar. 27.—Testimonial to the Rev. J. H. Hinton. A large number of the friends of the Rev. J. H. Hinton, M.A., of Devonshire-square Chapel, met at the Baptist Mission House, Moorgate-street, for the purpose of presenting him with a testimonial of their veneration and esteem on the occasion of his completing his 70th birthday. Besides members of his own congregation, many friends from other churches were present, and the proceedings throughout were of the most genial and interesting kind. The chair was taken by Sir S. M. Peto, M.P. The testimonial consisted of a handsome time-piece, with an appropriate inscription, and a purse of two hundred guineas. Fraternal addresses were delivered by the Revs. Dr. Angus, F. Trestrail, D. Katterns, C. Stanford, and others.

—Dublin. The Rev. David Harding, of Cheshunt College, was ordained to the pastorate of the church assembling in Zion Chapel, Dublin. The Rev. J. Bagley read the Scriptures, and the Rev. A. King gave an exposition of Congregational principles; the Rev. R. Sewell proposed the usual questions; the Rev. N. Noble offered the ordination prayer; the Rev. Dr. Urwick gave the charge to the pastor, and the Rev. C. Beadle addressed the church and congregation.

March 28. — Tooting. The Rev. Frederick Fox Thomas having resigned the pastorate of the Congregational church in this place, on his departure for Torquay, a farewell meeting was held in the Independent Chapel, Tooting. The Rev. D. Thomas presided, and addresses were delivered by the Revs. G. Stewart, J. B. French, R. Ashton, C. Hooper, P. H. Davison, J. Nelson, and others. A testimonial, consisting of a silver tea service, was in the course of the evening presented to the Rev. F. F. Thomas, as a mark of affectionate esteem.

—Belfast. One of those interesting meetings which serve to cement more closely the affection between pastor and people took place in the Independent Chapel, Donegall-street, when the members of the Rev. John Bagley's congregation presented him with an address, together with a purse of sovereigns, as a mark of their esteem for his labours amongst them during the past four years.

March 29. — Burwash, Sussex. The Rev. W. M. Mather was ordained pastor of the Independent church in this place.

The Rev. T. Williams read the Scriptures; the Rev. L. K. Cooper delivered the introductory discourse; the Rev. T. Ellison proposed the usual questions; the ordination prayer was offered by the Rev. W. Porter; and the charge was delivered by the Rev. J. Griffen. In the evening a public meeting was held, when several addresses were delivered.

Mar. 29.—Wigan. The Rev. A. H. New having accepted an invitation to become pastor of the Independent church at Bushey, Herts, the Young Men's Christian Association, in connexion with Hope Chapel, presented him with a silver inkstand, as an acknowledgment of his services.

Apr. 1.—Dowlais, Glamorganshire. The English Independent Chapel at Ivor, near Dowlais, was opened with special services on this and the two following days. On Monday, addresses were delivered by the Rev. J. Hughes, B. Williams, and J. T. Davies. On Tuesday the Rev. J. O. Hill preached in English, and the Rev. D. Jones, B.A., in Welsh; and on Wednesday the Revs. D. Thomas, A. McAuslane, and T. Rees. Many other neighbouring ministers assisted.

—Durham and Northumberland Association. The annual meetings of this association took place at Sunderland, on this and the following day. A preparatory sermon was preached in Fawcett-street, on Monday evening, by the Rev. F. Stephens, after which there was a united communion service, the Rev. S. Goodall presiding. About seventy ministers and delegates assembled for the transaction of business, on Tuesday morning, in the lecture-room of Villiers-street Chapel, the Rev. G. C. Maitland in the chair. A public meeting was held in the evening, Thomas Rippon, Esq., in the chair. The Rev. A. Reid, the secretary, read the annual report; the Rev. A. Jack, the treasurer, gave the financial statement; after which the assembly was addressed by the Rev. Messrs. Keightly, Parker, Stead, Teesdale, and Ayrce.

—Earl's Heaton, near Dewsbury. The foundation-stone of a new Independent chapel at this place was laid by John Crossley, Esq., of Halifax, after singing, and prayer offered by the Rev. R. Cuthbertson. The Rev. J. Shillito gave a short account of the circumstances which had led to the erection of the new place of worship. An address was delivered by Dr. Frazer, Principal of Airedale College. A public meeting was held in the evening, when the Revs. R. Bruce, M.A., S. Oddie, G. Gladstone, and others, took part in the proceedings.

April 2.—Hadleigh. A meeting was held in the Town Hall, for the purpose of presenting the Rev. J. P. Palmer, who has lately resigned the pastorate of the Independent Chapel, having accepted a charge at Wolverhampton, with a time-piece, &c., as a testimonial of the esteem in which he has been held by his people during the seven years he resided in the town.

Apr. 3.—George-street Chapel, Byde. The Rev. George Allan Coltart, late of the Lancashire Independent College, was ordained pastor of the Congregational church in the above place of worship. The Rev. W. Roberts read the Scriptures and offered prayer; the Rev. J. Fletcher explained the principles and mode of church government of the Congregational churches; in the unavoidable absence, through indisposition, of the Rev. Mr. Young, the Rev. W. Roberts proposed the usual questions; the ordination prayer was offered by the Rev. T. Cousins; the Rev. Professor Newth delivered the charge to the newly-ordained minister, from Col. iv. 4. In the evening the sermon to the church and congregation was preached by the Rev. T. Adkins, from Rom. xv. 30. Many of the neighbouring ministers were present, and assisted in the interesting engagements of the day.

—Congregational Union of Scotland. The forty-ninth annual meeting of the Union of Congregational churches in Scotland was commenced this day in Aberdeen. A prayer-meeting took place in Albion-street Chapel in the morning, and the annual meeting was held at noon in George-street Chapel, the Rev. D. Arthur presiding. The Rev. Mr. Hannay, of Dundee, presented the report of the year's proceedings. On the motion of the Rev. Mr. Cox, seconded by Mr. Peterson, the report was adopted. A conversazione was held in the evening at the Music Hall, the Rev. Mr. Gilfillan in the chair. Addresses were delivered by the Revs. J. Murker, of Banff; H. Batchelor, of Glasgow; H. Allon, of London, &c.

—Weymouth. The foundation-stone of Hope Congregational Chapel was laid by M. Devenish, Esq., of Dorchester. The following ministers took part in the services of the day:—The Revs. E. R. Conder, M.A., J. Rogers, J. Birt, U. B. Randall, R. S. Ashton, J. Cheney, and C. Gower. The Rev. W. Lewis, the minister, stated that the new building would cost £1,200, of which sum £600 had already been promised.

April 3. — Greenwich-road Chapel. The Rev. W. Noble, late of Plymouth, was recognised as pastor of the church worshipping in the above chapel. The Rev. A. M. Henderson delivered the introductory discourse; the Rev. J. Adey offered the recognition prayer; and the Rev. George Smith gave the charge. In the evening the Rev. J. Pulling preached to the people. The Revs. C. Gilbert, J. Russell, G. C. Belloc, R. H. Marten, G. Verrall, E. Boulton, and others, assisted in the devotional engagements.

April 4. — Stretford, Manchester. The corner-stone of the new Congregational Chapel in this place was laid this day, in the presence of a large assembly. The cost will be \$2,200, of which £1,700 have been already subscribed. The Rev. Dr. McKerron offered prayer. The Rev. John Simon, the minister, then explained the object of the gathering, after which addresses were delivered by the Rev. David Horne, and others.

April 8. — Congregational Pastors' Insurance Aid Society. The seventh anniversary of this society was held at the Congregational Library, Finsbury, Edward Swaine, Esq., the treasurer, presiding. After prayer had been offered by the Rev. J. Bramall, and an opening address from the chairman, the secretary, the Rev. A. Bromley, read the report, which stated that applications for assistance were now becoming more numerous, and pleaded for increased subscriptions. The meeting was addressed by the Revs. Dr. Campbell, T. James, J. H. Wilson, H. B. Ingram, W. Tyler, R. Ashton, R. Littler, and W. O'Neill.

— Great Malvern. A meeting was held in the Countess of Huntingdon's chapel, for the purpose of bidding farewell to the Rev. John Wood, who has resigned the pastorate, after nearly twenty years' ministry, in consequence of ill health. The Rev. Richard Perkins, who has succeeded Mr. Wood, presided; and in the name of the church and congregation, presented him with a silver cup and a purse of gold. The Revs. T. Dodd, W. Wardley, L. J. Wake, W. Lucy, and others, delivered brief addresses on the occasion.

April 9. — West Riding Congregational Union. The forty-first anniversary meeting of the West Riding Congregational Union and Home Mission was held in Halifax on this and the following two days. A devotional service was held in the morning and evening at Harrison-road Chapel, when addresses were delivered by the Revs. R. Cuthbertson and

S. Dyson. On the following evening the usual business was transacted, the Rev. Dr. Fraser in the chair. A paper on Congregational Worship was read by the Rev. G. W. Conder. On Wednesday morning, the committee met to make grants to churches, amounting to more than £1,000. In the evening the Rev. Newman Hall, LL.B., of London, preached in Square-road Chapel.

April 9. — Littlehampton, Sussex. The foundation-stone of a new Congregational Chapel was laid in this rising watering-place, by S. Morley, Esq., of London, who delivered an address to a large assembly. A public meeting was held in the evening, when the Rev. Messrs. Galloway, Hamilton, Foyster, Bean, Rogers, Dawling, Barfitt, Knight, and others, were present, and took part in the services of the day.

— Surrey Mission Society. The sixty-fourth anniversary meeting was held at the Rev. W. P. Tiddy's Chapel, Camberwell. The annual sermon was preached in the morning, by the Rev. Dr. Ferguson, of St. John's Wood. In the afternoon the usual business was transacted. The public meeting was held in the evening, Charles Curling, Esq., in the chair. The Rev. R. Ashton read the report, and the claims of the Mission were advocated by the Revs. W. H. Bonner, A. E. Lord, J. H. Wilson, W. Elliott, J. Pillans, H. P. Davison, and W. Edwards, Esq.

April 10. — Evangelical Continental Society. The friends of this society assembled in the lower room, Exeter Hall, this evening, when the chair was taken by T. Barnes, Esq., M.P. The proceedings commenced by singing and prayer. The Rev. J. Shedlock, the secretary, explained the nature of the society and the object of the meeting. Addresses were delivered by the Revs. J. Stoughton, Rev. Dr. Meyer, of Leghorn, an agent of the society, Rev. J. Davis, Professor Leoni Levi, E. Ball, Esq., M.P., Mr. H. Dunn, Rev. R. Ashton, and Dr. Stewart.

April 11. — Oakham, Rutland. The first stone of a new Independent chapel in the High-street of this town, for the congregation of which the Rev. J. C. Fairfax is pastor, was laid by the Rev. Thomas Mays, of Ashby-de-la-Zouch, a former member of the church. The Revs. J. Jenkinson, of Oakham, J. Twidale, of Melton, and J. Devine, of Wymondham, also united in the service on the site, and the Rev. J. Barker, LL.B., preached in the evening in the old chapel.

— Malvern Link Chapel, Worcester. The new Congregational Chapel in this

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place was opened for Divine worship, when two sermons were preached, that in the morning by the Rev. Dr. Ferguson, of London, and that in the evening by the Rev. G. L. Herman, of Bath. The attendance of ministers and friends was very encouraging.

April 12.—Cheadle, near Stockport. The new Congregational Church was opened for Divine worship, when sermons were preached by the Rev. A. Reed, B.A., and the Rev. J. Parker. The devotional exercises were conducted by the Revs. S. Hooper, E. Morris, T. H. Weeks, P. G. Milne, M.A. From the financial statement it appeared that the entire cost of the building, &c., amounted to £2,750, of which sum nearly £2,000 had been contributed. The opening services were continued on the following Sunday, when sermons were preached by the Revs. A. Thompson, M.A., Professor Newth, and E. Paxton Hood.

April 14.—New Broad-street Chapel, London. This ancient sanctuary was re-opened after extensive alterations and repairs; when sermons were preached by the Revs. T. Jones, of Albany Chapel, and F. Tucker, of Camden-road Chapel. A public meeting was held on the following evening, presided over by Mr. Alderman Abbiss, Sheriff of London. Addresses were delivered by the Revs. Dr. Campbell, G. Wilkins, L. Herschell, J. H. Wilson, J. S. Pearsall, and H. B. Ingram. About £500 had been expended, of which upwards of £450 had been received.

April 16.—Congregational Board. The annual meeting of this Board was held at the Congregational Library, Finsbury, this evening, when the Report was presented, and the usual business transacted. The Rev. Dr. Spence was elected chairman, and the Rev. W. Aveling, Deputy-Chairman, for the ensuing year. The Rev. R. Ashton, and the Rev. I. Vale Mummery, were re-elected Secretaries.

PASTORAL NOTICES.

THE Rev. R. S. Ashton, B.A., late of St. Helier's, Jersey, has accepted an invitation to the pastorate of the Congregational church assembling in St. Nicholas-street, Weymouth.

The Rev. P. S. Rutter has removed from Chesterford to Titchfield, Hants.

The Rev. T. Moody has resigned his pastorate of the Congregational church at Thatcham.

The Rev. Henry T. Robjohns, B.A., of Bowdon, has accepted an invitation to become pastor of the church at West Clayton-street, Newcastle-upon-Tyne.

The Rev. J. H. Puttick, of New College, London, has accepted an invitation to the pastorate of the church at the Quay Meeting, Woodbridge, Suffolk.

The Rev. W. P. Dothie, B.A., has signified his intention to resign his pastorate at the old Independent Chapel, Halstead.

The Rev. Charles Chandler, of Hackney College, has accepted the pastorate of the Independent church at Lenham, Kent.

The Rev. Thomas Davies, B.A., of Cheshunt College, has accepted an invitation to become the pastor of the Congregational Church, Godalming, Surrey.

The Rev. James Wilks, of Cheshunt College, has accepted an invitation to become co-pastor with the Rev. Archibald Jack, of North Shields.

The Rev. William Clarkson, B.A., of Cheshunt College, has accepted an invitation to become pastor of the Independent church, Market Harborough.

The Rev. Hubert Bower has resigned the pastorate of the Congregational church at Easingwold, Yorks.

The Rev. J. Wadland, B.A., of Chester-le-street, Durham, has removed to Hexham, Northumberland.

The Rev. C. Hardie has removed from Brill, Bucks, to Thame, Oxon.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE brethren who are interested in the Congregational Union are requested to observe that the next Annual Meeting will be held on Tuesday, the 7th of May, in Falcon-square Chapel, Aldersgate-street, near the General Post Office. The chair will be taken at half-past nine o'clock in the morning, by the Rev. James G. Miall, of Bradford. An adjourned meeting for conference and devotion, to which pastors and ministers, deacons and delegates alone will have access, will be held in the same place, on the following Friday, at ten o'clock. Dinner will be provided as usual on each day, at Radley's Hotel. The preliminary meeting of the Union will be held on the previous Monday evening, in the Congregational Library, Blomfield-street, at six o'clock. The Rev. James Hill, the retiring chairman, will preside.

THE
Missionary Magazine
AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTY-SEVENTH GENERAL MEETING.**

MONDAY, MAY 6TH.

Morning, Seven o'clock.—PRAYER MEETING at NEW BROAD STREET CHAPEL, specially to implore the Divine Blessing on the several Services of the Anniversary.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Weigh House Chapel, the Rev. JOSEPH PARKER, of Manchester, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

TUESDAY, MAY 7TH.

Evening, Fetter Lane Welsh Chapel.—Rev. WILLIAM JENKINS, of Brynmawr, to preach in the Welsh Language. Service to commence at *Seven o'clock*.

WEDNESDAY, MAY 8TH.

Morning, Surrey Chapel.—Rev. ALEXANDER RALEIGH, to preach. Service to commence at *Half-past Ten*.

Evening, Tabernacle.—Rev. FRANCIS TUCKER, B.A., to preach. Service to commence at *Six o'clock*.

THURSDAY, MAY 9TH.

Morning.—The ANNUAL MEETING of the Society will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by

EDWARD BAINES, ESQ., M.P.

Evening.—THE ANNUAL JUVENILE MEETING will be held at the POULTRY CHAPEL. The Chair will be taken at *Six o'clock*, by
MR. ALD. AND SHERIFF ABBISS.

Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors of the Society, both Town and Country, to the Speakers, and to all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 3rd, Saturday 4th, Monday 6th, Tuesday 7th, and Wednesday 8th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and Friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them.

FRIDAY, MAY 10TH.

Evening.—The Ordinance of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, at the following places of Worship:—

To preside.

Craven Hill Chapel	Rev. JOHN CORBIN.
Sion Chapel (at 7 o'clock)	Rev. THOMAS ADKINS.
Craven Chapel	Rev. JAMES ROWLAND.
Falcon-square Chapel	Rev. E. MANNERING.
Union Chapel, Islington	Rev. H. R. REYNOLDS, B.A.
Kingsland Chapel (at 7 o'clock)	Rev. JAMES PARSONS.
Pembury Grove Chapel, Clapton (at 7)	Rev. THOMAS BINNEY.
Hanover Chapel, Peckham	Rev. J. G. MIALl.
Trevor Chapel, Brompton	Rev. S. McALL.
Blackheath Chapel (at 7 o'clock)	Rev. DR. A. M. BROWN.
Eccleston Chapel (at 7 o'clock)	Rev. W. CHALMERS, M.A.
Park Chapel, Camden Town	Rev. JAMES FLEMING.
Hoxton Academy Chapel	Rev. SAMUEL MARTIN.

Services, with the foregoing exceptions, to begin at Half-past Six o'clock.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 12TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL	Rev. J. JEFFERSON.	Rev. H. TARRANT.
ALBANY CH., Regent's-park	" T. JONES.	" A. McMILLAN.
ALBANY-ROAD CHAPEL	" G. ROGERS.	" G. ROGERS.
BARBICAN CHAPEL	" B. O. BENDALL.	" J. CHRISTIEN.
BATTLE BRIDGE CHAPEL	" S. EASTMAN.	" H. B. INGRAM.
BAYSWATER, Craven Hill Ch.	" A. McMILLAN.	" F. BECKLEY.
BEDFORD NEW TOWN Chapel	" J. R. JONES.	" D. THOMAS.
BETHNAL-GREEN	" DR. PEARSON.	" DR. PEARSON.
BISHOPSGATE CHAPEL	" H. BATCHELOR.	" JOS. PARKER.
BLACKHEATH	" J. BEAZLEY.	" W. FAIRBROTHER.
BRIGHTON, Union Chapel	" GEORGE SMITH.	" GEORGE SMITH.
CAMBERWELL NEW-ROAD	" W. P. TIDDY.	" J. WENZER.
CITY ROAD CHAPEL	" W. H. DYER.	" W. H. DYER.
CLAPHAM	" DR. A. M. BROWN.	" J. S. WARDLAW, M.A.
CLAPTON	" E. MELLOR, M.A.	" DR. SPENCE.
CLAPTON, Pembury Chapel	" H. TARRANT.	" B. O. BENDALL.
CLAREMONT CHAPEL	" A. M. HENDERSON.	" J. BARKER, LL.B.
CLAYLANDS CHAPEL	" R. BALGARNIE.	" E. H. DELF.
CrAVEN CHAPEL	" J. SUGDEN, M.A.	" J. G. MIALl.

PLACE.	MORNING.	EVENING.
DEPTFORD	Rev. J. PULLING.	Rev. W. ROSE.
DORKING	" G. TURNER.	" G. TURNER.
EBENEZER CHAPEL, Shadwell	" J. THOMAS, B.A.	" J. E. RICHARDS.
ECCLESTON CHAPEL	" R. BRINDLEY.	" SAMUEL LUKE.
EGHAM	" W. HARBUTT.	" W. HARBUTT.
ELTHAM	" A. CORBOLD.	" A. CORBOLD.
ENFIELD	" W. SLATER.	" W. SLATER.
FALCON-SQUARE CHAPEL	" J. S. HALL.	" S. EASTMAN.
FETTER-LANE CHAPEL	" R. G. HARPER.	" R. G. HARPER.
FINCHLEY	" J. KENNEDY, M.A.	" J. KENNEDY, M.A.
FINSBURY CHAPEL	" W. ROSE.	" P. THOMSON.
FOREST GATE	" H. WINZAR.	" H. WINZAR.
GRAVESEND, Windmill-st.	" J. H. WILSON.	" J. H. WILSON.
GREENWICH, Maize-hill Ch.	" E. H. DELF.	" S. HOOPER.
GREENWICH-ROAD CHAPEL	" W. R. NOBLE.	" W. R. NOBLE.
HACKNEY, St. Thomas's sq.	" W. KIRKUS, LL.B.	" W. KIRKUS, LL.B.
HACKNEY, Old Gravel Pits	" J. DAVIES.	" R. BRINDLEY.
HAMMERSMITH, Broadway	" JOHN ABBS.	" R. MACBETH.
HARE COURT Ch., Canonbury	" JOSEPH PARKER.	" R. BALGARNIE.
HAVESTOCK CHAPEL	" SAMUEL LUKE.	" JOHN NUNN.
HENDON	" R. G. MILNE, M.A.	" R. G. MILNE, M.A.
HIGHGATE	" J. VINNY.	" C. DUKES, M.A.
HOLLOWAY	" S. McALL.	" J. H. BUDDEN.
HORBURY CHAPEL	" J. ROWLAND.	" W. ROBERTS, B.A.
HORNSEY, Park Chapel	" J. CORBIN.	" J. CORBIN.
HOUSLOW	" E. CRISP.	" E. CRISP.
HOXTON ACADEMY CH.	" G. GOGERLY.	" G. GOGERLY.
ISLINGTON CHAPEL	" B. S. HOLLIS.	" J. BEAZLEY.
ISLINGTON, Union Chapel	" H. ALLON.	" SAMUEL MARTIN.
ISLINGTON, Offord Road Ch.	" E. P. HOOD.	" E. P. HOOD.
ISLINGTON, Barnsbury Ch.	" S. B. SLOMAN.	" GEORGE ROSE.
ISLINGTON, Lower Road Ch.	" J. STEER.	" S. GOODALL.
JAMAICA ROW CHAPEL	" G. ROSE.	" R. W. CARPENTER.
KENNINGTON, Carlisle Chapel	" N. GLASS.	" J. SPONG.
KENSINGTON	" J. PARSONS.	" J. C. HARRISON.
KENTISH TOWN	" J. FLEMING.	" J. FLEMING.
KINGSLAND	" T. W. AVELING.	" T. W. AVELING.
KINGSTON	" G. WILKINSON.	" G. WILKINSON.
LEWISHAM, Union Chapel	" J. BARKER, LL.B.	" S. HOOPER.
LEWISHAM-ED., St. David's Ch.	" G. MARTIN.	" G. MARTIN.
MABERLY CHAPEL	" E. M. DAVIES.	" E. M. DAVIES.
MARLBOROUGH CHAPEL	" W. A. ESSERY.	" W. A. ESSERY.
MILE END NEW TOWN	" F. BECKLEY.	" W. TYLER.
MILE END ROAD CHAPEL	" H. B. INGRAM.	" J. S. HALL.
MILE END, Latimer Chapel	" H. HOOPER.	" R. SAUNDEES.
MILL HILL	" J. B. COLES.	" J. B. COLES.
MIDDLETON ROAD CHAPEL	" C. DUKES, M.A.	" J. VINNY.
NECKINGER ROAD CHAPEL	" G. H. WHITE.	" G. H. WHITE.
NEW BROAD ST. CH.	" S. GOODALL.	" W. O'NEILL.
NEW COLLEGE CHAPEL	" H. CHRISTOPHERSON	" N. HALL, LL.B.
NEW COURT CHAPEL	" R. W. CARPENTER.	" JOHN HAY, M.A.
NORWOOD	" DR. HALLEY.	" DR. HALLEY.
ORANGE ST. CHAPEL	" J. RAVEN.	" S. McALL.
OXENDON STREET CHAPEL	" DR. BOAZ.	" H. OLLARD.
PARK CHAPEL, Camden Town	" J. C. HARRISON.	" JOHN STOUGHTON.

PLACE.	MORNING.	EVENING.
PECKHAM, Clifton Chapel	Rev. D. NIMMO.	Rev. D. NIMMO.
PECKHAM, Hanover Chapel	" P. THOMSON.	" H. J. BEVIS.
PECKHAM RYE CHAPEL	" H. QUICK.	" H. QUICK.
PLAISTOW	" J. CURWEN.	" P. J. TURQUAND.
POPLAR, Trinity Chapel	" J. G. MIALL.	" H. BATCHELOR.
POULTREY CHAPEL	" DR. SPENCE.	" J. PARSONS.
RICHMOND	" R. W. BETTS.	" S. B. SLOMAN.
ROBERT-STREET CHAPEL	" H. OLLARD.	" J. ROWLAND.
SOUTHGATE ROAD CHAPEL	" T. W. DAVIDS.	" T. W. DAVIDS.
SOUTHWARK CONG. CHAPEL	" DR. WADDINGTON.	" DR. WADDINGTON.
ST. MARY CRAY	" S. D. HILLMAN.	" HENRY GILL.
STEPNEY	" W. FAIRBROTHER.	" J. SUGDEN, M.A.
STOCKWELL	" D. THOMAS.	" J. R. JONES.
ST. JOHN'S WOOD CHAPEL	" DR. FERGUSON.	" DR. A. M. BROWN.
ST. JOHN'S WOOD, Greville-place Ch.	" J. C. GALLAWAY, M.A.	" S. CONWAY, B.A.
SUTHERLAND CHAPEL	" E. BEWLAY.	" JOHN ABBS.
SUTTON	" T. MANN.	" T. MANN.
SYDENHAM	" W. TARBOTTON.	" W. TARBOTTON.
TABERNACLE	" W. GRIGSBY.	" W. GRIGSBY.
TONBRIDGE CHAPEL	" J. H. BUDDEN.	" JOSEPH STEER.
TOOTING	" W. M. PAULL.	" W. M. PAULL.
TOTTENHAM	" J. HAY, M.A.	" J. S. RUSSELL, M.A.
TOTTENHAM-COURT-ROAD	" E. PORTER.	" DR. BOAZ.
TOTTERIDGE	" W. L. BROWN, M.A.	" W. L. BROWN, M.A.
WALTHAMSTOW	" G. L. HERMAN.	" G. L. HERMAN.
WALWORTH, York-street	" J. S. WARDELAU, M.A.	" J. RAVEN.
WEIGH HOUSE CHAPEL	" T. BINNEY.	" E. MELLOE, M.A.
WELL-STREET CHAPEL	" J. MCGILL.	" J. MCGILL.
WEST BROMPTON	" E. MORLEY.	" E. MORLEY.
WESTMINSTER CHAPEL	" A. RALEIGH.	" H. ALLON.
WOOLWICH, Rectory Pl. Ch.	" HENRY GILL.	" WILLIAM GILL.
YORK-ROAD CHAPEL	" H. J. BEVIS.	" J. MAKEPEACE.

MISSIONARY CONTRIBUTIONS.

From 16th March to 17th April, 1861, inclusive.

N.B.—The Contributions from Auxiliaries reported this Month, include in some instances sums previously acknowledged, but not specially noticed.

Mrs. Kingsbury, for Special Chinese Fund	10 0 0	Mrs. Edmund Sharp	10 0 0	the Native Teacher Edward Cook	10 0 0	For the Sufferers by Famine in India.
T. M. Coombs, Esq., for ditto	100 0 0	the great God for an answer to prayer, and for his power over his creatures in turning their hearts favourably towards us	10 0 0	Mr. E. Taylor, for the Native Girl, Emily Taylor	5 0 0	In addition to 8d. 5d. previously reported.
Ditto, for Special India Fund	50 0 0	Native Teachers Richard Baxter and Gerhard Tersteegen	20 0 0	S. M., in memory of the departed	2 2 0	<i>Edinburgh.</i>
Sir C. E. Rindley, Bart., for ditto	100 0 0	Mr. M. F. Cook, for the Madras Mission	5 0 0	E. R.	1 1 0	Per W. D. Wills.
G. Hitchcock, Esq., for ditto	50 0 0	D. H.	5 0 0	Collected for the Society	1 6 6	Friends at Highbury Chapel
S. P. Arnold, Esq., for Special Chinese Fund	20 0 0	J. Hinchliff, Esq.	5 0 0	Per Mrs. Kubler, for the Girls' School, Vepery	0 10 0	200 11 6
T. Chambers, Esq., Q. C. for ditto	10 0 0	in Memoriam, for Special India Fund	5 0 0	Miss S. A. Bacon's Class, for Sarah Ann Bacon	1 0 0	Collection at Tabernacle
B. Scott, Esq., Chamberlain, for ditto	10 0 0	Mrs. Williams and Mrs. Putter, for		Mr. Kubler's German and English Girls' School	0 8 4	75 0 5
Mr. Saddington, for ditto	10 0 0			11. 15s. 4d.		28s. 15s. 4d.
Mr. Kays, for ditto	5 5 0					Kennington, per Rev. J. Stoughton
Rev. Dr. Tidman, for Special India Fund	10 0 0					30 0 0
						Edmonton and Tottenham
						21 5 6
						<i>Glasgow.</i>
						Per Rev. J. Russell, for James Town, Santhapooram, Parechalay, Kangaroo, and Ne-yoor
						19 10 0

ace Youth's ary Soc. per Mr. J. dwell, for and Treas- 13 8 0	Keith Hall..... 0 5 0 A Friend..... 0 5 0 Lifecourse, Sunday School..... 0 6 2	Bedford Chapel. Juvenile Missionary Society for the Native Girl, Ellen Reed..... 3 0 0 Previously reported 10 13 0 137, 138, 6d.	Subscriptions..... 23 11 0 May Sermons..... 29 9 3 Special Services, January, Collec- tions..... 21 11 2 Mr. Ardley..... 5 0 0 Mr. Bishop..... 5 0 0 Mr. Green..... 5 0 0 Mrs. Green..... 5 0 0 Mr. Hodges..... 2 0 0 Friend..... 5 0 0 Mr. E. Smith..... 5 0 0 Mr. Trego..... 3 0 0 Mr. Wilkinson..... 5 0 0 Miss Plydell..... 0 10 0 For Widows' Fund..... 5 0 0 Exs. 138, 6d.; 134, 136, 10d.
per Rev. hitchhouse 14 13 6 per Rev. 14 5 0 and Morden per T. N. 13 0 0 M. Henry J. Twidale 11 13 2 per Rev. 11 9 7 map 11 9 7 aria, Esq. 10 10 0 ward Ford Esq. 10 10 0 inson, Esq. 10 0 0 Esq. 10 0 0 Esq. 10 0 0 Mait- ley 10 0 0 ple, per W. Tur- 9 0 0 r, per E. W. 12 0 0 per Mr. C. 11 0 0 Chapel, Bristol. inger, Esq. 5 13 0 ' Trinity , Bristol 5 0 0 at Lyming- er Rev. J. 5 0 0 iden 5 0 0 n, Esq. 5 0 0 ter, per V. Thorn 5 5 0 sterton 5 0 0 Hama, Esq. 5 0 0 at Halifax rancora 4 10 0 r, Ladies' 5 0 0 all, Horsey rson, St. Aurce 5 0 0 lock, Esq. 5 0 0 Wells Mer- 5 0 0 son, Esq. 5 0 0 od Wall 5 0 0 ck, Esq. 5 0 0 per Rev. E. 3 6 4 Portsea d Chapel, v. A. Jones 3 6 0 Bassett, v. D. Wil- 3 0 0 per C. A. waite, Esq. 2 10 0 ends, Chel- 1 0 0 rton, Staly- 2 0 0 sham, Esq. 2 0 0 at Fording- 1 14 0 J. Maiden- 1 0 0 rson, Esq. 1 1 0 S. Pearsall utton, per l. G. Watt 1 1 0 id, per W. Selbie, 1 0 0 skin, Atter- 1 0 0 lott, Esq. 1 0 0 ulton, Fal- 1 0 0 sh School r, Lyming- 1 0 0 d Friends 0 15 0 lingworth 0 10 0 Hibberdine 0 10 0 teale, Esq.	abney Chapel Auxiliary, 1860-61. Mr. R. H. Cooke, Mr. F. Volekman, Secretaries. Collections. May 13, 1860..... 20 13 5 March 14, 1861..... 3 14 1 March 17, 1861..... 14 10 6 Donations..... 16 11 5 Missionary Boxes..... 2 2 7 Stamford Hill Young Ladies' Auxiliary Society, per Missa Cook..... 7 17 0 Sunday School Ju- venile Missionary Society..... 7 17 6 Widows' & Orphans' Fund, Sacramen- tal Collection..... 11 10 1 Missionary Ship. Cards..... 6 19 7 Sunday School..... 10 13 5 Shanghai, Mr. Muir- head's School at, Mr. Anderson & family..... 5 0 0 Madras, Native Girl at, Sophia Wilson Elms, per Miss Emily Martin..... 3 0 0 Chinese Fund, Miss Rotton..... 1 0 0 India Fund, ditto..... 1 0 0 Exs. 138, 4d.; 132, 10s. 1d.	Bethnal Green Road Chapel. Ladies' Auxiliary. Miss Combs, Treasurer. Miss Hall, Secretary. Collected by Mrs. Bohling. Mrs. Bohling..... 0 8 0 Mr. Bohling..... 0 6 0 Mr. Byles..... 0 5 0 Mrs. Castell..... 0 5 0 Mrs. H. J. Jey..... 0 4 0 Miss King..... 0 5 0 Miss Spencer..... 0 4 0 Collected by Miss Combs. Mrs. Clements..... 0 10 0 Miss Combs (D.J.) I.M.A.C..... 0 13 6 Miss Larcher..... 0 4 0 Mrs. Miller..... 0 10 0 Miss Moy..... 0 4 0 Mrs. Poole..... 0 8 0 Collected by Miss Hall. Mr. Clements..... 0 10 0 E. W. (D.J.)..... 0 5 0 Mrs. Link..... 0 10 0 Mrs. Miller..... 0 10 0 Mrs. Stallebrass..... 0 10 0 Mrs. Taylor..... 0 2 0 Rev. T. Thomas..... 0 10 0 Collected by Mrs. Manning. Mrs. Bellett..... 0 1 6 Mr. Hebban..... 0 3 0 Mrs. Manning..... 0 6 0 Mrs. Macdonald..... 0 2 0 Mrs. Young..... 0 6 0 Collected by Miss Robertson. Miss Brown..... 0 2 0 Mr. Dawson..... 0 5 0 Miss Hanson..... 0 2 2 Mr. Hanson..... 0 2 2 Previously reported 34 10 1 4s. 3s. 6d.	Exs. 138, 6d.; 134, 136, 10d. Juvenile Branch. Collected by— Miss Allbrook..... 0 5 3 Miss Bruton..... 0 6 4 Miss Dobbs..... 0 4 0 Miss Hodges..... 0 10 5 Miss Hurren..... 0 11 8 Miss Leaver..... 0 4 7 Miss L. Massingham..... 0 5 7 Miss C. E. Massing- ham..... 0 6 8 Miss Massingham..... 0 7 0 Miss Nokes..... 0 15 8 Miss E. Pears..... 0 5 0 Miss Shotter..... 0 10 9 Miss H. Smith..... 0 7 5 Miss J. Smith..... 0 5 0 Miss Standwick..... 0 5 1 Miss Swainabury..... 0 11 4 Miss P. Wells..... 0 10 0 Miss G. Wenn..... 1 5 4 Miss Wood..... 0 13 0 Miss Wood..... 0 12 6 Master S. E. All- brook..... 0 2 3 Master E. H. All- brook..... 0 1 11 Master F. W. All- brook..... 0 2 7 Master H. O. All- brook..... 0 2 3 Master J. S. All- brook..... 0 5 0 Master Bishop..... 0 4 2 Master Brook..... 0 7 0 Master A. Bruton..... 1 0 2 Master C. Bruton..... 0 10 5 Master W. Druce..... 0 5 3 Master Field..... 0 1 11 Master Hodges..... 0 5 0 Master H. Kenard..... 0 4 5 Master C. Newman..... 0 5 1 Native Teacher, E. Manning..... 10 0 6 Native Girl, Mary Walker..... 3 0 0 For the Ship..... 15 13 10 Exs. 148, 6d.; 44, 13s. 11d. Sunday School, per Mr. Farrington..... 12 10 0 Ditto, for the Ship..... 10 0 0 222 3 6
per C. A. waite, Esq. 2 10 0 ends, Chel- 1 0 0 rton, Staly- 2 0 0 sham, Esq. 2 0 0 at Fording- 1 14 0 J. Maiden- 1 0 0 rson, Esq. 1 1 0 S. Pearsall utton, per l. G. Watt 1 1 0 id, per W. Selbie, 1 0 0 skin, Atter- 1 0 0 lott, Esq. 1 0 0 ulton, Fal- 1 0 0 sh School r, Lyming- 1 0 0 d Friends 0 15 0 lingworth 0 10 0 Hibberdine 0 10 0 teale, Esq.	Albion Chapel. Collected by— Mrs. Sken..... 1 5 6 Mrs. Watson..... 3 0 0 Mrs. Gichrist..... 0 14 0 Miss Allen..... 1 0 0 Miss Newton..... 2 4 0 Boxes..... 1 1 2 Collected by Mrs. Smith. Mrs. Scott, Escher (Special)..... 5 0 0 Ditto, do. (Annual)..... 1 1 6 Mrs. Lee, ditto..... 1 0 0 Mr. Smith, Lamb's Conduit Street..... 1 1 0 Mrs. Smith, do..... 1 1 0 Mrs. Scott, Walton..... 0 10 0 Miss A. H. Smith's Missionary Box..... 1 1 8 For the Ship..... 1 7 4 For China..... 1 11 6 224, 17s. 3d.	Bishopgate Chapel. Rev. E. Manning, Pres. Mrs. Manning, Treasurer. Mrs. Bradley and Miss Still- well, Secretaries. Collected by— Miss Ardley..... 2 15 0 Miss Brown..... 0 12 7 Miss Bruton..... 0 15 6 Mrs. Cattermole..... 0 2 6 Mrs. Dormer..... 0 6 0 Miss Farrington..... 0 10 0 Miss Leaver..... 0 17 0 Miss Pratt..... 2 14 0 Mrs. Rooke..... 1 10 2 Mrs. George Smith..... 0 9 7 Mrs. John Smith..... 2 15 8 Miss Stacy..... 1 0 0 Miss Stillwell..... 2 8 6 Miss Stymann..... 0 14 4 Mrs. Swainabury..... 0 10 0 Mrs. Toomes..... 1 15 8 Mrs. Tucker..... 0 8 0 Miss Vallance..... 1 10 7 Miss Westcott..... 1 12 0 Boxes. Miss Chew..... 1 5 2 Miss Cosgrave..... 0 3 0 Mrs. Dear..... 0 10 0 Mrs. Dennett..... 0 4 6 Mrs. Field..... 0 3 0 Mrs. Fulcher..... 1 3 0 Miss Groom..... 0 17 6 Mrs. Lundie..... 0 9 0 Mrs. Males..... 0 5 3 Miss Meech..... 0 15 0 Mrs. Rooke..... 0 8 0 Miss Income..... 0 13 6 Maria Sheppard..... 0 6 0 Miss Walker..... 0 4 0 Miss Wastell..... 0 5 6 Mrs. Wilkinson..... 0 15 2 Miss Winn..... 0 8 1 Collections..... 24 14 4	Exs. 148, 6d.; 44, 13s. 11d. Sunday School, per Mr. Farrington..... 12 10 0 Ditto, for the Ship..... 10 0 0 222 3 6 Camberwell. Rev. J. Burnet, President. Miss Edwards, Treasurer. Miss Buxton, Secretary. Subscribers..... 21 2 6 Donations. A Friend, per Rev. J. Burnet..... 50 0 0 W. Edwards, Esq., for Sufferers by Typhoid..... 10 10 0 Tamine..... 1 0 0 Miss Stevenson..... 0 3 0 Mr. Edward's chil- dren, for the Ship..... 0 10 0 Mr. S. Coster, do..... 0 2 0 Miss Keen's Mis- sionary Box..... 5 13 6 Girl's Sunday School..... 0 15 6 Missionary Box..... 0 15 6 By Magazine..... 0 2 1 For Madras School. Mrs. D. S. Dykes & Miss Buxton..... 3 5 0 Misses Edwards..... 3 3 0

Mrs. Chevely 0 10
 Mrs. Vaisey 1 1
 Sunday Afternoon
 Bible Class 1 8
 S. Chandler's Box 0 9
 For Widows' Fund, 13 0
 Exs. 74, 84, 114, 116.

Clapham Auxiliary.
 Rev. H. Hill, President.
 C. Curlew, Esq., Treas.

T. H. Gladstone, Sec.
 Subscriptions and
 Donations 14 14
 Special for China 16 0
 Missionary Boxes 10 11
 Annual Meeting 20 1
 Ditto Sermons 50 7
 Sunday School, for
 Clapham Common
 School, at Cuddes-
 pass 10 0

Collected by the
 Sunday School, for
 China and for the
 Ship 7 0
 Collected by the
 Misses Yorgy and
 Miller, for the Na-
 tive Girl at Cuddes-
 pass, named Maria
 Betta 8 0
 Ladies' Box of Work,
 valued at 27 12
 Exs. 66, 82, 114, 74.

Clapton.
 Rev. H. J. Gamble.

Mrs. H. Bateman, Treas.
 Miss E. M. Marten, Secy.

Collected by Miss H.
 Marten and Miss
 Hunt 73 2
 Collections 61 8
 For Widows' Fund, 25 0
 For China Special 100 0

Juvenile Branch.
 Miss H. Sapsworth, Treas.
 Miss H. Marten, Secretary
 Collectors' Cards 14 8
 Missionary Boxes 9 0
 Sunday School 9 0
 The above includes 6/ for
 the Native Boy, Samuel
 Clapton.
 For the Ship (per-
 ticulars in the
 "Juvenile Mission-
 ary Magazine" 27 5
 Exs. 104, 108, 74, 116.

Claremont Chapel.
 Rev. A. M. Henderson.
 Mr. Frank, Treasurer.

Mr. Adeney, Secretary.

Collected by Mrs. Henderson.
 Mrs. Saddington 3 3
 Mrs. Saddington 2 2
 Rev. A. M. Hender-
 son 1 1
 F. W. Stephens, Esq. 1 1
 Mr. W. Robinson 1 0
 H. 73074 1 0

Collected by Miss A. Owen.
 Mr. Knight 0 10
 Mr. Downton 0 6
 Mr. G. Drew 1 0
 Mr. Colman 0 10
 Mr. Owen 1 1
 Mrs. Baily 1 0
 Miss M. Brays 0 10
 Small sums 0 17

Collected by Miss Adeney.
 Mr. H. 1 4
 Mr. Ward 1 1
 Miss Saddington 1 1
 Mrs. Kitchie 0 10
 Mr. A. Adeney 0 10
 Mr. T. Adeney 0 10
 Mr. Outram 0 8

Collected by Miss Salmon.
 Mr. Frank 0 10
 Mr. Snelgar 1 1
 Mr. Pittman 1 1
 Mrs. Barnes 0 10
 Miss Snelgar 0 10

Mrs. Adams 0 2
 Miss Galsard 0 6
 Miss K. Snelgar 0 8
 Small sums 1 13

Collected by Miss Symonds.
 Mr. J. Ives 1 0
 Mr. Symonds 0 8
 Mrs. Perry 0 8
 Small sums 0 10

Collected by Miss Phillips.
 Mr. Lee 0 5
 Mr. Smith 0 5
 Mrs. Coombs 0 5
 Small sums 0 10

Collected by Miss Blankley.
 Mr. F. Blankley 0 10
 Mr. W. Blankley 0 8
 Mr. Crawley 0 5
 Small sums 0 10

Collected by Miss Welton.
 Mrs. Welton 0 7
 Mrs. Thomas 0 7
 Small sums 0 10

Collected by Miss Appleby.
 Mr. Ross 0 10
 Small sums 0 12

Collected by Mrs. Porter.
 Mrs. Porter 0 10
 Mrs. Oldfield 0 8
 Small sums 0 7

Collected by Miss
 Hill
 Collected by Mrs.
 Irwin
 Mrs. Barnes, for
 the Sufferers in
 India 1 0

Boxes.
 Miss Randall 0 7
 Miss Littleford 0 8
 Miss Freeman 0 4
 Annual Meeting 3 10
 Denmark Terrace
 Sunday School 8 15
 Previously acknow-
 ledged 123 16
 177, 114, 104.

Coverdale Chapel.
 Limehouse.
 Rev. J. E. Richards.

W. Black, Esq. 1 1
 Miss Foster 0 10
 Rev. J. E. Richards 0 10
 Mr. J. Wallis 1 1
 Collection 0 0

Collected by Miss Wallis.
 Mrs. Hunt 0 12
 Mr. Keith 0 10
 Mr. Robson 0 10
 Misses S. & L. Wallis
 Sums under 10s 0 10
 Do, for the "John
 Williams" 10 4
 Missionary Box, by
 Miss Jones 0 2
 217, 114, 74.

Craen Chapel.

Ladies' Auxiliary.

Rev. J. Graham, President.
 Mrs. Clapp, Treasurer.
 Mrs. Graham, Minute
 Secretary.

Miss A. S. Burn, Cash
 Secretary.

Collected by—
 Mrs. Bonthron 10 0
 Miss J. Burn 16 8
 Miss A. S. Burn 12 13
 Mrs. Clapp 22 3
 Mrs. Cutting 6 15
 Miss James 4 4
 Miss Banks 4 14
 Miss Kelly 3 1
 Miss Nuttall 2 10

Miss Murray 1 9
 Miss M. A. Nell 5 2
 Miss Oxford 1 15
 Miss Reynolds 1 9
 Mrs. Elliot (D.) 0 10
 Chapel Missionary
 Box 0 9
 Missionary Box, per
 Mr. Pelly 0 12
 Missionary Box, per
 Miss Reynolds 0 17
 For the support of
 the Native Tea-
 cher, John Craven 15 0
 Annual Collections, 70 14
 Sacramental Offer-
 ings 20 0
 1907, 66, 74.

Youthful Branch.
 Miss Hope, Treasurer.
 Miss Barnes, Secretary.

Collected by—
 Miss E. Archer 2 5
 Miss and Master
 Elliot 0 8
 Miss Barnes 2 10
 Miss Odell 3 14
 Miss Payne 1 0
 Miss C. Oliver 3 12
 Sabbath Schools 24 11
 Missionary Box 0 9

Small sums 35 0
 227 15 3

**Emmerson Chapel, Nechinger
 Road, Hereford.**
 Rev. G. H. White.

Mrs. Weaver 0 10
 Collection in May 5 5
 Public Meeting 0 15
 Juvenile Auxiliary 12 10
 177, 114.

Ecceleston Chapel.
 Rev. J. S. Pearsall.

C. E. Smith, Esq., Treas.
 Miss A. Dovenish, Secretary.

J. Banks, Esq. 1 0
 Mr. Bulford 1 0
 J. Bradley, Esq. 1 0
 Mr. Burgess 0 2
 Mrs. Burgess 0 5
 Mr. Chapman 0 10
 Mrs. Crowe 0 1
 Mr. D. Ain 0 10
 Mrs. Delano 0 4
 Ditto, Box 0 2
 Mrs. Dovenish 2 0
 Ditto (D.) 3 0
 F. Downing, Esq. 1 1
 Public Room's Box 0 15
 Miss Donkin 0 2
 Mrs. Fleming 1 0

Frances Farndell's
 Box 0 7
 Mrs. Gilham 0 5
 W. Griggs, Esq. 0 10
 F. M. Hammond 0 5
 Mrs. Hart 1 1
 Mrs. Harwood 0 2
 Mr. Hepburn 0 10
 J. Howell, Esq. 4 0
 Mrs. Jones's Box 0 7
 Mr. Liberty 0 10
 Mr. Lucas 0 1
 Mr. Martin 0 5
 Mrs. Marshall 0 5
 Mrs. Marshall 0 10
 Mrs. Moshie 0 10
 Miss Marrel's Box 0 8
 The Rev. J. S.
 Pearsall 2 2

Master Henry M.
 Pearsall's Box 0 5
 Mr. Perry 0 5
 Mrs. Phelps 0 10
 H. Piper, Esq. 1 0
 Mrs. Pike's Box 0 8
 Mr. Pine 1 0
 Mrs. Pocock 1 0
 Pocock's Box 1 10

Mr. Sargent's do. 0 1
 Mrs. Sawyer 0 1
 Mr. Schmid 1 1
 Mr. Slack 0 10
 Mrs. Slack's Box 0 14
 C. E. Smith, Esq. 20 0
 W. S. Smith, Esq. 5 0
 Miss Rose Smith's
 Box 1 17
 S. W. Smith, Esq. 0 8
 Mrs. B. W. Smith 0 8
 Mr. Stamp 0 8
 Mrs. Stamp 0 8
 Ditto, Box 2 0
 Sunday School 11 17
 Do, for Missionary
 Ship 25 4
 Miss Sumner's Box 0 13
 Mrs. Vinn 0 8
 Mr. Visser 0 8
 Mr. Wagon 0 8
 Mr. Wallace 1 0
 Mr. F. Wood 0 8

Young Men's Association.
 B. W. Smith, Esq., Treas.

S. W. Smith, Esq. 1 1
 Mr. D. Fortes 0 8
 Mr. Bright's Box 0 1
 Mr. C. N. Doherty 0 4
 Ditto, Box 0 1
 Mr. G. Doherty 0 8
 Mr. Elliott 0 8
 Mr. Wagon 0 8
 Mr. Thornton 0 8
 Mr. Vick 0 8
 Mr. Clarke 0 5
 Small sums 0 7
 Annual Collection 24 17
 For Widows' Fund 10 1
 Female Bible Class
 Belgrave House
 Academy, Mr.
 Arnum, Principal 5 13
 Legacy of the late
 Seth Smith, Esq. 990 0
 C. E. Smith, Esq. (D.) 100 0
 1167, 114.

Falcon Square.
 Mr. Bullock, Treasurer.

Collections 14 5
 For Widows' Fund, 12 1
 For the Ship 13 2

Collected by—

Miss Bennett 18 7
 Misses Garrahman 8 0
 Mr. Bullock 11 5
 Miss Pollard 3 3
 Miss Bull 2 0
 Miss Almond 11 6

Boxes.

Master Thomas 1 14
 Master Thorpe 1 4
 Miss Harris 0 4
 Mrs. Tyler 0 4
 Mr. F. Lane 0 15

For the Native Teacher,
 James Bennett.

Collected by—

Miss Bennett 2 10
 Mr. Bullock 2 12
 Silver Street Sunday
 School 5 0
 Silver Street Juve-
 nile Society 1 0
 967, 114, 44.

Fetter Lane.

Emmerson Welsh Chapel.

Rev. O. Evans 0 2
 Mr. H. George 0 5
 Mr. G. Griffiths 0 2
 Mr. T. Jones 0 2
 Mrs. Thomas 0 5
 Sums under 10s. 6d. 2 17
 31, 114, 44.

Hanover Chapel, Peckham
 Rev. E. W. Betts, President.

Collections 21 4
 For Widows' Fund, 19 0

Male Branch.
 Mr. Marshall, Treasurer.
 Mr. Marshall, Secretary.

Subscriptions 26 10

Ladies' Branch, Mrs. Betts, Treasurer. Miss Reid, Secretary.	Mr. B. For 1 1 Mr. Brown 1 1 Mr. W. Harriet 1 1 Wm. L. 1 1 Rev. A. Raleigh 3 0 Mr. John Reed 0 10 Mr. J. B. Book 0 10 Mrs. Ruby (Don.) 0 3 Miss Towle 0 10 Mr. E. Thompson 1 1	Miss King 0 5 Mrs. Diver (D.) 0 2 Mrs. Geller (D.) 0 2 Mrs. Colborne (D.) 0 2 Mr. Simpson (D.) 0 1 Mrs. Griffiths (D.) 0 10	Mr. Merry 1 0 Rev. A. J. Morris 1 0 Mr. Owens 0 10 Mrs. Philip 1 0 Mr. Randall 0 10 Mrs. 1 1
Subscriptions \$1 2 10 Sabbath School Girls, for M. A. H. Collier 3 0 for M. A. H. Davis 3 0 Mrs. Elliott's Missionary Box 0 13 2 For Native Teacher, John Reid 5 1 0	Collected by Mrs. Harvey. Mr. Rodden 2 2 Mrs. Bourne 0 10 Mrs. Crowe 1 1 The Misses Dewar 1 0 Mr. Presham 1 1 Mr. Gritten 1 1 Mrs. Capt. Hall 0 10 Mrs. Harvey 2 2 Mrs. Harvey 0 10 Miss Hood 0 10 Miss Hart 1 1 Mr. McLean 1 1 Mrs. Robertson 0 10 Mrs. Jones 0 10 Mr. & Mrs. Townley 4 4 Mrs. Thomson 0 5 Mrs. White 1 1	Collected by the Misses Mountford and Saville. Mr. Mountford 0 5 0 Mr. Saville 0 5 0 Mr. Barton 0 5 0 Mr. Joseph J. Smith 0 5 0 A Friend (D.) 0 1 Mr. Berry 0 2 0	Master Brock, Missionary Box 0 6 0 Mrs. Sewell 1 1 0 Mrs. Sewell 1 1 0 Mr. G. Simpson 0 10 0 Miss E. C. Simpson 0 10 0 Mrs. F. W. Simpson 0 10 0 Mrs. Starkey and Friend 0 15 0 Mrs. Starkey, for China 0 10 0 Mrs. Sutton 0 10 0
Juvenile Branch, Miss E. Mayhew, Treas. Miss A. E. Hammond, Sec.	Collected by— Misses A. Hammond and A. Read 0 11 10 Misses Moss and Moss 0 5 2 Misses Bolls and Rider 1 0 6	Collected by the Misses Harner and Hudson. Mr. Harner, 2 qrs. 0 2 0 Mr. Adams, do. 0 2 0 Mrs. C. Jones 0 2 0 Mr. Miller, 2 qrs. 0 2 0 Mr. Williams, do. 0 2 0 Mrs. Nash (D.) 0 2 0 Small Sums 0 3 0	Girls, for Mary Holloway 3 0 0 Sunday School, Albany Place, for Geo. Albany 2 0 0 Mrs. Thomas 0 10 0 Mrs. Thomas 0 10 0 Mrs. Thorne 2 2 0 Mrs. B. B. Turner 0 10 0 Ditto, for India 1 0 0 Ditto, for China 1 0 0 Mrs. Turner 0 10 0 Mrs. Turner, and for a Native Girl in Mrs. Porter's School, Cuddapah, 5 0 0 Miss M. Turner and Friends, for China 2 11 2 Mrs. Walters 0 10 0 Mrs. Walters 0 10 0 Mr. James West 0 10 0 Mrs. James West 0 10 0 Exs. 20s., 114s. 5s. 3d.
Boxes, Miss Betts 0 5 2 Miss Cook 0 5 2 Miss Cumber 0 4 2 Mr. Cooksey (Sub.) 0 10 0 Master C. H. Davis 0 5 0 Master A. E. H. Davis 0 5 10 Master F. Davidson 0 5 0 Master and Miss Field 0 11 1 The Young Ladies at the Misses Grove 0 2 0 Miss H. Hammond 0 5 0 Master and Miss Harvey 0 17 0 Lidia Hayman 0 5 0 Miss Hays 0 5 0 Miss Hunt 0 5 0 Susan Heeden 0 13 0 Little Willie 0 13 0 Miss M. A. Mayhew 0 6 0 Miss H. Read 0 6 0 Miss Smyth 0 2 0 Miss Sophia Stone 0 3 0 Miss E. Stokes 0 6 0	Collected by Miss Madgwick. Mr. & Mrs. Aiken 0 10 0 Mrs. Bishop 0 10 0 Miss Cooper 5 0 0 Mrs. Colbatch 0 10 0 Mrs. H. Dickinson 0 10 0 Mrs. Shaw 0 10 0 Mr. Good 1 1 0 Miss Good 1 1 0 Miss Gill 0 5 0 Mr. Karsley 0 10 0 Miss Madgwick 2 2 0 Miss Mountague 0 10 0 Mrs. Pottinger 0 5 0 Mr. Shaw 0 10 0 Mrs. D. Smith 0 15 0 Mr. Spokes 0 10 0 Miss Taylor 0 10 0 Sums under 5s. 0 13 0	Collected by the Misses E. and K. Saville. Mr. Mountford 0 10 0 Mr. H. Manning 0 10 0 Mr. Crespin 0 10 0 A Friend 0 10 0 Mrs. J. 1 0 0 Mr. Shovellet 0 5 0 Mr. Jones 0 5 0 A Friend, 2 qrs. 0 2 0 Mrs. Hartland's Bible Class, Missionary Box 0 15 0 Previously reported 5s. 1 8 0 Vol. 1ss. 8d.	Collected by the Misses E. and K. Saville. Mr. Mountford 0 10 0 Mr. H. Manning 0 10 0 Mr. Crespin 0 10 0 A Friend 0 10 0 Mrs. J. 1 0 0 Mr. Shovellet 0 5 0 Mr. Jones 0 5 0 A Friend, 2 qrs. 0 2 0 Mrs. Hartland's Bible Class, Missionary Box 0 15 0 Previously reported 5s. 1 8 0 Vol. 1ss. 8d.
Hare Court Chapel, Concombury. Rev. A. Raleigh, G. Cook, Esq., Treasurer. H. Harrey, Esq., Secretary.	Collected by Mrs. Pulling. Mrs. Barrett 0 10 0 Mrs. Cox 0 10 0 Mrs. Gilbert 1 0 0 Mrs. Gladstone 0 10 0 Mrs. Rickwell 0 10 0 Mr. Sexton 0 5 0 Mrs. Pulling 1 1 0 Mrs. Pulling 0 10 0 Sums under 5s. 0 9 0 162l. 9s. 7d.	Holloway Congregational Church. Rev. A. J. Morris, President. Mr. M'Niel, Treasurer. Mr. B. B. Turner, Secretary. Collections 18 0 0 For the Ship 25 17 8 Mr. Appleford 1 1 0 Mr. Barnes 0 10 0 Mr. S. Bowt 0 10 0 Mr. P. Rendall 0 10 0 Mr. & Mrs. Bishop 2 0 0 Miss E. Bishop 2 0 0 Miss E. Bishop 1 1 0 Miss Buchanan 0 4 0 Missionary Box 0 4 0 Mr. Cave 0 10 0 Mr. Claxton 0 10 0 Miss M. A. Claxton 0 10 0 Mr. J. Cook, jun., for China 1 1 0 Master J. Cooper, ditto 0 5 0 Mr. Dawson 1 1 0 Miss Dawson 0 5 0 Miss Emmett 0 10 0 Miss Francis 1 0 0 Mr. Griggs 1 0 0 Mrs. Griggs 0 6 0 Young Men of Mr. Griggs's School 0 17 0 Mr. Grirling 0 10 0 Mr. Grirling 0 10 0 Mr. Hayward 0 5 0 Mrs. Hayward 0 2 0 Mr. F. Hayward 0 1 0 Mrs. Highson 0 1 0 Mr. Hinton 0 5 0 Miss E. Hinton 0 5 0 Mrs. Hilton 0 5 0 Mrs. Hobson 0 10 0 Mr. W. Holmes 1 0 0 Mr. Madgwick 1 1 0 Master Metcalf, Missionary Box 0 9 0 Mr. G. Mind 0 10 0 Mrs. G. Mind 0 10 0 Ditto, for China 1 1 0 Mrs. M'Niel and Family, for Porter's School, Cuddapah 3 0 0	Rev. W. Roberts, B.A., President. Mrs. Roberts, Treasurer. Mrs. Monkhouse, Secretary. Collected by Miss Baitam. Mr. Battam 1 0 0 Mr. J. H. Battam 1 1 0 Mrs. Nash 0 10 0 Mrs. Nash 0 10 0 Mrs. Walton 2 0 0 Sums under 10s. 1 5 0 Collected by Miss Longstaff. Mr. Andrews 0 10 0 Mrs. Andrews 0 10 0 Mrs. Atkinson 0 10 0 Miss Atkinson 0 10 0 Sums under 10s. 1 8 5 Collected by Miss J. Monkhouse. Miss Anderson 1 0 0 Mr. Boustead 0 10 0 Mr. Coals 0 10 0 Mrs. Galdner 0 10 0 Mr. Monkhouse 2 2 0 Mr. Monkhouse 0 10 0 Miss J. G. Monkhouse 0 10 0 Miss J. Monkhouse 0 10 0 Rev. W. Monkhouse 0 10 0 Rev. W. Monkhouse 0 10 0 Mrs. Robinson 0 10 0 Mrs. Satchell 2 0 0 Mr. G. F. Satchell 1 0 0 Mrs. Starkey 1 0 0 Mr. B. Starkey 0 10 0 Mrs. Tversham 0 10 0 Mrs. Wilkinson 1 0 0 Sums under 10s. 0 14 0 Collected by Mrs. Phillips. Mrs. Baynes 1 0 0 Mrs. Cullingford 1 1 0 Mrs. Scambler 0 13 10 The Young Ladies of Mrs. Bakewell's Establishment 2 6 0 Sunday School, for the Ship 0 10 0 Missionary Boxes 2 18 0 Card for China 0 6 0
General Arthur 2 10 0 Mrs. Anderson 1 1 0 Mrs. Bell 0 10 0 Mr. C. Cook 1 1 0 Mrs. Cook 2 1 0 Mrs. Fitch 0 1 0	Collected by the Misses Liver and Kirkman. Miss Hartland 0 5 0		

Widows & Orphans. 2 0 8
Collections 11 2 6
7th. 6d.

Heaton Academy Chapel.

Auxiliary Society.

Rev. E. Davies.

Mrs. Winch, Treasurer. 1 0 0
Miss Mills, Secretary. 1 0 0
Mrs. McHain (D.) 20 0 0

Collected by Mrs. McHain.
Mr. McHain 1 0 0
Sums under 10s. 1 10 0

Collected by Miss Bentley.
Miss Bentley 10 0 0
Sums under 10s. 0 4 0

Collected by—
Miss Ivor 1 2 6
Mrs. Bred 1 0 0

Collected by Mrs. King.
Mrs. Faulkner 1 1 0
Mrs. King 10 0 0
Sums under 10s. 0 17 4

Collected by Mrs. Leonard.
Mr. Leonard 10 0 0
Mrs. Leonard 10 0 0
Miss Mason 10 0 0
Do. for Madagascar 10 0 0
Sums under 10s. 0 14 0

Collected by Miss Mills.
Mr. Knight 1 0 0
Miss Knight 1 0 0
H. H. 1 0 0
Mr. Chipperfield 10 0 0
Mr. Bacon 10 0 0
Mr. Mills 10 0 0
Mr. Wilson 10 0 0
Mrs. Wilson 10 0 0
Mrs. Thornton 10 0 0
Sums under 10s. 4 8 0

Collected by Miss Milstead.
Mr. Milstead 10 0 0
Sums under 10s. 1 10 0

Collected by—
Mrs. Todd 2 4 0
Mrs. Giles 10 0 0

Collected by Mrs. Winch.
Mr. Tee 1 1 0
Mrs. Leese 10 0 0
Sums under 10s. 2 7 8

Basing Place Bible
Class Auxiliary, by
A. J. Anderson
and G. L. Winch 15 7 8

Hexton Sunday
School Girls 5 11 0
Collected by Miss
Duncan 1 3 11
Annual Sermons
and Meeting 10 17 4

Missionary Boxes.
Mrs. McHain 10 0 0
Miss Leatham 10 0 0
Mr. Cook 10 0 0
Mr. Caldwell 10 0 0
Misses Dyer 10 0 0
Master Fell 10 0 0
Master Todd 10 0 0
Miss Monkton 10 0 0
Mrs. Wilson 10 0 0
Miss West 10 0 0
Master Wells 10 0 0
Miss H. Winch 10 0 0
9th. 17s.

Islington Chapel.
Subscriptions, Sec. 26 17 2
For Native Teach-
ers John Stephenson 10 0 0
Collection 16 11 2
Balance, 1859 23 0 2
Sunday School 15 4 3
9th. 12s. 9d.

Jamaica Row.

Ladies' Auxiliary.

Rev. G. Rose, President.

Mrs. Rose, Treasurer.

Miss Ruffe, Secretary.

Subscriptions 25 7 0

For Widows' Fund 5 0 0

Collection in May 8 4 2

Public Meeting 3 0 0

Sums under 10s. 4 6 3

Herold's School

Girls for Ship 5 8 6

Sunday School for

Ship 10 0 0

Do. Native Teachers 10 0 0

Do. General Pur-
poses 6 13 9

Missionary Boxes.

Mrs. Bellis 0 3 4

Mrs. Evans 0 10 10

Mrs. S. Cooper 0 5 3

Master Hollings-
worth 1 8 9

Miss Jameson 0 14 7

Lucy Lewis 0 15 0

Mrs. Southgate 0 6 6

Mrs. A. William's

School Children 0 9 1

Fractions 0 0 3

Exs. 17s. 6d.;
9th. 9s. 4d.

John Street, Bedford Row.

Hon. and Rev. R. W. Noel,
M.A.

Marcus Martin, Esq., Treas.

Mr. Atkins 10 0 0

Mr. Bacon 2 2 0

Miss Grant 1 1 0

Miss Hargreaves 1 1 0

Mrs. Halliwell 2 2 0

Mr. & Mrs. Howgate 2 2 0

Mr. Martin 2 2 0

Mr. Milne 0 5 0

Hon. & Rev. R. W.
Noel 2 0 0

Mr. Payne 2 12 0

Mr. Kiddle 1 0 0

Mr. & Mrs. Strang-
ways 0 10 6

Mr. & Mrs. Trimmer 1 1 0

Mr. Tucker 5 0 0

Girls' Sunday School,
Calthorpe Terrace,
per Mrs. Harrington
Evans, for
Mrs. Sargent's
School, Madras 14 0 0
Exs. 18s. 11d.

Kensington Ladies' Auxiliary.

Rev. J. Stoughton, President.

Mrs. Stoughton, Treasurer.

Miss Ashby, Secretary.

Sermons in May 41 14 0

Widows' Fund 20 2 0

Public Meeting 12 13 0

For Native Teacher
Institutes 18 0 0

For Mirzapore
School 3 0 0

For the Native Girl
Society 3 0 0

Special for Rev. K.
Riri's Peulton 3 0 0

For the Ship 53 7 2

For Sufferers by
Famine in India 65 0 0

Sunday School 13 7 0

Auxiliary Sub-
scriptions, and
Boxes 156 10 4

Exs. 164s. 6d.;
8th. 12s. 6d.

Kentish Town Congrega- tional Church.

Rev. J. Fleming.

Mr. Brookings, Treas.

In hand 0 4 6

For Widows' Fund 11 5 0

Collected by Miss Morgan.

Mr. & Mrs. Newman 2 0 0

Mr. G. Smith 1 1 0

Mr. Greenhalgh 10 0 0

Mrs. Truster 10 0 0

Mrs. Pittott 10 0 0

Mrs. Hill 10 0 0

Mrs. Morris 10 0 0

Mr. G. Stephenson 10 0 0

Mr. Luck 10 0 0

Mr. E. F. Storr 10 0 0

Mrs. Newberry 10 0 0

Collected by Miss Widen.

Mrs. Standerwick 10 0 0

Mr. Stevens 10 0 0

Mrs. Chick 10 0 0

Mrs. Stevens 10 0 0

Mrs. Howard 10 0 0

Miss Davies 10 0 0

Mrs. Widen 10 0 0

Mr. Widen 10 0 0

A Friend 10 0 0

Collected by Miss Loving.

Mrs. Ramsell 10 0 0

Mrs. Nick 10 0 0

Mrs. Russell 10 0 0

Mrs. Watson 10 0 0

Mrs. Waugh 10 0 0

Mrs. Varley 10 0 0

Mrs. Bartholomew 10 0 0

Mr. Lambie 10 0 0

Mrs. Edgar 10 0 0

Mrs. Nash 10 0 0

Mrs. Harrison 10 0 0

Mr. Hall 10 0 0

Mrs. Chandler 10 0 0

Mrs. Oulton 10 0 0

Mrs. Lake 10 0 0

Mrs. Mannors 10 0 0

Miss Heighton 10 0 0

Miss E. Loving 10 0 0

Collected by Miss Horn.

Mr. Neville 10 0 0

Mr. Oaker 10 0 0

Miss Paterson 10 0 0

A Friend to Mis-
sions 10 0 0

Miss Horne 10 0 0

Miss M. A. Horne 10 0 0

Mrs. Moxley 10 0 0

Mrs. Cross 10 0 0

Mr. Sangster 10 0 0

Mrs. Milbourne 10 0 0

Mrs. Cox 10 0 0

Mr. Bewking 10 0 0

A Friend 10 0 0

A Friend 10 0 0

Boxes.

Master Fleming 10 13 7

Mrs. Savage 10 4 0

Per Mrs. Burt 10 1 2

Master Mark 10 5 10

Mrs. Lapworth 10 7 6

Mrs. Brookings 10 4 4

Miss Wieg 10 11 1

Miss Newby 10 16 0

Ed. Lambie 10 1 1

Miss Horne 10 11 2

Mary Smith 10 2 2

Collections in May 15 16 2

Sunday School 55 2 2

Exs. 12s. 6d.; 10th. 1s. 3d.

Kingsland.

Rev. T. W. Aveling.

Collection 57 13 1

Subscriptions, La-
dies' Branch, in-
cluding 2s. from J.
Taylor, Esq. 35 18 4

Ditto, for the suf-
ferers in India 8 0 0

Subscriptions, Gen-
tlemen's Branch, 17 4 0

Juvenile Auxiliary
for two Native
Teachers in India
and Africa 22 8 6

For the Ship 1 0 0

Sunday School 24 10 0

Auxiliary Mrs. Wilkins,
for the Native Girl,
Miss E. Wilkins,
in Mrs. Sargent's
School at Madras 2 3 0

Mr. H. S. Nalah,
for Native Girl,
Sarah Nalah, at
ditto 3 0 0
Mr. Bleanham, for
the Native Girl,
Mary Ann Blean-
ham, in Mrs.
Lewis's School at
Santhapooram 3 0 0
For Widows' Fund 12 0 0
Value of Box sent to
Madras 20 10 0
Exs. 12s. 6d.; 10th. 1s. 3d.

Latimer Chapel.

Ladies' Association.

Rev. H. Hooper, President.

Mrs. J. Lyle, Treasurer.

Mrs. T. Tapley, Secretary.

Rev. R. Saunders 1 1 0

Mrs. Saunders 1 1 0

Mrs. Pockock, sen. 1 0 0

Mrs. C. Rose 1 0 0

S. C. 1 0 0

Mrs. J. Taylor 10 0 0

A Friend 10 0 0

Sums under 10s. 2 8 0

Sabbath School 7 4 0

Ditto, Teachers 4 10 1

Collections in May 2 2 0

For Widows' Fund 2 10 0
27th. 12s. 6d.

Middleton Road, Dalton.

Auxiliary Society.

Rev. C. Dukes, A.M. Pres.

Mr. M. Young, Treasurer.

Mr. G. R. Swain, Secretary.

Annual Collection 19 12 8

Anniversary Meet-
ing 10 16 5

Missionary Boxes 1 6 8

For Widows' Fund 15 15 1

Collected by Miss Cairns.

Sums under 10s. 1 0 0

Collected by Miss Clements.

Mrs. Balbirnie 1 1 0

Mr. Brown 10 0 0

Mr. Chandler 1 1 0

Mr. Chapman 10 0 0

Rev. C. Dukes, A.M. 1 1 0

Mr. Eden, for
China 10 0 0

Mr. Elliott 10 0 0

Mrs. Hitchings 10 0 0

Mr. Pavitt 10 0 0

Mrs. Price 10 0 0

Mr. Palmer 10 0 0

Mrs. Shelley 10 0 0

Mr. Stedwick 1 0 0

Smaller sums 9 11 4

Collected by Miss Dukes.

Mr. G. Goodes 10 0 0

Mrs. Griffiths 10 0 0

Mrs. Walker 10 0 0

Smaller sums 0 3 0

Collected by Mrs. Harris.

Sums under 10s. 1 0 0

Collected by Miss Ingram.

Mrs. Hoare 1 0 0

Mrs. Murray 10 0 0

Mr. Ostley, jun. 10 0 0

Mr. A. Ross 10 0 0

Smaller sums 1 3 0

Collected by Miss Minto.

Mr. Alton 10 0 0

Mrs. J. W. Battley 10 0 0

Mr. and Mrs. Ste-
venson 1 0 0

Smaller sums 0 7 6

Collected by Mrs. Mortimer.

Sums under 10s. 0 2 0

Collected by Miss Whaley.

Mrs. Dixon 10 0 0

Mr. Hadrill 10 0 0

Mr. Kohler	1 0 0	Church Street Sunday School.	Mr. Lawley	0 10 0	Mrs. Green	0 5 0
Small sums	2 0 1		Miss Paulwick	0 10 0	Mrs. Hawkins	0 0 0
Collected by Miss Woolder.		For Native Girl at Pareychaley,	Mrs. Wright	0 10 0	Mrs. Honey	1 0 0
Mrs. Young	0 10 0	Hannah Reid	Collected by Mrs. Stainton.		Miss Huley	0 0 0
Small sums	4 13 0	Miss Sharpe's Class, N. T.	Mrs. Agnes	1 0 0	Mr. & Mrs. A. Lemare	1 0 0
Exs. 50s. 6d.;		Mr. Hosford's Class, N. T.	Mr. Carrick	0 10 0	Miss Monk	0 10 0
Oct. 4s. 1d.		Mr. Gascoigne Place Sunday School.	Mr. Clapham	1 0 0	Mrs. Muller	2 2 0
Juvenile Auxiliary.		For Native Girl at Bangalore,	Miss Drake	1 1 0	Mr. Gardner	2 0 0
Mr. J. Forsaith, President.		Mary Elizabeth Tyler	Mr. Harrison	0 2 0	Miss Muller	0 10 0
Mr. W. Pearson, Treasurer.		For Missionary Ship, "John Williams"	Mr. Litchfield	0 10 0	Mrs. Rix	2 2 0
Mr. E. S. Eden, Secretary.		For General Fund	Mr. Nuttall	2 2 0	Mrs. Rose	0 2 0
Rosa Dolg	0 4 9	Bullock, N. T.	Mr. Stainton	2 2 0	Mrs. Snelgar	1 1 0
Matilda Eason	0 0 0	King Edward Sunday School.	Dr. Sutherland	1 0 0	Mr. Stone	2 2 0
Ellen and Caroline Martin	1 2 11	For Native Boy at Salem, Henry Althaus	Mr. Yeo	0 2 0	Mr. S. Underhill	5 0 0
Sarah A. Galtley	0 12 2	For Native Teacher, W. Tyler	Miss Stainton's Box	0 13 0	Mr. S. Underhill	2 2 0
Elizabeth and Jane Osborn	0 4 7	For Missionary Ship, "John Williams"	Sermons in May	56 12 0	Miss Urwin	0 10 0
Mary Ann Stevens	0 2 5	Collected by Miss M. Camden	For Widows' Fund	10 0 0	Mrs. Vansommer	1 1 0
Annie M. White	0 2 5	Wood Street Sunday School.	For the Ship	4 6 7		
Jane Hocken	0 0 10	For Native Boy at Pareychaley,	821. 3s. 7d.		Collected by Mr. Thos. Devitt and Mr. E. J. Carter.	
Miss Tunstall's Class	0 7 0	Mark Clark	New Court Chapel.		Mr. B. Smith, Jan	0 5 0
Miss S. Tunstall's Class	0 6 5	For Native Teacher, W. Tyler	Sunday School.		Mr. Woolcott	0 10 0
Sarah Agnes	0 8 0	For Missionary Ship, "John Williams"	Juvenile Society, per Mr. Howell	6 8 0	Mr. H. Devitt	0 5 0
Emily Evans	0 8 0	Collected by Miss M. Camden	Ditto for Ship	5 2 5	Mr. Elsey	0 2 0
Sarah A. Youngman	0 2 0	For Native Teacher, W. Tyler	Sabbath School Col-lections	11 3 11	Mr. W. Chapman	0 5 0
Miss Pawson's Class	2 2 4	For Missionary Ship, "John Williams"	Missionary Boxes	5 14 5	Mr. Thos. Goodman	0 2 0
Ellen Fry	0 3 9	For Native Teacher, W. Tyler	Youths' Missionary Association	25 9 1	Mr. Saml. Goodman	0 2 0
Eliza Neagers	0 5 5	For Native Teacher, W. Tyler	Annual Meeting	2 16 8	Mr. Wm. Green	0 5 0
Mary Pollard	0 11 3	For Native Teacher, W. Tyler	For Widows' Fund	4 4 0	Mr. F. Devitt	0 5 0
Harriet Reeves	0 2 0	For Native Teacher, W. Tyler	Exs. 11s. 6d.; 20s. 1d.		Mr. T. L. Devitt	0 10 0
Margaret Smith	0 2 9	For Native Teacher, W. Tyler	Old Gravel Pit Chapel.		Mr. E. J. Carter	0 10 0
Matilda Todd	0 2 0	For Native Teacher, W. Tyler	Rev. J. Davies.		N. J.	0 10 0
Emily Sleep	0 2 0	For Native Teacher, W. Tyler	T. T. Curwen, Esq., Treas.		Mr. Edwin Morris	0 5 0
Mr. James Saw (D.)	0 2 0	For Native Teacher, W. Tyler	Collected by Miss Lane and Miss A. McAll.		Mr. H. Pye Smith	0 10 0
Richard Young	0 14 10	For Native Teacher, W. Tyler	Miss Ainsley	2 0 0	Mr. J. Davies	0 5 0
William M. Young	0 14 4	For Native Teacher, W. Tyler	Mr. Branscombe	0 10 0	Mr. Burton, for India	0 4 0
James Young	0 2 8	For Native Teacher, W. Tyler	Mr. Burge	1 1 0	Previously reported	27 10 11
Arthur Pareichey	0 2 5	For Native Teacher, W. Tyler	Mr. J. Carter	5 5 0	821. 6s. 11d.	
Mr. Minto's Class	0 3 3	For Native Teacher, W. Tyler	Mr. Coombs	0 2 0	Offord Road Chapel.	
Edwin Spiers	0 4 3	For Native Teacher, W. Tyler	Mr. T. Curwen	2 2 0	Miss S. H. May's	0 11 0
Small sums, Boxes, and Collections	3 7 5	For Native Teacher, W. Tyler	Rev. J. Davies.		Class	20 13 0
"John Williams"	38 2 1	For Native Teacher, W. Tyler	T. T. Curwen, Esq., Treas.		Previously reported	301. 5s.
Value of a Parcel of Clothing, from Working Party	7 0 0	For Native Teacher, W. Tyler	Collected by Miss Lane and Miss A. McAll.		Palmer House Academy Holloway.	
Expenses, Stationery, Printing, &c.	0 12 6	For Native Teacher, W. Tyler	Miss Ainsley	2 0 0	Mr. Joseph Stewart, Treas.	
Materials for Working Party	4 14 18	For Native Teacher, W. Tyler	Mr. Branscombe	0 10 0	For Africa	5 0 0
	53 18 3	For Native Teacher, W. Tyler	Mr. Burge	1 1 0	For China	5 0 0
6s. of the above for the support of Two Native Children in the Mission Schools at Visagratnam.		For Native Teacher, W. Tyler	Mr. J. Carter	5 5 0	For India	3 10 0
Mile End New Town, Auxiliary.		For Native Teacher, W. Tyler	Mr. Coombs	0 2 0	For Boy in Mr. Porter's School, Alexander Palmer	5 0 0
Rev. W. Tyler, President.		For Native Teacher, W. Tyler	Mr. T. Curwen	2 2 0	Stewart	10s. 10d.
W. Greig, Esq., Vice-President.		For Native Teacher, W. Tyler	Rev. J. Davies.		Park Chapel, Camden Town.	
Miss Bullock, Treasurer.		For Native Teacher, W. Tyler	Rev. J. Davies.		Rev. J. C. Harrison.	
Mrs. Paulson, Honorary Secretary.		For Native Teacher, W. Tyler	Mr. Ellwood	0 4 0	J. Berry, Esq., Treasurer.	
Subscribers.		For Native Teacher, W. Tyler	A Friend, 5 qrs.	0 10 0	J. J. Knight, Esq., Secretary.	
Rev. W. Tyler, for China	5 0 0	For Native Teacher, W. Tyler	Mr. Good	0 10 0	Collected by Miss Woolings.	
Mr. Watkins	2 0 0	For Native Teacher, W. Tyler	Mrs. C. G. Green	0 5 0	Miss Edridge	0 5 0
Mrs. Tyler	0 10 0	For Native Teacher, W. Tyler	Mrs. Hardy	0 10 0	Mrs. Bussell	0 10 0
Mr. Forsaith, for Native Teacher, W. Tyler	0 5 0	For Native Teacher, W. Tyler	Mr. H. Hardy	0 10 0	Mrs. Kane	0 10 0
Collected by—		For Native Teacher, W. Tyler	Mr. & Mrs. Hoops, 5 qrs.	0 12 6	Mr. B. A. Lyon	0 10 0
Miss Branscombe	0 4 7	For Native Teacher, W. Tyler	Mr. M. Henry, 3 half years	0 15 0	Mrs. Lee	0 5 0
N. T.	1 6 5	For Native Teacher, W. Tyler	Rev. S. McAll	1 1 0	Miss Gibbins	1 0 0
Miss Dyce	0 7 4	For Native Teacher, W. Tyler	Mr. Mitchell	1 1 0	Miss Shepherd	0 10 0
Miss Jeffrey	0 7 4	For Native Teacher, W. Tyler	Mrs. Morris	1 0 0	Mrs. Sale	0 10 0
Mrs. Livermore	0 8 0	For Native Teacher, W. Tyler	Mr. & Mrs. Nash	2 2 0	From P. C. School	2 12 0
Miss Paddick, N. T.	0 11 8	For Native Teacher, W. Tyler	Mr. Ohry	1 0 0	O. E., per Rev. J. C. Harrison	1 0 0
Mr. Paulson, N. T.	0 4 1	For Native Teacher, W. Tyler	Mr. Richardson	1 1 0	Collected by Misses Tyler and Youngman	14 18 1
Mr. Sear, N. T.	0 5 2	For Native Teacher, W. Tyler	Miss Rutt	0 10 0	Miss Hutton	8 13 0
Mrs. Wager, N. T.	0 8 11	For Native Teacher, W. Tyler	Miss Ellen Rutt	1 0 0	Boxes.	
Anna Collections	5 4 11	For Native Teacher, W. Tyler	Miss Rutt	0 10 0	Miss Terry	1 8 0
For Widows' Fund	2 2 0	For Native Teacher, W. Tyler	Miss Saddington	0 8 0	Mr. Halliday	0 4 0
Orphans' Fund	2 2 0	For Native Teacher, W. Tyler	Miss Walford	1 1 0	Previously reported	17 7 0
Abbey Street Sunday School	3 0 0	For Native Teacher, W. Tyler	Miss Westwood	0 10 0	210s. 1s.	
		For Native Teacher, W. Tyler	Collected by Miss Muller and Miss Unwin.		Park Crescen' Chapel, Clapham.	
		For Native Teacher, W. Tyler	Mrs. Archer	0 10 0	Auxiliary Society.	
		For Native Teacher, W. Tyler	Mrs. Carter	0 10 0	Rev. J. Nelson.	
		For Native Teacher, W. Tyler	Miss Chaplin	1 0 0	Mr. Hunter, Treasurer.	
		For Native Teacher, W. Tyler	Mr. Child	2 2 0	Mr. F. McKenzie, Secretary.	
		For Native Teacher, W. Tyler	Mrs. Clark	1 1 0	Rev. J. Nelson	1 0 0
		For Native Teacher, W. Tyler	Mr. C. Clark	0 10 0	Mr. Hunter	0 5 0
		For Native Teacher, W. Tyler	Mrs. Coventry	0 14 0	Mr. V. McKenzie	1 1 0
		For Native Teacher, W. Tyler	Mr. & Mrs. Crossley	0 10 0	Mr. Fennings	1 1 0
		For Native Teacher, W. Tyler	Mr. Fish	0 10 0		
		For Native Teacher, W. Tyler	Mrs. Fisher	2 2 0		

Mrs. Parker	1 1 0	Miss Slater	0 10 0	Mr. Harding, Jun.	0 10 0	For General Purposes.
Mrs. Chambers	1 1 0	Miss Sherwin	0 10 0	Master C. Johnson	0 10 0	Male Branch, by Mr.
Mr. Kaine	1 1 0	Miss Hawley	0 10 0	Miss M. Johnson	0 4 0	J. Halsey, Jun.
Mr. Cropp	1 1 0	A Friend	0 10 0	Mr. Metcalf	1 0 0	Female Branch, by
Mr. Johnson	0 10 0	Small sums	0 8 4	Miss Miller	0 12 2	Miss E. Gold
Mr. Connolly	0 10 0	Collected by Mrs. Crow		Mrs. Ross	0 2 1	For the "John Wil-
Mr. Levenson	0 10 0	Mr. E. Newell	4 4 0	For Native Teacher, W. B.		liams
Public Meeting, in-		Mr. Crow	0 10 0	Collected by—		Profits of Annual
cluding \$3 from the		Mrs. Crow	0 10 0	Mrs. Curtis	1 0 0	Tea Meeting
Chairman and \$3		Mr. Tidmarsh	1 0 0	Miss Jennings	0 7 0	Profits of Farewell
from Mr.		Mr. S. Tidmarsh	0 10 0	Miss Higgins	0 10 0	Tea Meeting, for
Churchward	7 18 3	Mrs. Lewis	1 0 0	Annual Sermons	15 9 4	Missionaries per
Sunday School		Mrs. Pelgate	1 10 0	Sunday School, by		"John Williams"
Boxes	5 12 0	Mrs. Brown	1 10 0	Mr. Hanks	5 3 0	
Sunday School, for		Small sums	2 9 3	Gifts for Missionary		
the Ship	6 12 0	Collected by Miss Sherwin		Ship, the "John		
For Widows' Fund	5 2 0	Mr. and Mrs. Wil-		Williams,"	10 0 1	
Missionary Boxes		liams	1 1 0	Sacramental Collec-		
and Small Sub-		Miss Adamson	0 10 0	tion for Widows'		
scriptions	3 5 1	Mr. D. French	1 6 7	Fund	4 15 0	
Exs. 92, 64, 1, 384		Small sums	1 6 7	Missionary Prayer		
		Collected by Miss Walker		Meeting Box	2 7 3	
Peckham Eye Chapel.		Mr. Walker, Dals-		W. Cullum, Esq. for		
Rev. J. H. Hitchens, Pres.		ton	2 0 0	Native Teacher,		
Mr. Attridge, Treasurer.		Mr. R. Walker	0 10 0	William Cullum	10 0 0	
Mr. Bulgin, Secretary.		and Miss	0 10 0	612, 12s. 7d.		
Collected by Mrs. Hitchens		Smith	0 10 0	St. John's Wood.		
Mr. Bell	0 10 0	Smaller sums	0 9 0	Congregational Church.		
Mr. Bulgin	1 1 0	451, 16s. 8d.		Rev. Dr. Ferguson		
Mr. Combe	0 10 0			Mrs. Cuff, for Native		
Mr. Follett	0 10 0			Boy, William		
Mrs. Hewitt	1 1 0			Synes Cuff, 48		
Rev. J. H. Hitchens	1 1 0			Trevandrum	2 10 0	
Mr. P. H. Hitchens	1 1 0			Mr. and Mrs. W.		
Mrs. B. Reid	0 10 0			Webb, for ditto,		
Mr. Richardson,				named, Remond		
(Cambridge)	1 1 0			William Webb	2 10 0	
Mr. Smith	0 5 0			Miss Barnett's Class		
Mr. G. Ford	0 5 0			for Native Girl,		
Mrs. V. T. Tagg	0 10 0			named, Annie		
Mrs. S. Vought	0 10 0			Headland, Jun		
Mr. Wright	0 5 0			Previously reported	1 10 0	
Lesser Sums	0 13 0			84, 12s. 3d.	3 3 3	
Collected by Mrs. Smithers				Southeast.		
and Mrs. Ward				Congregational Church,		
Mr. Abel	0 5 0			New Kent Road,		
Mr. Attridge	0 10 0			Rev. J. Waddington,		
Mr. Bennett	0 5 0			D.D.	1 0 0	
Miss Cook	0 5 0			Mrs. Waddington	1 0 0	
Mr. Gardner	0 5 0			Miss G. G. G.	1 0 0	
Mr. Gifford	0 5 0			Miss Kitching	0 10 0	
Mr. McGuire	0 5 0			A Friend	0 1 0	
Mrs. Pile	0 5 0			Previously reported	7 3 3	
Mrs. Pusey	0 5 0			91, 10s. 9d.		
Mrs. Smithers	0 5 0			Stepney Meeting.		
Mr. Thornland	0 5 0			Auxiliary Society.		
Mr. Thompson	0 5 0			Rev. J. Kennedy, M.A.		
Mrs. Ward	0 5 0			Julius Branch		
Lesser Sums	0 12 3			Mrs. Kennedy, Treas-		
Collected by Mr. T. Nutting				Subscriptions	25 17 8	
and Mr. V. H. Straker				For Female Education at		
Mr. Straker	0 10 0			Cuddapah and Vizagapa-		
Mr. Straker	0 10 0			Collected by—		
Card by F. Drew	1 10 0			The Misses Young-		
				man and Percival,		
Missionary Boxes.				for Mary Ann		
Miss Emily Reid	1 6 0	For Miss Stronach's		Stepney	2 5 0	
Miss Garford	0 13 4	School, Amoy	3 0 0	The Misses Halsey		
Miss E. T. Hitchens	0 3 0	For India	3 0 0	and Hogate, for		
Mrs. Smithers	0 3 0	For the Ship	3 8 0	Jane Kennedy	2 5 0	
Mr. V. H. Straker	0 4 0	Exs. 53s. 43d. 4s		For Female School at Ne-		
Mr. Tagg	0 7 5			year.		
Mr. Wood	0 5 0			Mrs. T. Scrutton,		
Collection in May	6 8 1			Jun., for Mary		
Public Meeting	2 3 0			Davis	2 5 0	
For Widows' Fund	3 3 0			Misses Thompson		
Sabbath School	3 3 0			and Scutcon, for		
Missionary Ship	1 4 0			Elizabeth Fletcher	2 5 0	
Exs. 10s. 1, 334, 17s. 2d.				Miss Fisher	0 10 0	
Pembury Grove, Clapton.				For Widows' Fund	0 6 0	
Rev. F. Soden.				Annual Sermons	25 11 6	
Mrs. Thomas	0 6 0			Service in lieu of		
May Collection	1 15 0			Annual Meeting.	5 10 7	
Sacramental Collec-				Gifts, for Ordina-		
tion	0 10 0			tions for the		
Rev. J. Ross's				South Seas	5 10 0	
Family, Sabbath				Collection for the		
Offerings	3 5 0			Sufferers by Famine		
Collected by Miss C. Soden.				line in India	30 0 0	
Rev. F. Soden	1 1 0			Juvenile Auxiliary.		
J. R. E. Soden Esq.				For Education of Native		
R. N.	1 1 0			Children in Indi.		
Leonard Lewis,				John Kennedy	3 0 0	
Esq.	0 10 0			Mary Scrutton	2 5 0	

Treor Chapel.		Trinity Chapel, Briston.		Mr. J. Daniel		0 2 8	Collected by Miss Parker.	
Auxiliary Society.		Mrs. Edmonds 1 0 0		Mrs. Haven		0 2 8	Sums under 10s. ..	
Rev. W. M. Statham, Pres.		For the Rev. John Cox		Mrs. Varley		0 15 2	1 15 4	
Mr. D. T. Lowndes, Treas.		Trevandrum, in aid of the		Mrs. Clarke		0 2 3	Collected by Miss Fauls.	
Mr. Bartlett, Secy.		Sufferers.		Maist, E. M. Madams		0 2 3	Sums under 10s. ..	
Subscribers		50 3 0	A Lady		0 11 4	1 10 0	Collected by Miss Stancaby.	
Collected for Mrs. Mullens'			Rev. S. and Mrs.		0 12 7		Mr. Thompson	
School, Bhowansay, by			Eldridge		0 1 0	0 10 0	Sums under 10s. ..	
Miss E. Hepburn and Miss			Mrs. Eldridge		0 1 0	0 5 0	Collected by Miss Lettlem.	
Jane Stocken.			G. F. C.		0 1 0		Mrs. Lethem	
R. Daw, Esq.		5 0 0	S. Anderton		0 5 0	5 0 0	Miss Lethem	
Mrs. Fletcher and			Mrs. Phillips		0 5 0	1 0 0	Collected by Miss Jefferies.	
Friends at Uxbridge			Miss Dec		0 5 0		Sums under 10s. ..	
Mr. J. Rademacher		1 0 0	Mr. and Miss		0 10 0	0 8 0	Collected by Mrs. Capern.	
T. Sharpys, Esq.		2 0 0	Harris		0 5 0		Sums under 10s. ..	
Mr. Treasurer		0 10 0	Mrs. Crabbe		0 5 0	0 8 6	Collected by Mrs. Cousins.	
Sums under 10s.		5 11 0	Mrs. Poole		0 5 0	0 5 0	Collected by Miss Randall.	
For Widows' Fund. ..		3 7 3	Mrs. Simmons		0 5 0	0 5 0	Sums under 10s. ..	
Juvenile Auxiliary.			Smaller sums		0 13 0		Collected by Miss Dalton.	
Missionary Boxes.			Previously reported		55 13 9		Miss R. Dalton	
Anonymous		0 10 0	68s. 6s. 9d.			1 0 0	Sums under 10s. ..	
Mrs. Boon		0 10 0	Trinity Chapel, Edgeware			1 0 0	Collected by Mrs. Rowe.	
Master T. Brown		0 2 11	John Canliffe, Esq. ..		50 0 0	0 10 0	W. W. Collari	
Mrs. Brooke		0 7 8	Previously reported		20 0 0	0 11 8	Sums under 10s. ..	
Miss Burnett		0 6 10	70s.				Collected by Miss Withers.	
Master H. Burton		0 4 0	Trinity Chapel, Poplar.			1 1 11	Sums under 10s. ..	
Miss Channon		0 4 0	Rev. G. Smith.				Collected by Master H. Martin.	
Miss A. Chantwell ..		0 3 0	W. Nathan, Esq., Treas.				Dr. Baton	
Master P. Clark		0 1 2	May Collections		30 16 2	0 0 9	Sums under 10s. ..	
Master C. Crapper ..		0 1 2	For the "John		12 15 7		Collected by Mrs. Potter.	
Miss E. C. C.		0 9 2	Williams"		23 0 0		Dr. Barton	
Master W. Dowd		0 9 2	St. India Rd. Sunday		1 16 0	0 0 9	Sums under 10s. ..	
Mr. Duke		0 9 2	School		4 0 2		Collected by Mrs. Capern.	
Mrs. Edwards		0 10 8	Trinity Chapel Sun-		4 0 2		Sums under 10s. ..	
Miss M. A. Fletcher ..		1 13 8	day Schools		4 0 2		Collected by Miss Withers.	
Miss F. G.		0 14 3	Crisp St. School		1 14 2	1 1 11	Sums under 10s. ..	
Miss Gardener		0 5 2	St. John's Church ..		1 16 0		Collected by Master H. Martin.	
Master R. Gould		0 3 2	St. Bulling's Class ..		0 7 2		Dr. Barton	
Miss Griffiths		0 8 3	George St. Bromley		0 0 0	0 0 9	Sums under 10s. ..	
Misses Johnson		0 14 3	Ladies' Association.				Collected by Mrs. Potter.	
Miss Kellogg		0 14 3	Collected by—				Dr. Barton	
Miss Longlands		0 5 0	Miss Cartwright		8 0 4	0 0 9	Sums under 10s. ..	
Mr. Masterman		0 2 8	Miss A. H. Robson ..		1 12 8		Collected by Mrs. Capern.	
Miss Mills		0 10 7	Miss Giles		1 11 0		Sums under 10s. ..	
Mr. Millett		1 13 11	Mrs. Law		0 4 4		Collected by Mrs. Cousins.	
Miss Monk		0 3 2	Per T. Weathorp,				Sums under 10s. ..	
Master T. Nalish		0 8 3	Esq., part of the				Collected by Mrs. Capern.	
Mr. Pratt		0 13 9	produce of a				Sums under 10s. ..	
Miss E. Pratt		0 3 10	Annual Meeting		5 5 3		Collected by Mrs. Capern.	
Miss F. Pratt		0 13 7	Annual Subscrip-		40 14 2		Sums under 10s. ..	
Miss L. Pratt		0 11 9	tions		40 14 2		Collected by Mrs. Capern.	
Mrs. J. J. Rademacher		0 0 0	Missionary Boxes.				Sums under 10s. ..	
Master J. Rademacher		0 0 0	Mr. G. Rlyton		0 7 6		Collected by Mrs. Capern.	
Miss L. Rademacher ..		0 0 0	Mr. Bennett		0 4 8		Sums under 10s. ..	
Miss L. Rademacher ..		13 3 0	Mr. Tibbs		0 3 9		Collected by Mrs. Capern.	
Miss Katenbury		0 2 11	Reuben Pressman ..		0 3 2		Sums under 10s. ..	
Mr. Rushwood		0 4 1	Miss Whyte		0 7 6		Collected by Mrs. Capern.	
Miss Seaborn		0 4 1	Miss W. Smith		0 9 0		Sums under 10s. ..	
Miss Statham		0 0 7	Mrs. Woods		0 3 4		Collected by Mrs. Capern.	
Mr. Stores		0 0 7	Miss M. Topliss		0 0 4		Sums under 10s. ..	
Master Symons		0 7 9	Mrs. E. Bence		1 0 0		Collected by Mrs. Capern.	
Miss T. Terry		0 17 4	Mrs. Jones		0 15 0		Sums under 10s. ..	
Miss Trevelyan		0 17 4	Mrs. M. Cokes		0 15 0		Collected by Mrs. Capern.	
Miss Valentine		0 12 11	Mrs. Poole		0 8 1		Sums under 10s. ..	
Mr. Vine		0 18 5	Mrs. Parrow		0 5 1		Collected by Mrs. Capern.	
Mr. M. Wake		0 4 11	Miss Nathan		0 2 6		Sums under 10s. ..	
Miss Waters		0 10 1	Mrs. Deaton		0 3 11		Collected by Mrs. Capern.	
Mrs. Wickham		0 17 10	Miss Dunlop		0 8 5		Sums under 10s. ..	
Fractions		0 1 0	Miss A. M. Madams		0 4 3		Collected by Mrs. Capern.	
			Mrs. Austin		0 2 8		Sums under 10s. ..	
			Mrs. E. G. Cobb		0 5 9		Collected by Mrs. Capern.	
			Mr. Prescott		0 5 9		Sums under 10s. ..	
			Mrs. L. Miles		0 2 4		Collected by Mrs. Capern.	
			Miss Warnne		0 3 7		Sums under 10s. ..	
			Mrs. Woods		0 12 2		Collected by Mrs. Capern.	
			Mrs. W. Jolly		0 2 6		Sums under 10s. ..	
			Mrs. Budd		0 2 6		Collected by Mrs. Capern.	
			Mrs. Dale		0 11 1		Sums under 10s. ..	
			Master J. Johnson		0 8 1		Collected by Mrs. Capern.	
			Miss Giles		0 1 8		Sums under 10s. ..	
			Miss Bullen		0 1 8		Collected by Mrs. Capern.	
			Miss Haddon		0 3 0		Sums under 10s. ..	
			Master Howes		0 8 2		Collected by Mrs. Capern.	
			Master Shaw		0 8 2		Sums under 10s. ..	
			Mr. Watson		0 10 0		Collected by Mrs. Capern.	
			Miss Wood's Book—		0 0 0		Sums under 10s. ..	
			In Memory of the				Collected by Mrs. Capern.	
			Late T. M. Bartlett		0 4 0		Sums under 10s. ..	
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Collection	10 1 7	Mr. Holmes, Cheny	0 10 6	Mrs. S. Pitty and	0 15 6	Mrs. Andrews	0 4 8
Widows' and Or-		Mr. T. Bell	0 10 0	Rebecca Edwards	0 8 10	Miss F. Andrews	0 2 0
phans' Fund	2 6 0	Mr. Dickens	0 10 6	Miss A. H. Westrop	0 10 0	Miss Ashton	0 2 0
Exs. 196; 204. 42. 11d.		Mr. R. Loosely	0 10 6	151. 2s. 3d.		Miss Beal	0 4 4
<i>Olney.</i>		Mr. P. Payne	0 10 6	<i>Bassingbourn.</i>		Miss A. Butler	0 4 0
Collection	3 5 0	Mr. D. Reid	0 10 6	Rev. J. Harrison.		Miss Clarke	0 5 0
Mr. Adkins	1 0 0	Mr. J. Gunn	0 10 6	Missionary Sermon.	4 0 0	Mrs. J. Fordham,	
Mr. Woodroffe (S.)	0 2 0	Francis Heyward,		For the Ship	4 8 7	Jun.	0 5 0
Mr. Morris (D.)	1 0 0	Esq.	2 0 0	Missionary Boxes ..	1 10 0	Mrs. Piggot	0 2 0
Missionary Boxes (for		Mrs. Bowler	0 5 0	Mr. Flitton	1 0 0	Miss Squire	0 4 0
Samson).		Mrs. Hill	0 2 0	Mrs. Flitton	1 0 0	Miss Somerville	0 6 0
Miss Maltley's Young		Mrs. Willson	0 2 0	Mr. John Hopkins ..	0 10 0	Miss Sward	0 2 0
Ladies	0 10 0	Mr. Marshall	0 2 0	Mr. Riots	0 10 0	Miss Shepherd	0 1 0
Mrs. Newel	0 2 0	Measrs. Loke	0 2 0	Mr. Waldo	0 10 0	Miss C. Pickering.	0 1 0
Mr. Sam. Wright	0 2 0	Mr. R. Gibbs	0 2 0	Mr. Sutton	0 10 0	Mr. Lecte	0 4 0
Miss Curtis	0 2 0	Mr. J. Kingham	0 1 0	Mrs. Sutton	0 10 0	Thomas Barnes	0 0 3
Miss Owen	0 2 0	Mr. J. Landon	0 2 0	Mr. Morley	0 3 0	Miss Harden	0 4 0
Miss L. Berill	0 2 0	Juvenile Association.		Masters J. O. and O.		Mrs. Willis	0 4 4
Miss Griggs	0 2 0	Collected by—		Wallock	0 5 0	Miss Waugh	0 2 0
Master King	0 2 0	Miss Thorpe	3 2 0	A Friend	0 1 0	Miss Wallis	0 4 0
Master May	0 2 0	Miss Reid	2 2 3	Littleton Sabbath		Exs. 1s. 6d. 231. 2s. 3d.	
Miss E. Whitmee	0 1 0	Miss Woodman	1 4 5	School	0 11 0	<i>Shepreth. S. Clear,</i>	
Miss M. Whitmee	0 1 0	Miss Gunn	1 12 7	Mrs. Parker	0 5 0	Esq.	5 0 0
School Box	0 4 9	Miss Gilbert	0 19 5	151. 16s. 13d.		<i>Wisech.</i>	
Collected by Miss Harris.		Miss Payne	1 2 0	<i>Barrington.</i>		Rev. J. Smith.	
Mr. Flood	0 3 0	Sabbath School	0 18 7	Rev. T. Booker.		Public Meeting and	
Mr. Whitmee	0 5 0	For Widows' Fund	1 4 0	Missionary Sermon	5 8 8	Sermons	7 12 8
Mr. Hubbard	0 5 0	Exs. 9s. 2d.;		For Widows' Fund	0 10 7	Collected by Miss E.	
Miss Hearn	0 5 0	251. 10s. 1d.		41. 2s. 3d.		Harman	1 0 0
Mr. Drage	0 2 0	<i>Buckingham.</i>		<i>Great Ekeraden.</i>		Sunday School	0 10 0
Mr. V. Minney	0 2 0	Mr. S. M. Allen	1 1 0	Rev. G. W. E. Brown.		Infant Class	0 12 0
Miss Whitmee	0 2 0	Mr. W. H. French	1 1 0	For the Ship	2 11 10	Miss S. Schofield's	
Miss Coles	0 2 0	Mr. Walker	0 1 0	From a Bible Class		Louisa S. Schofield's	0 5 5
Miss Perkins	0 2 0	Collected by—		at Orwell	0 12 0	Goredfield Sunday	
Exs. 6s.; 81. 10s. 11d.		Mrs. Cole	1 5 0	Proceeds of Boxes,		School	0 13 5
<i>Stoke Goldington.</i>		Miss L. Box	0 10 0	from Weekly Offer-		Previously reported	4 13 4
Subscriptions.		Miss E. Stuchbery ..	2 18 6	ings after Mission-		Exs. 2s. 6d.;	
Mr. Hancock	0 10 0	Collections	0 15 9	ary Sermon	3 0 0	141. 6s. 4d.	
Misses Hancock (D.)	0 5 0	Sunday School	1 18 9	For Widows' Fund ..	1 7 0	<i>CHESHIRE.</i>	
Mr. Hillier	0 10 0	Exs. 2s. 6d.; 141. 10s.		Collected by the late		<i>Chester.</i>	
Rev. J. Mills	0 10 0	<i>Marsh Gibbon.</i>		Miss Brown	1 0 0	Queen Street.	
Mr. Scrivener	0 10 0	Rev. E. Green		Ditto by Miss Di-	0 10 0	Rev. C. Chapman, M.A.	
Juvenile, for Mis-		Collected by—		moock	0 10 0	Mr. Bayne, Secretary.	
sionary Ship	0 5 0	Mrs. E. Green		Ditto by Mrs. Wors-	0 14 6	For Widows' Fund	15 12 5
collected by Mrs.		Missionary Boxes.		ley	0 10 0	Collections	45 0 3
Stunt	0 2 0	Proceeds of Lace	4 8 0	Mr. Worsley (A.)	0 10 0	Annual Subscribers.	
Meeting (Annual		Sunday School	1 14 0	Missionary Boxes.		Hugh Colley, Esq.	2 2 0
Meeting)	0 15 10	Children	71. 9s.	Mr. J. Custer	0 6 0	E. N. Bennett, Esq.	2 2 0
21. 8s. 7d.		<i>Sloagh.</i>		Mrs. Parcell	0 1 3	R. S. Robinson, Esq.	1 0 0
<i>Great Horwood and</i>		A. Mirrieleas, Esq., Treas.		Miss Chapell	0 1 3	Rev. J. Jenkyn	1 1 0
<i>Whaddon, less ex-</i>		Rev. George Robbins, Secy.		101. 14s. 11d.		Mrs. E. Thomas	0 10 0
<i>penses 2s. 3d.</i>		Collected by the		<i>Guilford Morden.</i>		Ladies' Auxiliary.	
1 13 0		Young of the Con-		Rev. J. Stockbridge.		Mrs. Harrison	1 1 0
<i>Winslow.</i>		gregation and		Missionary Sermon	5 14 8	Mrs. Bennett	0 10 0
Missionary Boxes.		Sunday School	2 10 0	Missionary Box		Miss Jones	2 2 0
Mr. Morran	1 1 0	Public Meeting	4 17 7	and Sisters	0 5 0	Mrs. Denton	1 0 0
Miss Hanson (late).	0 10 0	Mr. Griffith	0 5 0	For Widows' Fund ..	2 0 2	Mrs. Colley	2 2 0
S. Gates	0 1 0	Mr. Judd	0 5 0	51. 9s. 4d.		Miss Bennett	1 1 0
Miss Cokett	0 1 0	Juvenile Missionary		Total amount	53 16 2	Mrs. E. Thomas	0 10 0
Mrs. Foxe	0 4 0	Box	1 1 3	Less Expenses	0 9 0	Mrs. J. Smith	0 10 0
Miss Kennings	0 1 0	Mr. Kershaw (A.)	0 10 0	53 7 2		Mrs. Hudson	1 0 0
Miss French	0 10 0	Mrs. Kilpin, Sen. (A.)	0 5 0	<i>Linton.</i>		Mrs. Lockwood	1 0 0
Collection	0 10 0	Mrs. Kilpin (A.)	0 10 0	Rev. G. Burgess.		Mrs. Ewen	1 1 0
Sabbath School	0 10 0	Mrs. Kilpin's Young		Fanny Burling		Mr. Banks	1 0 0
Exs. 2s. 3d.; 41. 10s.		Friends' Free Will		(Card)	0 8 8	Mr. Marsh	1 0 0
<i>Yardley Hastings.</i>		Offering	0 10 0	Boxes		Mrs. Williams	1 10 0
Collection	3 2 0	Ladies' Sugar		Mrs. Hayes	0 8 3	Miss Gould	0 10 0
Sunday School	4 15 0	Money	0 6 0	Joseph Smith	0 3 1	Master Ralph	0 10 0
71. 17s. 6d.		Mrs. Lee	0 5 0	A Friend	0 3 0	Mrs. Trevor	0 10 0
<i>Potter's Pury.</i>		Misses Penny (A.)	1 0 0	Exs. 3d.; 11. 2s.		Collected by—	
Collected by—		Rev. George Rob-		<i>Royston.</i>		Miss Dickson	0 15 6
Miss Emma Saunders	1 4 2	bis (A.)	0 10 0	John Street.		Miss Eaton	0 3 8
Miss Jane Scrivener	1 13 2	Sacramental Col-		Rev. J. Medway.		Mrs. Gough	2 12 4
Miss Syle	1 5 0	lection for the Wi-		Subscriptions.		Miss Hope	1 4 4
Missionary Boxes.		dows and Orphan-		Rev. J. Medway	5 0 0	Mrs. Ingram	2 10 11
Mr. Scrivener's Fam-		ies of Missionar-		Mrs. Medway	5 0 0	Mrs. Marsh	2 10 0
ily, Shrub	0 11 0	ies and for Aged		Mr. Ashton	0 12 6	Miss Morris	0 15 0
Mrs. Liff	0 13 0	and Mission-		Mr. Andrews	0 12 6	Miss Vaughan	0 15 8
Mr. Scrivener, Cos-		aries	3 9 0	Mr. V. Beldam	0 10 0	Missionary Boxes.	
prov.	1 2 0	Exs. 4s.; 204. 14s. 10d.		Mrs. V. Beldam	1 0 0	Master and Miss	
Mr. Saunders	1 4 0	<i>CAMBRIDGESHIRE.</i>		Mr. W. V. Butler	0 12 6	Edwards	0 10 0
Mr. Wood	0 14 0	<i>Basingbourn District.</i>		Mr. H. Butler	1 1 0	Miss Gail	0 7 0
Miss Eleanor Mason	0 5 0	<i>Ashwell.</i>		Miss Clear	0 10 0	Mr. Hesketh	0 4 0
Girls' School	0 4 2	Rev. J. B. Milson.		Mr. J. Fordham	1 1 0	Master Bowen	0 1 0
Boys	0 4 0	Public Meeting	7 6 2	Mrs. Fordham, sen.	0 2 0	Master Lewis	0 4 3
Collection	4 0 0	For the Ship	3 9 6	Miss Wedd	0 10 0	Miss Vaughan	0 9 0
151. 12s. 7d.		For Widows' Fund ..	2 14 0	Mr. Titchmarsh	0 10 0	Miss Fringie	0 7 0
<i>Shay Stratford.</i>		Missionary Boxes.		Mr. Richardson	0 5 0	Mrs. Davis	1 2 9
Exs. 11. 9s. 6d.;		Miss Chapman	0 7 1	Mr. Jepps	0 6 0	Miss E. Roberts	0 6 8
76s. 1s. 3d.		Mrs. J. Westrop	0 4 1	Mrs. Alton	0 4 4	Mrs. J. Davies	0 4 4
<i>Aylesbury.</i>						Miss and Miss	
Rev. W. J. Gates, Secy.						Bague	1 12 7
M. Reid, Treasurer.							
Missionary Sermon	6 18 3						
Public Meeting ..	2 10 9						

Mrs. Ralphs, for Sewers	0 12	Miss Emily Haswell	0 0 6	Mr. Stanchiff	1 0 0	Hanover Sunday School Juvenile Missionary Society, per Miss Barlow	2 15 0
Sabbath School Classes.		Miss A. Dewsbury	0 0 6	Native Teacher (George Barrow Kuhl, Oriska Town)	0 0 0	Ditto, per ditto, for supporting an Indian Girl	2 0 0
Miss Hope	0 2 2	Young Gentlemen, per Mrs. Peters	0 7 7	Mr. Lonsdale, Orphan Boy Robert Lonsdale, Dr. Legge's School	2 0 0	For Widows' Fund	43 2 2
Miss Goff	0 2 2	Missionary Boxes under M. A. C. 112 1		For Widows' Fund Collected by Mrs. Taylor	2 10 0	Special Fund for China	
Miss Hodges	0 7 7	Cr. 112 6d. 16d. 11d.		Box	0 17 4	John Bahngge, Esq. 70 0 0	
Miss Marsh	0 0 0	Birkenhead and Wirral Auxiliary.		By Miss Oldham	1 1 0	S.M. Carrington, Esq. 5 0 0	
Miss Jones	0 0 0	J. S. Rlease, Esq., Treas. Oxton Road Congregational Church.		For the Ship	7 11 0	Hendon Mercy Chapel, Rev. Stephen Hooper.	
Miss Eaton	0 0 0	Rev. F. Williams.		25d. 2s. 4d.		Collections, &c.	46 10 0
Mrs. Chapman	0 0 0	Collections	24 0 0	Townley Street Chapel.		For Widows' Fund	1 15 0
Miss Thomas	0 10 0	Public Meeting	7 10 0	Rev. S. W. McAll, M.A.		Sabbath School, for	6 11 0
Master Hovey	0 1 0	Missionary Boxes	1 6 7	Mr. S. W. McAll	0 10 0	Orchard Street Chapel, Rev. Abalom Clark.	
Mr. Maddock	0 2 0	For Widows' Fund	4 14 5	Mr. W. Potts	1 1 0	Collections	12 10 1
For Mrs. Porter's School.		For the Ship	14 16 4	Mr. R. Rankine	1 1 0	Subscriptions.	
Mrs. Marsh	1 10 0	Hamilton Square Chapel.		Mr. J. Wright	1 1 0	Rev. A. Clark	1 1 0
Mrs. Woolley	1 0 0	Rev. J. Mann.		Mr. R. Bradbury	1 1 0	Mr. John Bennett	10 10 0
Mrs. Davies	1 0 0	Collections	8 1 2	Mrs. Wright	1 1 0	Mr. John Brewer	0 5 0
Mrs. J. Smith	1 10 0	Miss Jones, per Rev. J. Mann	0 10 0	Mr. R. Bradbury	1 1 0	Mr. John Clukey	0 10 0
10d. 12s. 4d.		Sabbath School	5 0 0	Mrs. Wright	1 1 0	Mrs. Priestland	0 10 0
Tuttenhall.		Juvenile Missionary Meeting	2 13 2	Mr. J. Birch	0 10 0	Mr. John Elmgue	0 10 0
Collection	9 1 4	18d. 5s. 4d.		Mr. J. Griffith	0 10 0	Mr. S. Walker	0 2 0
Collected at Barton	0 16 0	Liscard Chapel.		Collections	10 1 2	Miss Walker	0 10 0
Collected by—		Rev. J. Cranbrook.		Prayer Meetings	4 0 11	Mr. J. White	0 10 0
Rev. J. Morris	0 18 0	Collection	11 14 9	Collected by—		Cards and Boxes.	
Misses Proudlove & Hudson	2 15 0	Sundry School Boxes	1 14 4	Miss Shadwell and	2 15 0	Master F. Bennett.	0 70 6
Rev. J. T. Doh (N.)	0 10 0	Miss Briscoe	0 15 1	Miss Brownwood	2 10 0	Miss M. Clark	0 10 0
Joseph Powell, Esq.	0 10 0	Miss Petrie	1 1 0	Miss H. Goodwin	0 12 1	Master G. Cuddle	
Mrs. Bayne, Chester	1 1 0	The Misses Blackburne	3 1 3	Miss S. Lowe	0 0 0	Ditto	0 5 0
Missionary Box	0 8 0	Mrs. Thurstan	1 7 1	A Thank Offering	5 0 0	Miss R. Moss	0 5 0
10d. 12s. 2d.		Maat. II. Salisbury	0 14 7	A Friend, for the support of J. Kainbone, Native Teacher in India.	10 0 0	Miss E. Sherratt	0 4 0
Melpas.		Miss Conway's Bible Class	0 10 0	Ditto, additional in consequence of the Famine	2 3 0	Miss S. J. Vernon	0 5 0
Public Meeting	5 14 1	Sunday School Boxes, for the repairs of the John Williams	0 11 5	Previously reported	5 0 4	Master J. C. White	0 2 0
For Widows' Fund	1 2 0	Miss Mary Williams, do.	0 15 2	25d. 1s. 4d.		Master J. P. White	0 0 0
Missionary Boxes.		Miss Kate Dove, do.	0 0 0	Sale.		Miss E. Wilcock	0 11 0
Master G. H. Bayley	0 4 4	Master H. Robson, do.	0 2 4	Rev. E. Morris.		Juvenile Society	2 3 0
Miss E. A. Baks	2 3 0	Dr. S. M. Bulley's Family Missionary Box, for Mr. Moffat's New Station in Africa	2 0 0	For Widows' Fund	2 16 0	For the Ship	5 10 1
Miss Lansley	0 10 0	Sacramental Collection for Widows' & Orphans' Fund	2 10 10	Sunday School	3 3 5	For Widows' Fund	2 15 0
Miss Susan Lee	2 15 4	10d. 12s. 10d.		Missionary Boxes.		42d. 1s. 6d.	
Miss Jones, Thrapwood	1 4 11	Christleton.		Miss Kennedy	2 12 0	Hathorow Chapel.	
Miss E. Harris, do.	0 10 10	Public Meeting	0 17 8	Mrs. Cunliffe	2 3 10	Rev. J. W. Urwick, M.A.	
Subscriptions & Donations.		Missionary Boxes.		H. C.	0 10 10	Collections	10 14 6
Mr. Lee (thank-offering)	1 0 0	Mr. Williams	0 7 1	Dr. Storey's children	0 11 0	Missionary Boxes	12 0 6
Rev. J. T. Doh	0 10 0	Mr. Penna	0 0 0	Miss Wakefield	0 11 4	25d. 1s. 1d.	
Mrs. T. Lee (Apples)	0 8 0	Miss Griffith	0 7 4	Miss Woolaston	0 10 0	Tabernacle Chapel.	
Miss Lee, do.	0 2 0	Miss E. Weaver	0 0 0	Mr. Morris's children	0 10 0	Rev. James Buckley.	
For the Ship	1 12 11	Mrs. Gunney	0 13 3	Mr. Law's do.	0 4 9	Collections	5 18 2
10d. 12s. 10d.		10d. 12s. 6d.		Miss Toon	0 3 1	Miss E. Whitehead	0 5 0
Christleton.		Trevallyn.		Mrs. Sutherland	0 1 0	Sabbath School, for	
Public Meeting	0 17 8	Public Meeting	0 17 9	Public Collections	21 5 5	Ship	8 0 0
Missionary Boxes.		Collected by—		Exe. Sec., 25d. 1s. 4d.		10d. 12s. 6d.	
Mr. Williams	0 7 1	Miss Tushingham	1 4 5	Minshall Vernon.		Public Meeting in	
Mr. Penna	0 0 0	Miss Owens	0 15 6	Home & Foreign Missions.		Hanover School	10 8 2
Miss Griffith	0 7 4	Miss Cathew	0 7 11	Missionary Sermons	7 9 2	Juvenile Meeting in	
Miss E. Weaver	0 0 0	Mrs. Handley's Missionary Box	0 16 4	Boxes.		Orchard Street Chapel	6 15 7
Miss Norton	0 0 0	10d. 12s. 6d.		Master F. Davies	1 15 0	James Subbottom	1 10 0
Mrs. Gunney	0 13 3	15d. 4s. 4d.		Miss Walton	1 3 5	Jun., Esq.	20 0 0
10d. 12s. 6d.		Less Expenses.	10 16 1	Miss S. Yoxall	1 0 7	Expenses.	212 12 5
Trevallyn.		140 8 2		Miss Evans	1 0 0	25d. 1s. 2d.	
Collected by—		157 4 4		Master F. Askey	0 10 0	10d. 12s. 6d.	
Miss Tushingham	1 4 5	10 16 1		Less Expenses.	18 11 8	10d. 12s. 6d.	
Miss Owens	0 15 6	140 8 2		Molety	6 1 10	Mr. Sherlock	1 1 0
Miss Cathew	0 7 11					Mrs. Sherlock	0 5 0
Mrs. Handley's Missionary Box	0 16 4					Miss E. Atherton	0 5 0
10d. 12s. 6d.						10d. 12s. 6d.	
157 4 4						Tintistile.	
10 16 1						Rev. R. G. Milne, M.A.	
140 8 2						Annual Subscriptions.	
						Rev. R. G. Milne	1 1 0
						George Woodhead, Esq.	2 2 0
						Miss Woodhead	1 1 0
						William Platt, Esq.	1 1 0
						Mr. Platt	1 1 0
						Thomas Platt, Esq.	1 1 0
						Thomas Rhodes, Esq.	2 2 0
						Mrs. J. Rhodes	1 1 0
						Mrs. E. Platt	1 1 0
						Miss Gaskell	0 10 0

Mr. Brown 0 10 0
Mrs. Hyde 0 10 0

Collected by—

Mrs. Platt 1 0 0
Mrs. Rhodes 1 0 0
Miss Gariok 0 14 0
A Friend, per Rev. E. G. Mills 0 4 0
Missionary Sermon 11 10 0
For Widows' Fund 2 11 0

Collected in Sunday School

By the Male Scholars 5 8 2
By the Female do. 4 15 3
For the "John Williams" 4 0 0

Missionary Boxes.

Miss Milne 1 0 0
A Friend 0 15 0
Mrs. Bottomley 0 11 0
M. J. Hampson 0 7 2
E. Hollingsworth 0 2 0
E. A. Forrester 0 2 0
H. Lawton 0 2 0
N. Seddon 0 2 0
Jane Harrison 0 2 10
William Harwood 0 1 4
484. 12s. 3d.

CORNWALL.

Auxiliary Society.

Per J. E. Downing, Esq.

Bodmin. Rev. G. H. Hobbs 10 18 4

Cambridge. Rev. S. Dunn 12 13 6

Falmouth. Rev. J. P. Allen, M.A. 65 7 8

Fowey. Rev. M. Slater 10 9 5

Grampound 5 12 10

Launceston. Rev. J. Horsey 31 12 8

Liskeard. Rev. W. Moorhead, M.A. 10 9 1

Loe. Rev. T. Clegg 10 1 9

Lostwithiel. Rev. W. S. Harris 0 17 11

Mercury. Rev. T. Snell 14 12 6

Penryn. Rev. J. W. Lawson 18 16 3

Prance. Rev. S. T. Allen 57 18 6

Portcatho 1 15 0

St. Agnes 6 1 0

St. Austell 2 2 0

St. Columb. Rev. G. Oke 9 19 6

St. Ives. Rev. S. Thompson 1 11 4

St. Mawes. Rev. J. Gant 18 18 0

St. Stephens 1 4 0

Tregony. Rev. T. B. Hart 3 9 4

Truro. Rev. J. Boner, B.A. 39 16 3

Exs. 100s. 3d.; 324. 16s. 7d.

Lostwithiel.

W. Hicks, Esq., for the Special Chinese Fund 25 0

Penryn.

For Widows' Fund 1 0 0

For the Ship 1 0 0

CUMBERLAND.

Cartale.

Louth Street.

For Widows' Fund 6 13 8

Whitehaven.

W. Wilson, Esq., for the Native Tongue, Joseph Halliwell 10 0 0

DERBYSHIRE.

Ashbourne.

Contributions, per Mr. J. Peach 13 5 0

Buxton.

Rev. T. G. Potter.

Public Collection 4 3 0

H. Shaw, Esq. 1 0 0

Rev. T. G. Potter 0 10 6

A Friend 0 2 0

S. M. R. H., and E. H. Potter's Missionary Box 0 6 1

For the Ship 2 0 6

Exs. 6s. 1d.; 8s. 3d.

Dronfield.

Rev. G. S. Spencer.

Collections 2 1 0

Miss Clarke 1 1 0

H. May, Esq. 1 1 0

Mrs. May 0 10 6

Miss May 0 5 0

Z. May, Esq. 0 10 0

Small sums 0 8 6

Matbourne.

A Thank offering from a poor Woman, for mercies received 0 4 0

Ridings.

Rev. T. Colledge.

Missionary Boxes.

Mrs. Carlin 0 7 6

Miss A. Naylor 0 3 10

Miss A. Douglas 0 2 8

Miss H. Davies 0 11 6

Miss L. Parkin 0 9 8

Miss A. Parkin 0 9 8

Miss A. Spenser 0 3 7

Miss B. Parkin 0 3 1

Miss M. Booth 0 8 2

Fractions 0 0 3

Collection 1 11 0

DEVONSHIRE.

G. R. Devon 100 0 0

Appledore.

Per Mr. P. Lang.

Subscribers.

Miss Gough 0 2 0

Mr. Cragge 0 5 0

Mr. John Beera 0 2 0

Mr. Wm. Chibbett 0 2 0

Mr. Charles Howse 0 1 0

Mrs. Penney 0 1 0

Donations.

Mrs. Limbery 0 2 0

Mrs. Swindale 0 2 0

Boxes.

Mrs. Hipwood 0 8 1

Mrs. Lang 0 14 6

Miss M. Chibbett 0 4 10

Miss S. Chibbett 0 4 4

Mrs. Swindale 0 4 0

Mr. W. S. Lang 0 4 0

Mr. Lang 0 4 0

Mrs. White 0 1 0

Previously reported 7 2 1

Ashburton.

J. S. Amery, Esq., Treasurer 2 0 0

Rev. M. Hopwood, Secretary 1 0 0

Collections 4 10 2

Ladies (Special Effort) 12 7 0

For the Ship 0 10 0

Mrs. Jervis (A.) 2 0 0

Collected by Mrs. Jervis 0 7 0

Collected by Miss Honeywill.

Mr. Honeywill 0 10 0

Ditto, for China 0 10 0

Mrs. Scaghill 0 10 0

Mrs. Smerdon (Bowdley) 0 6 0

Mr. Hern 0 5 0

Miss Honeywill 0 4 4

Collected by Miss Hopwood.

Hy. Chaik, Esq. 0 10 0

Mr. Berry 0 6 0

Mr. J. Batten 0 4 4

Mr. Geach 0 4 4

Mrs. Huxford 0 6 0

Mrs. Maude 0 5 0

Mr. Mann 0 5 0

Mr. Norrish 0 4 4

Mr. Saterly 0 6 0

Smaller sums 0 15 8

Collected by Miss Plumer 0 12 7

Exs. 6s.; 25s. 12s. 1d.

Barnstaple.

Rev. W. Tarbotton, Sec.

Z. C. Stiff, Esq., Treas.

Anniversary 11 0 0

For Widows' Fund 2 0 0

Subscriptions and Donations 17 12 10

Missionary Boxes 2 0 10

For Sufferers by Famine 9 0 0

Sabbath School.

Boys' School 2 19 2

Girls' School 8 8 5

Collection 0 18 9

For the Ship 6 1 0

Exs. 25s. 4d.; 25s. 12s. 3d.

Blideford.

Rev. W. Clarkson.

Mr. Rooker, Treasurer.

Mr. Cawthron, Secretary.

Missionary Sermons 7 0 0

Public Meeting 3 0 0

For Widows' Fund 1 0 0

Sabbath School, for the Ship 1 7 4

Subscribers.

Mr. Ackland 1 1 0

Mr. Baker 1 0 0

Mr. Cawthron 1 0 0

Miss List 1 0 0

Mr. Rooker 1 0 0

Mr. Richards 0 10 0

Mr. Smale 0 10 0

Collected by—

Mrs. Cawthron 0 10 9

Miss Fawcett 1 15 11

Mrs. Long 0 6 0

Miss Maine 1 2 0

Miss Peckham 2 14 8

Sabbath School, for the Ship 0 7 0

The Misses and Master Bakers' Box 0 8 0

Miss Fawcett's Box 0 7 3

Northam.

Collected after Sermon 0 11 9

Miss Davison's Box 0 16 4

Exs. 27s.; 30s. 3s. 10d.

Buckfastleigh.

Rev. J. Hopwood.

Collection 1 13 7

Chudleigh.

Rev. J. Allen.

Collection at Public Meeting 3 0 4

For Hindoo Girl, Eliza Allen 3 0 0

Juvenile Association 0 9 11

Collected by Miss Bennett 0 7 1

Missionary Boxes.

Mrs. Stooke 1 0 0

Mrs. Scarell 0 15 3

Mrs. Brey 0 8 0

Miss Allen 0 1 8

Mrs. Shilton 0 1 7

Mrs. Collings 0 1 6

For the Ship 1 3 0

Exs. 3s. 1d.; 9s. 17s. 3d.

Dartmouth.

Rev. T. Collett.

Miss Robertson 1 1 0

Mrs. Gamble 0 18 0

A Friend 1 0 0

Missionary Boxes.

Miss Grant 0 15 0

Misses Smith 1 5 3

Mrs. Collett 0 15 0

Miss Anderson 0 10 8

Previously reported 2 14 2

St. 11s. 1d.

Exeter.

Castle Street Chapel.

Rev. D. Hewitt.

Anniversary Collections 27 15 7

Sacramental Collection for Widows' and Orphans' Fund 7 17 8

Subscriptions.

Mr. & Mrs. Bisey 1 1 0

Mr. Brookings 0 10 0

Mr. Culson 1 1 0

Mr. Commis 1 0 0

Mr. Couch 0 10 0

W. Dawson, Esq. 1 1 0

Mr. Evans 1 1 0

Mrs. Glyde 1 0 0

Miss Glyde 0 10 0

Capt. Giehrst, R.N. 1 0 0

Rev. A. Hampson 1 0 0

Rev. D. Hewitt 1 1 0

Mr. Hooker 0 10 0

Mrs. Jones 1 1 0

Miss Les 0 10 0

F. Letchworth, Esq. 5 0 0

Mrs. Letchworth 1 1 0

Mr. T. Letchworth 1 1 0

The Misses Letchworth 1 0 0

Miss Linford 0 10 0

Mr. Roberts 0 10 0

Mr. Pinder 0 10 0

Mr. Sharland 1 0 0

Miss Taber 0 10 0

Miss C. Webber 0 10 0

Collected by—

Miss Glyde 3 3 0

Miss Linford 1 0 0

Miss S. Hawling 1 5 0

Mrs. M. Best 3 11 2

Donations.

X. Y. Z. 15 0 0

Donation, per Miss Glyde 1 15 6

X. Y. Z. 15 0 0

Caroline Milden, for India 0 5 0

A Friend, for the Helmore Family 2 0 0

Exs. 70s. 6d.; 110s. 3d.

Erzmouth.

Glenorchy Chapel.

Misses Huxtable, for China 1 1 0	Collected by— Miss Carlin 2 17 0	Deerport. Prince Street Chapel. Rev. H. W. Carpenter. 0 8 0	A Friend 0 1 1
Mr. T. Chawell, for China 1 1 0	Miss Acland 0 10 0	Annual Collections, 15 5 4	School Box 0 10 4
Previously acknow- ledged 4 19 3	Miss Gilman 0 5 0	Ditto for Widows' Fund 3 0 0	Prayer Meeting Box 0 9 8
Exs. 5s. 3d., 15s. 3d.	Mrs. Kinsman 1 4 0	Subscribers 4 3 0	Brish Mill School 0 10 0
Kingbridge.	Miss Parson 0 10 0		Interest 0 2 0
Mr. Baskwill, Treasurer.	Missionary Boxes.	Collected by—	For China.
Collection at Kings- bridge 14 0 0	Mary Rooker 0 10 0	Miss Woods 1 3 3	Teachers' Offerings 0 10 0
Do. Loddswell 2 2 0	Master Charltons 0 7 3	Miss Head 0 10 0	Young Men's Im- provement Class. 0 1 5
Wm. Phillips, Esq. Mrs. Phillips 2 2 0	Sunday School, by Morrish. 9 10 10	Do. for Mrs. Lewis' School 2 5 8	Rev. C. Harrison 0 2 6
Mr. March 0 10 4	Girls' School 0 5 4	Boxes.	For the Ship 2 2 2
Mr. H. Baskwill 0 10 0	Miss Davis' Class for South Africa 13 11 4	Miss Ough 1 1 7	For Widows' Fund. 1 17 4
	Mission 0 5 4	Miss Amy Sparks 1 5 2	Exs. 5s. 3d., 15s. 3d.
	Boys' School 13 11 4	Miss Loxmore 0 10 0	Teignmouth Auxiliary.
	Infant Class 0 5 2	Miss Burnett 0 4 4	Rev. J. H. Bowhay, Pres.
	Teachers' Shilling subscriptions for China, per Mr. Shelly 1 17 0	Miss Clines 0 4 0	Mrs. Rees, Treasurer.
	Bible Class 0 11 9		Miss M. Barber, Secretary.
	Collected for Ship. "John Williams." 15 13 4	Wycliffe Chapel.	Annual Subscrip- tions 10 11 10
	Norley Chapel. School 45 4 5	Rev. H. P. Holmes, Collection 3 8 0	Boxes.
	Branch School, Mount Street. 4 12 4	Widows' Fund 1 3 0	Mr. Frost 1 10 0
	Collected for Ship. "John Williams." 1 0 0	4s. 11s. 3d.	Smaller Sums 1 17 3
	For Widows' Fund 19 2 7	Torpoint Chapel. Per Mr. R. H. Down.	Sunday School 1 12 7
	Mr. J. Pinnau, for (girl at Newor, (Emily Jones) to Mrs. Baylis 2 10 0	Collection 2 4 6	Collections 1 3 1
	Mr. J. Pinnau, for Teacher, T. Pinnau 10 0 0	Do, Special for India 2 1 0	For Widows' Fund. 2 0 0
	Donation, by G. J. Mrs. Biggery 1 0 0	Do, for "John Wil- liams." 1 12 0	Special for India 0 3 0
	China 100s. 10s. 10d.	Ditto for Widows' Fund 0 10 0	Exs. 5s. 3d., 15s. 3d.
	Butter Street Chapel. Rev. E. Hipwood.	Upper Room, Torpoint. Collection 1 3 8	Torquay Auxiliary.
	The late Mrs. Wi- theridge's Legacy 5 0 0	Monthly Contribu- tions 1 0 2	Mr. J. Stabb, Treasurer.
	Annual Collections, Collection for Wi- dows' & Orphans', Sunday School Con- tributions 5 3 6	Boxes 0 10 0	Ladies' Association, per Miss Coombs.
	Ditto for John Williams." 3 8 0	Annual Collection 1 15 9	Collected by—
	Special School Col- lection 0 4 0	Public Meeting 2 15 1	Miss C. Weeks 3 10 3
	Subscribers 9 3 0	Exs. 5s. 3d., 15s. 3d.	Miss P. Rooster 2 8 4
	Collected by—	Plymouth.	Sacramental Offer- ing for Widows and Orphans 4 11 8
	Miss Arie 0 6 7	Rev. J. Denham, (A.) 2 10 0	Collections after Sermons 16 0 4
	Miss Denton 1 0 4	Two Friends 0 10 0	Public Meetings 9 3 5
	Miss Heydon 0 13 0	Point-in-View.	Sunday School, Abbey Road Chapel.
	Mrs. Hawke 0 8 8	Rev. J. F. Guenett, For Widows' Fund. 2 3 4	For "John Wil- liams." 13 12 1
	Miss Stree 1 5 8	Previously reported 3 17 0	Missionary Service. 2 12 1
	Mr. G. Stumble 0 6 6	6s. 5s. 3d.	Subscriptions 4 0 6
	Mr. Davey 0 7 6	St. Mary Church.	School, Abbey Road Chapel. 0 10 0
	Master and Miss Harris (Da.) 0 3 2	For Relief of the Sufferers at Neysur 5 0 0	Missionary Boxes.
	7s. 10s. 1d.	South Molton.	Mrs. Wing 0 17 4
	Union Chapel.	Rev. C. Harrison.	Mrs. Frost 0 5 3
	Rev. C. Symes, Annual Sermons 4 3 10	Annual Meeting 2 0 0	Mrs. H. Coombs 0 3 4
	Annual Collection 4 3 10	Collected by Miss Lock 0 15 0	Mrs. Willingale 0 1 4
	For Widows' Fund. 2 2 0	Do, at Alawear 0 12 6	Mr. Butland 0 1 7
	United Communion Service 4 7 11	Annual Subscriptions.	For Maintenance of India and China Missions.
	Subscribers 11 7 3	Rev. W. Thorn (dec.) 2 0 0	Mr. John Stabb 5 0 0
	Stonehouse.	Mr. T. Tapp 1 0 0	Mr. H. Coombs 1 0 4
	Emma Place Chapel.	Mr. Dinsey 0 10 0	Mrs. Rooster 0 10 0
	Rev. R. Daw.	Miss Dinsey 0 10 0	Mrs. Row 0 10 0
	Annual Collection 2 15 4	Master Dinsey 0 19 0	Subscriptions & Donations.
	Subs. (D.) 1 1 0	Mr. James Locke, (dec.) 0 4 0	Rev. J. A. Coombs 2 2 0
	Collected by—	Boxes.	Mr. Wm. Gordon 0 5 0
	Miss Turner 0 5 0	Mrs. Sanders 1 5 0	Miss Gordon 0 5 0
	Miss Nicholls 2 3 0	John Tucker Wid- gery 0 11 10	Rev. D. Patena 1 0 0
	Boxes.	Mrs. Daniel 0 19 0	Rev. M. S. Wall 1 0 0
	Mrs. Wilson 0 10 0	Rev. C. Harrison 0 0 0	Mr. Graves 0 10 0
	Miss Langdon 0 5 0	Mrs. Harris 0 5 0	Dr. Madden 1 0 0
	Mrs. Stephens and Walters 1 7 0	Miss Luckinham 0 3 4	Dr. Tilly 1 0 0
	Miss Nicholls 0 11 7	Anne Farmer 0 3 2	7s. 11s. 3d.
	Mrs. H. W. Granville 13s. 10s. 1d. 8 1 3	Sarah Ann Sanders 0 3 0	DORSETSHIRE.
		Mary and Martha Lewis 0 2 0	Bere Regis.
		Elizabeth Partridge 0 1 6	Rev. G. C. Smith, M.A.
			Mrs. Woolfrey, Treasurer.
			(For Special Chinese Fund.)
			T. A. Homer, Esq., Tolpiddle, (2nd year's subscription 5 0 0
			Offering of a Few Friends to China. 1 0 0
			For General Purposes.
			Collection 1 12 0
			Donations to Widows' Fund. 0 5 0
			Missionary Boxes.
			Master E. Homer 1 5 8
			Miss Ellen Smith 0 5 0
			Sunday School Chil- dren 2 2 2

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[illegible]

Rodborough Tabernacle.

Mr. J. Bizzey, Treasurer.

Collected by Mrs. George.

Mr. C. W. Smith..	1 0 0
Mr. W. Roberts ..	1 0 0
Mr. J. Apperly ..	0 10 0
A Friend, A. A. ..	0 10 0
Ditto, T. P.	0 8 0
N. Y. Z.	0 10 0
Mr. S. Sims ..	0 5 0
Mr. S. S. Sims ..	0 10 0
Mrs. George ..	0 10 0
Mr. J. King ..	0 6 0
Mr. W. Herbert ..	0 4 4
Mrs. Brewer ..	0 2 0
Carey ..	0 4 0
Miss Stephens ..	0 2 0
Mr. S. Close ..	0 2 0
Donations ..	0 4 0
Mrs. Hobbs ..	0 2 0

Collected by Miss Pegler.

Miss Newbury ..	0 5 0
Miss Grist ..	0 1 1
Miss B. Grist ..	0 1 1
Mr. S. Grist ..	0 1 2
Miss Hillman ..	0 1 1
Miss Lawrence ..	0 1 1
Miss Morae ..	0 4 3
Mrs. Flight ..	0 6 0
Mrs. Perry ..	0 4 2
Mrs. Barter ..	0 6 0
Mrs. Stephens ..	0 2 0
Mrs. Isaacson ..	0 4 1
A Friend ..	0 1 1
Mrs. Chissold ..	0 1 0
Donations ..	0 5 8

Collected by Miss Baylis.

Mr. Baylis ..	0 5 0
Miss L. Baylis ..	0 4 0
Mrs. Rentall ..	0 3 9
M. A. Chissold ..	0 1 0
Donations ..	0 4 9

Collected by Miss C. M. Buzzey.

Mrs. Thornton ..	0 4 0
Mr. Todd ..	0 4 0
Miss Horsey ..	0 6 0
"Marie" ..	0 6 0
Miss Barter ..	0 4 0
Miss C. Bizzey ..	0 2 2
Mary Taylor ..	0 4 0
Mr. W. Carey Pitt ..	0 2 0
Mr. Norris ..	0 2 0
Mrs. Barnfield ..	0 4 0
Miss Woodward ..	0 2 0
Miss Kean ..	0 3 0
Miss Hillman ..	0 3 3
Mrs. Marling ..	3 0 0
Henry H. Marling ..	1 0 0
Ego ..	1 0 0
Miss Marling ..	1 0 0
Donations ..	0 1 3

Collected by Miss E. H. Bizzey.

Mr. Todd ..	0 4 0
Mr. James ..	0 3 0
Miss E. H. Bizzey ..	0 2 2
Mr. Blake ..	0 4 0
Mrs. Norris ..	0 2 0
Mrs. Lacey ..	0 4 0
Mrs. Huntley ..	0 2 2
Mr. T. F. Pitt ..	0 2 0
Mr. Carter ..	0 1 1
E. Hoskins ..	0 2 2
Mrs. Hall ..	0 2 0
E. Wearing ..	0 2 1
Miss A. Woodward ..	0 0 0
Mr. J. Bizzey ..	1 1 0
Rev. J. Williams ..	1 1 0
Donations ..	0 1 3

Collected by Master J. E. Bizzey.

Miss Hodges ..	0 10 0
Miss Podge ..	0 10 0
Master J. E. Bizzey ..	0 2 2
Mrs. Bizzey ..	0 10 0
Master J. Stephens ..	0 2 2
Mr. Alder ..	0 4 3

Miss Hillman ..	0 3 0
X. Y. Z.	0 3 0
Mrs. Keane ..	0 2 0
Mr. Todd ..	0 2 0
Mr. Philp ..	0 4 3
Mr. Okey ..	0 1 0
Mr. Bird ..	1 1 0
Donations ..	0 2 11

Collected by Miss C. Hooper.

Miss C. Hooper ..	0 2 2
Mrs. B. Hooper ..	0 4 4
Mr. E. B. Hooper ..	0 4 0
Miss M. Hooper ..	0 2 8
Mr. Todd ..	0 4 0
Miss Peyton ..	0 4 0
Miss M. Stephens ..	0 2 2
Mrs. Buzzey, sen. ..	0 4 4
Miss J. Hyde ..	0 1 0
Mrs. Huntley ..	2 8 0
Donations ..	0 1 3
Various Boxes ..	3 17 5
Sabbath Schools ..	6 15 4
Collected ..	4 15 11
For the Ship ..	6 17 8

4th, 9th, 3d.

Stonehouse.

Rev. T. Maund.

For the Ship ..	3 10 0
For Widows' Fund ..	1 10 0
Missionary Prayer ..	4 15 11
Meetings ..	0 19 0
Master Stephens ..	0 6 0
Box ..	0 5 0
Mr. Pratt ..	0 1 0
Sabbath Schools ..	3 6 0

2d, 11th.

Stroud.

Bedford Street.

Rev. W. Wheeler.

Mrs. Partridge ..	3 0 0
Mr. Paine ..	2 0 0
Mr. Winterbotham ..	1 0 0
Mr. L. Winterbotham ..	1 0 0
Mr. Fisher ..	1 0 0
Mrs. Wyatt ..	1 0 0
Mrs. Browning ..	1 0 0
Mr. L. W. Winter ..	0 10 0
Edmund ..	0 10 0
Mr. S. Fisher ..	0 10 0
Mr. Gav ..	0 8 0
Mrs. Champion ..	0 8 0
Mr. Gardner ..	0 5 0
Mrs. Covey ..	0 5 0
Miss Emery ..	0 5 0
Mrs. Leach ..	0 5 0
Mrs. Berryman ..	0 4 0
Mrs. Hall ..	0 2 0
Mrs. Pullaway ..	0 2 0
Miss Wyatt ..	0 13 0

Sabbath School.

Boys' .. 4 4 9

Girls' .. 4 4 9

Per Rev. W. Wheeler .. 1 6 0

24th, 22d, 11d.

Old Chapel.

Per Mr. W. Coley.

Collected by Mrs. Coley.

S. Marling ..	3 0 0
Mrs. Marling ..	2 0 0
Huddell ..	2 2 0
J. T. Fisher ..	1 1 0
Widdell, Lacey ..	1 0 0
Ami, Clayfield ..	0 10 0
Mrs. Leach ..	0 10 0
Mrs. Parsons ..	0 10 0
Miss Hunt ..	0 5 0
Mrs. Berryman ..	0 4 0
Mrs. Coley ..	0 2 0

Collected by Miss L. Ball.

Mrs. Fall ..	0 10 0
Miss White ..	0 10 0
Miss Moffett ..	0 19 0
Mr. Lewis ..	0 3 0
Mary Aldridge ..	0 4 0
Mrs. Lonsford ..	0 4 0
Miss Smith ..	0 2 0
Miss Ayres ..	0 2 0
Miss M. F. Ball ..	0 2 0

Collected by Miss Ferrabee.

Mrs. Bowyer ..	0 5 0
Miss Ferrabee ..	0 2 0
A Friend ..	0 1 1

Collected by Miss L. Ferrabee.

B. Franklin ..	0 10 0
K. Hill ..	0 5 0
Miss Farr ..	0 2 0
Miss Roberts ..	0 1 0
Miss H. L. Ferrabee ..	0 2 0

Collected by Mrs. Baylis.

Joshua Farr ..	0 5 0
Mr. Strachan ..	0 3 0
Mrs. Baylis ..	0 2 0
Sabbath School ..	0 2 2
Collection ..	4 2 8
Boys' ..	0 4 1
Master W. Ball ..	2 8 0
For Widows' Fund ..	1 17 4

2d, 17th, 4d.

Wotton-under-Edge District.

Per Mr. W. S. Chapman.

Berkeley.

Rev. W. Hurd.

Collection ..	1 5 0
Sabbath School ..	0 11 6
Collected by Miss A. ..	0 11 0
Eley ..	0 16 4
Missionary Boxes ..	0 16 4
For Widows' Fund ..	1 0 0

2d, 7th, 4d.

Charfield Chapel.

Boxes.

Miss Trigg ..	1 5 10
Mrs. Waller ..	1 0 7
Mr. Eastmead ..	0 2 0
Sunday School ..	0 8 4
Miss Morton ..	0 17 7
Mr. W. Morton ..	1 0 0
Collection ..	0 13 0

2d, 7th, 4d.

Charfield Mills.

The Workmen and others at Messrs. Samuel Long and Co.'s Factory .. 10 0 0

Cromhall.

C. Keeling, Esq. (A.J.) .. 5 0 0

Mrs. Pratt's Box .. 0 5 0

2d, 7th, 4d.

Fulfield.

Rev. J. Young.

Missionary Boxes, &c.

Miss H. Howard ..	0 4 10
Mary Crutchley ..	0 4 11
Miss L. Pritchard ..	0 7 2
Mrs. Clarke ..	0 4 0
Willy King ..	0 1 0
Bible Class ..	0 5 0
Mrs. Tucker ..	0 7 6
Alice Fowler ..	0 5 0
School Box ..	0 1 10
Emily Coles ..	0 1 10
Two Servants ..	0 3 4
Selina Gringell ..	0 1 0
Mr. Hudson ..	0 2 10
Mr. C. Bennett ..	1 4 0
Mr. Hopkins ..	0 3 2
A Friend ..	0 6 4
Mrs. T. Bennett ..	1 12 6
A Friend, at Whitfield, to Missions ..	5 3 8
Miss Dove's Card, for the Ship ..	2 8 10
Mrs. Dove .. (Subj.) ..	3 0 0
Part of the Proceeds of Mrs. Dove's Missionary Bazaar ..	17 10 0
Collection ..	2 7 6
Fractions ..	0 0 0

Exa. 2d, 2d, 7d.

Hawkebury Upton.

Collection ..	0 10 2
Mr. Keeling's Box ..	0 11 8
Mrs. Rodway (Subj.) ..	0 10 0
Mr. Bletchley (A.J.) ..	1 1 0
The late Miss E. M. Bletchley's Missionary Box ..	0 8 2

2d, 3d, 4d.

Kingswood, near Wotton-under-Edge.

Rev. J. Andrews.

Subscriptions ..	0 10 0
John Griffiths, Esq. ..	1 1 0
W. A. Long, Esq. ..	1 1 0
W. A. Long, Esq. ..	0 10 0
Rufus Long, Esq. ..	0 10 0
Miss Nichols (dox) ..	0 10 0
Joachim Stokes, Esq. ..	0 10 0

Collected by Mrs. Andrews.

Rev. J. Andrews ..	0 10 0
Mrs. Andrews ..	0 10 0
Miss Andrews ..	0 5 0
Four Friends ..	0 5 0
Sabbath Bible Class ..	0 13 3

Boxes.

Missionary Prayer ..	0 10 0
Meetings ..	0 10 0
The Misses and Masters Griffiths ..	0 10 8
Miss Long ..	0 8 10
Mrs. J. Harp ..	0 7 0
Friends ..	0 5 0
Meetings ..	4 11 7
Sermon & Public ..	0 0 3
For the Ship ..	1 8 0
For Widows' Fund ..	1 8 0

2d.

Newport.

Missionary Boxes

and Collection .. 2 2 0

North Nibley.

Rev. B. P. Sansom.

Collection .. 2 8 4

Wickwar.

Missionary Boxes.

Elizabeth Gingle ..	0 1 7
Lacy Keady ..	0 7 10
Elizabeth Morley ..	0 4 0
Mary Fennell ..	0 1 10
Emily Lovell ..	0 0 7
Collection ..	1 15 2

2d, 13th, 9d.

Wotton-under-Edge.

Tabernacle.

Collection .. 7 9 0

Public Meeting (leas exps. 2d, 8d) .. 3 4 10

Subscriptions.

F. S. Child, Esq. ..	5 0 0
J. R. Lewis, Esq. ..	3 0 0
W. R. Strange, Esq. ..	1 1 0
Mr. Chapman ..	1 0 0
Leut. Col. Hiddle ..	1 1 0
Mrs. Glanville ..	0 10 0

Collected by Miss Owen .. 0 15 0

Boxes.

Miss Child ..	0 10 0
Miss Alma Long ..	0 3 7
Miss Glanville's ..	0 13 0
Class ..	0 13 0
Miss L. Chapman ..	0 7 2
Miss Beattie Ferris ..	0 3 10
J. Heaven ..	0 2 0
Susan Cross ..	0 3 4
Gabriel Orchard ..	0 1 2
E. Parsons ..	0 4 8
Charlotte Hayward ..	0 6 0

2d, 12th, 2d.

138 16 5

HAMPSHIRE.			Infant School	0 13 11	For Widows' Fund.	3 7 6	Portsmouth.		
<i>Amblec.</i>			Miss J. Walden	0 4 8	Exs. 6s.; 5s. 6d.		Highbury Chapel.		
<i>Rev. P. Ward.</i>			Mr. Harrow	0 5 3	A Sabbath School		<i>Rev. W. Young, R.A.</i>		
<i>Mr. E. B. Hawkins, Treas.</i>			Miss E. Fall	0 4 5	Teacher, for the		<i>Mr. T. Burt, Treas.</i>		
<i>Foundry Sunday</i>			H. E. Holloway	0 0 8	Sufferers	1 0 0	Subscriptions, &c.		
<i>School</i>			Mr. B. Moyle	0 7 3			Collections		
<i>East Street Chapel</i>			Rev. J. Fletcher	1 0 0			Public Meeting		
<i>Ditto</i>			Pupils	2 15 0			For Widows' Fund		
<i>Collections East</i>			Miss E. White, for	1 4 10			Exs. 2s. 7d.; 6d.		
<i>Chapel and Public</i>			Missionary Ship	0 2 1			Ringwood.		
<i>Meeting</i>			C. and F. Ward	0 2 1			Ebenezer Chapel.		
<i>Missionary Boxes.</i>			Collected by—				<i>Rev. J. O. Jackson.</i>		
<i>Miss Webb</i>			Miss Taylor	2 8 0			For the Ship		
<i>Mrs. Charles King</i>			Miss Sharp	1 9 4			For Widows' Fund		
<i>Nuns under 10s.</i>			Miss Wright	0 5 0			Juvenile Subscrip-		
<i>Annual Subscriptions.</i>			Sunday School Contribu-				tions		
<i>Robert Tasker, Esq.</i>			tion.				Public Meeting		
<i>for Native Teacher</i>			No. 1.	1 17 3			Exs. 4s.; 2/1s 10d.		
<i>Mr. F. Eaton</i>			No. 2.	2 16 6			Ripley.		
<i>Mr. George Fowle</i>			No. 3.	1 3 2			<i>Rev. F. Baron.</i>		
<i>Mr. Hayes</i>			No. 4.	2 7 1			Congregation		
<i>Mr. Hawkins</i>			Reading Classes	0 6 3			Chorus Fund		
<i>Mrs. T. Kelle</i>			Look and Say	0 14 0			Sabbath School		
<i>Mr. Shaw</i>			Classes	0 14 0			Kingston Sabbath		
<i>Mr. W. Tasker</i>			Fractions	0 0 7			Miss E. Burn's Box		
<i>Mr. Robert Taylor</i>			Public Collection.				2d. 2s. 11d.		
<i>Mr. Wakeford</i>			Christchurch	15 3 2			Southampton.		
<i>Hurstbourne Tarn-</i>			For Widows and	4 0 0			Albion Chapel.		
<i>rant, Public Meet-</i>			Orphans	4 0 0			<i>Rev. W. Roberts.</i>		
<i>ing.</i>			Hinton Station.				Annual.		
<i>Exs. 5s. 3d.; 6s. 6d.</i>			Collection	1 11 0			Joseph Stace, Esq.		
Basingstoke.			Collected by Miss	0 9 0			Mr. G. Bowman		
<i>Out Street Chapel.</i>			Fripp	1 0 0			Mr. W. Lankester		
<i>Annual Subscriptions.</i>			Pokesdown Station	0 10 0			J. C. Sharp, Esq.		
<i>H. Downs, Esq.</i>			Waterlitch Station	0 10 0			Mr. Oakley		
<i>Mrs. James Smith</i>			Exs. 15s.; 51s.				Mr. Barling		
<i>Mr. Ellis</i>			Gosport.				Mr. E. D. Williams		
Boxes.			Congregational Chapel.				Mr. E. Lankester		
<i>Elizabeth Bone</i>			Rev. A. Ewing, A.M.				Mr. W. G. Lankester		
<i>Mrs. Hussey</i>			Rev. A. Ewing, Jun.				For Widows' Fund		
<i>Mr. Williams</i>			Miss Gooden	4 4 0			1d. 5d. 1d.		
<i>Harriet Philips</i>			Mrs. Walton	1 1 0			Thorp.		
<i>Mr. Mercer</i>			Mr. Blake	0 11 0			<i>Rev. S. Knell.</i>		
<i>Mr. Smith</i>			Miss Falconer	0 10 0			Collection		
<i>Miss M. Read</i>			Master Foote's Box	0 11 6			From Weekly Offer-		
<i>Mrs. Bone, sen.</i>			Sunday School	0 13 0			ing, for India		
<i>Mrs. W. Tasker</i>			Children's Do	0 13 0			For Sufferers by		
<i>Mrs. Bennett</i>			Collection after Lec-				Famine		
<i>Mr. James Nichols</i>			ture by Rev. A.	1 14 6			Bass.		
<i>Mr. Mercer</i>			For the Ship	5 10 1			Mrs. Aldridge		
<i>Miss Joyce</i>			15s. 6d. 1d.				Amelia Rea		
<i>Sunday School</i>			Independent Chapel.				Emma Coaker		
<i>Sermons.</i>			Rev. F. W. Meadows.				W. P. Knell		
<i>Public Meeting</i>			Collections	4 16 0			Isabella Brad		
<i>Sacramental Offering</i>			Collected by Miss Meadows.				Morgan Troke		
<i>Mrs. Fale's Box</i>			Rev. F. W. Mea-				Mrs. Wincher		
<i>Exs. 2s.; 15s. 6d. 2d.</i>			dows.	1 0 0			Sunday School, for		
Bournemouth.			Mr. B. Garrett	0 10 0			China		
<i>Rev. N. Hurry.</i>			Mr. Robinson	0 8 8			2d. 5d. 6d.		
<i>Sacramental Collec-</i>			Smaller sums	0 14 6			Whitechurch.		
<i>tion</i>			Collected by—				Mr. Wias		
<i>Public Meeting</i>			Mrs. Laphorne	0 17 4			Mr. Butler		
<i>Rev. N. Hurry (Sub.)</i>			Miss Morgan, in				Mrs. Butler's Box		
<i>Mr. M. H. Cox</i>			Sabbath Schools	1 10 7			Mr. Loader		
<i>Missionary Boxes.</i>			Miss Garrett	0 8 3			Mr. W. Chappell		
<i>17s. 5s.</i>			Mrs. Ewings	0 13 4			Collection		
Christchurch.			Miss Matthews	0 2 10			Sunday School		
<i>Rev. J. Fletcher.</i>			Exs. 6s. 10s. 15s. 6d.				Children's Cards		
<i>Missionary Boxes.</i>			Lymington.				Ditto Boxes		
<i>Miss M. Brownen</i>			Rev. J. E. Tunmer.				1d. 6s. 7d.		
<i>Miss Preston</i>			Collected by—				Winchester.		
<i>Richard Wareham</i>			Miss Butcher	3 16 4			<i>Rev. W. Thorn and Rev. J.</i>		
<i>Miss E. Chambers</i>			Miss Hopkins	1 8 0			<i>Moffatt.</i>		
<i>Miss Taylor</i>			Miss Thomas	1 3 1			Subscriptions.		
<i>Mrs. Bursey</i>			Miss E. Gibbs	1 1 2			Mr. J. Drew		
<i>Miss S. Gosling</i>			Miss R. Haskett	1 1 6			Mr. J. Hammond		
<i>Miss E. King</i>			Miss J. Haskett	0 8 10			Mrs. W. & Mrs. Thorn		
<i>Miss Hart</i>			Miss L. Parkinsson.	0 7 3			Mr. Warren		
<i>Miss Walden</i>			Collections, includ-				Donations.		
<i>Miss H. Scott</i>			ing M. for Indian				Mrs. Croll		
<i>Miss F. Toms</i>			Sufferers	12 10 2			Late Miss Prust		
<i>Miss E. Toms</i>			Sunday School Col-	4 15 2			Ladies' Association.		
<i>Miss Dowden</i>			lection	2 4 0			Mrs. Andrews and		
<i>Miss E. and Mast.</i>			For the Ship.				Mrs. Bignold		
<i>J. K. Welch</i>							Misses Drew and		
<i>Miss M. Rogers</i>							Barter		
<i>Miss West</i>							Misses Pine and		
<i>Miss Harding</i>							Hammond		
<i>Miss E. 100s.</i>									

Misses Warren and Tammidge	2 2	New Street Chapel. Rev. P. Binet, R.A.		Collections.		Mr. May	0 10 8
Sunday School.		Collections	2 0 6	English Independent Chapel.		Mrs. Mitchell	12 0 0
School Box	1 1 7	Do, after Missionary Prayer Meetings	1 1 0	Rev. A. E. Pearce	9 15 11	Mr. Mollett	1 0 0
Mr. Chas. Reynold	2 0 0	Sunday School Children, for Missionary Ship	3 3 3	Ditto, Widows and Orphans	2 11 4	Mrs. Mowbray	1 7 8
Miss Beale's Class	0 4 0	Collections at St. Martin's Chapel	3 18 4	Chapelie Evangelique	5 11 0	Miss Pickering (D.)	0 10 0
Mrs. Brew's Do.	0 6 4	St. Andrew's Chapel.		Ditto, after Address to the Young Men		Mr. Upward	0 10 0
Miss A. Drew's Do.	0 2 7	Rev. P. Blampied.		per Rev. C. H. Bateman	1 4 3	Mrs. Wardale	1 0 0
Miss White's Do.	0 3 8	Collections	1 0 10	Halket Place Chapel.	4 5 6	Dr. R. M. Wavel	0 10 0
Collected by...		Public Meeting	5 0 7	Anniversary Meetings.		Miss Young	1 1 0
Miss F. Bartier	0 0 4	St. Saviour's Chapel.		St. Aubin	6 15 4	Sums under 10s	0 14 2
Miss J. Butley	0 1 0	Rev. P. Blampied.		St. Clements	1 12 0	Missionary Sermon	6 7 0
Master Coburn	0 0 5	Collections	1 10 3	St. Clements	1 6 3	Missionary Cards & Boxes	5 0 7
Miss J. Croable	0 0 10	Less Premium and Expenses	9 17 3	St. John's Independent Chapel.		For the Ship	4 1 0
Miss K. Hughes	0 2 3		117 10 0	Subscriptions.		For Widows' Fund.	2 5 0
Miss S. Hyde	0 0 0	JERSEY.		Mr. Philip Nicolle.	1 0 0	Chinese Medical Mission.	
Master T. S. Lackey	0 4 0	Mr. John Le Bailly, Treas.		Trinity	0 3 7	From Mrs. Mitchell and Friends	4 10 8
Master M. Lawson	0 0 9	Mr. E. C. Williams, Sec.		Philp Picot, Esq., St. John's	2 0 0	Spending for India.	2 0 0
Miss E. Page	0 0 9	Subscriptions.		St. George Picot, ditto	1 0 0	Vernacular Society, for Education in India.	2 0 0
Miss S. Pease	0 1 0	Bertram	1 0 0	Mrs. Picot and Family, for support of an Orphan Girl in Mrs. Mullens's School, to be called Harriet Picot	3 0 0	164. 16s. 3d.	1 0 0
Miss A. Maxwell	0 1 0	Mr. Elias John	0 2 6	Collected by Miss Picot	1 0 0	A Box of clothing, value 15s. 4d., sent by the Juvenile Working Society (through Mrs. Mollett) to Mr. Wallbridge, Demerara.	
Miss A. A. Pearce	0 1 0	Mr. John Durell	0 2 6	Anniversary Meeting	8 2 6	Ventnor.	
Mrs. P. Pease	0 0 6	Mr. Abm. Finnimore	2 0 0	Missionary Boxes.		Rev. W. Warden, M.A.	
Miss R. Perry	0 3 11	Joshua Le Bailly, Esq.	5 0 0	Ernest Enouff	1 1 0	Josh. Jewell, Esq.	1 0 0
Mr. T. Sherman	0 0 8	Mr. John Le Bailly	1 0 0	Frederick Enouff	0 15 0	2 years	1 0 0
Miss Spencer	0 0 8	Mr. John Le Gallais	1 0 0	Harriet Hocquart	0 3 7	E. Warden, Esq.	1 1 0
Miss L. Sutherland	0 7 1	The Misses		John Lesueur	0 18 0	Miss Warren's	1 10 0
Miss L. Wake	0 1 3	Mr. Pickins	1 0 0	Philp Picot	1 4 0	Young Ladies	1 10 0
Fractions	0 0 7	Mr. Patterson	0 5 0	Walter Philp Picot	1 3 2	Ship	0 8 8
Sermon after Collection	4 11 8	The Misses Pike	0 10 0	Missionary Ship.		Sunday School, per E. W.	2 4 6
Sacramental Collection	2 3 8	Mr. Quirk	0 10 0	Miss Pike	0 2 0	Collected by Miss Lawrence	1 0 0
Missionary Ship	5 0 6	Mr. T. E. Quirk	0 5 0	Amount previously remitted	11 3 7	Miss Edward's Missionary Box	0 5 7
Ess. 5s.; 90s.		Mrs. Gautier	0 5 0	Less Expenses	2 0 9	Rev. W. Warden	2 15 3
GUERNSEY.		Croix	0 10 0		90 2 6	West Coates.	
Auxiliary Society.		Mr. E. C. Williams	0 10 0	ISLE OF WIGHT.		Rev. T. Mann.	
Mr. A. G. De Garis, Treas.		Collected by Misses Picot and Anzire		East Coates.		Collection, less 12s. expenses	3 10 10
Rev. J. Dickerson Dais and Mr. Stephen Martin, Secs.		for the Support of an Orphan Girl in Mrs. Mullens's School, to be called Ruth Howard	3 0 0	Rev. J. Walte.			
Subscribers.		Collected by Miss Bertram, ditto, ditto, to be called Catherine De Faye	3 0 0	HEREFORDSHIRE.			
Anonymous	2 0 0	Ditto by Misses Le Bailly and Le Gallais to be called Grace de Jersey	3 0 0	Hereford.			
Mr. Bartlett	0 10 0			Eignbrook Chapel.			
Do. for China Fund	0 10 0			Rev. J. O. Hill.			
Mr. W. Baynard	0 10 0			Sunday School Children	1 0 8		
Rev. A. Crip	1 10 0			Mr. Abley	2 2 0		
Mrs. A. Crisp	0 10 0			A Friend, per do.	1 0 0		
Mr. George Dobree	1 0 0			Master and Miss Pattinson	0 13 0		
Do. for China Fund	0 10 0			Rev. J. J. Walte	2 2 0		
Mr. A. D. De Garis	2 0 0			Mrs. Whenton	0 10 0		
Mr. Forward	1 10 0						
A Friend	0 10 0						
Mr. Thomas Lithon	1 0 0						
Miss Le Cocq	0 5 0						
Mrs. Le Nepeux	0 5 0						
Mr. T. Le Rotillyer	1 0 0						
Mrs. and the Misses Le Cocq	1 0 0						
Misses Kaly Martin (Flowers)	1 11 1						
Mr. Boocamy Malingay	3 0 0						
Miss Helen Malingay	2 0 0						
Miss Eliz. Malingay	2 0 0						
Mr. Manger	0 10 0						
Mr. George Pidgeon	0 10 0						
Mr. J. Robin, for Missionary Ship	0 12 6						
Received from District Collectors	21 5 6						
United Services.							
Communion Service	3 15 2						
Anniversary Meeting	13 4 3						
Closing Service	2 10 0						
Elded Chapel.							
Rev. J. D. Davis, M.A.							
Collections	17 14 6						
For Widows' Fund	3 17 6						
Sunday School Children, for Missionary Ship	11 2 1						
Missionary Boxes.							
Eldad Sunday School	8 19 8						
Infant School	0 12 0						
Miss Le Tiesler	1 4 2						
Master J. Touzeau	1 4 2						
Miss Bovey	0 8 9						
Miss Smith's Appointments	0 8 9						
Miss Grace	0 4 7						
Mrs. Davis Touzeau	0 7 6						
Miss De Garis	0 12 3						
Extra Donations and Collections.							
Mr. and Mrs. E. C. Williams, on behalf of the Starving Christians at Travancor	5 0 0						
Proceeds of Lecture by Rev. C. H. Bateman.							
Missionary Ships	2 7 9						
Newport.							
St. James's Street.							
Rev. H. J. Martyn.							
Mrs. Mollett, Treasurer.							
Mr. Aldridge	0 10 0						
Mr. Dyer	0 10 0						
Rev. W. Froggatt	0 10 0						
Mr. J. Gubbins	0 10 0						
Mr. Hollis	0 10 0						
Rev. J. J. Martyn.	1 0 0						
For Widows' Fund.	2 0 0						
164. 3s. 3d.							
Mr. Burden, Sen.	0 10 0						
J. L. Smith, Esq.	0 10 0						
Miss Gregg	0 5 0						
Mr. Edwards	0 5 0						
J. Burden, Jun.	0 5 0						
Miss Burwell	0 5 0						
H. Birch	0 5 0						
Mrs. Blakeway	0 5 0						
Mrs. Harding	0 5 0						
Miss Burden	0 2 0						
Miss E. R. Burden	0 2 0						
Mrs. Playstead	0 4 4						
Mrs. W. Scattergood	0 4 4						
Mrs. T. Ballard	0 4 4						
Miss Phillips	0 4 4						
Missionary Boxes.							
Mr. B. Blakeway	0 2 6						
Mrs. Tustin	0 2 10						
A Friend	0 2 4						
Mrs. Burwell	0 2 8						
Mrs. J. Burden	0 2 8						

MISSIONARY MAGAZINE

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Sunday School 2 5 2
For the Ship 5 0 2
Exs. 10s., 15s., 17s. 5d.
Folkestone, T. R.
Hudson, Esq. (A.) 1 1 0

Gravesend.

Rev. B. H. Kluhl.
Rev. B. H. Kluhl 2 2 0
Mrs. J. H. Kluhl 2 0 0
Mr. Gould 1 0 0
Mr. J. Gould, Junr. 1 0 0
Mr. Barton 1 0 0
Mr. M. Ryan 1 0 0
Mr. I. H. Hatten 1 0 0
Mr. Winnett 1 0 0
Mr. Barber 1 0 0
Mr. I. Gregory 1 0 0
Mr. Grover 1 0 0
J. Munn, Esq. 1 0 0
Mr. Mathews 1 0 0
Mr. Spall 1 0 0
Mrs. Ryan 1 0 0
Mrs. Gibbs 1 0 0
Miss Thompson 1 0 0
Miss Hatten's Col-
lecting Box 2 6 4

Missionary Boxes.

Miss Hatten 2 1 0
Miss Chapman 0 15 0
Miss Chapman's
Class 0 11 0
Miss E. Cooper 1 10 0
Miss Sweetingham 0 8 0
Miss C. Martin 0 5 0
Miss M. Winnett 0 10 0
Miss Eversfield 0 5 0
Miss M. Gould 0 2 11
Miss W. Longchay 0 3 0
Miss Knapton 0 10 0
Miss A. B. 0 15 0
Miss Colls 0 3 0
Master A. Ryan 0 5 0
Master Gregory 0 11 0
Master T. Gould 0 1 4
Mrs. South 0 0 2
Mrs. Nelson 0 11 0
Mrs. Mathews 0 8 0
Sunday School 0 8 0
Infant Class 0 3 0
Previously reported 40 4 8
79l. 7s.

Greenhithe.

Contributions, per
W. M. Newton, Esq.
W. M. Newton, Esq.,
for Special Chinese
Fund 25 0 0
25l.

Greenwich.

Greenwich Road Chapel
Auxiliary.
Rev. W. R. Noble, Pres.
W. Marshall, Esq., Treas.
R. Morgan, Esq., Sec.
Collections 11 14 8
For Widows' Fund 6 3 9

Ladies' Auxiliary.

Mrs. Noble, Treasurer.
Miss Richer, Secretary.
Collected by Mrs. Morgan.
Rev. W. R. Noble 0 10 0
Mr. Marshall 1 1 0
Mr. Morgan 1 1 0
Mr. Atkins 1 1 0
Mr. Major 1 1 0
Mrs. Major 1 1 0
Miss Aldham 1 1 0
Miss Allen 0 10 0
Mr. Burton 0 10 0
Mr. Payne 0 10 0
Small sums 0 2 0

Collected by—

Mrs. Freeman 2 9 10
Miss Richie 1 14 8
Mrs. Hemans 1 15 0
Mrs. Hubble 0 9 9

Missionary Boxes.

Master Hosken 0 3 3
Mr. Short 1 4 1
Master Vane 2 17 2
Sunday School 1 2 8

Boys

Ditto Boys' Senior
Class 0 10 6
Ditto Girls' Oc-
tober to March 0 13 2
Exs.: 2s., 1d.
37l. 10s. 3d.

re Hall

Rev. G. C. Bellows.
Collection 15 5 1
For Widows' Fund 2 16 8

Sunday School, for

the Ship 10 14 0

Ladies' Auxiliary.

Miss Chapman 2 0 0
Mr. Butler 1 16 6
Rev. G. C. Bellows.
Mr. Bonnard 1 1 0
Mr. Brackett 1 1 0
Mr. Chambers 1 1 0
Mr. Dannatt 1 1 0
Mr. Holding 1 1 0
Mrs. Symons 1 1 0

London

Miss S. Roberts 1 0 0
Mrs. Passmore 1 0 6
Mrs. Hunt 0 12 0
Mrs. Symons Box 0 13 3
Mrs. J. Roberts 0 10 0
Miss Wheeler 0 11 0
Mr. Melhus 0 10 0
Mrs. Wright 0 10 0
Mrs. Hatley 0 10 0
Mr. Hucham 0 10 0
Mrs. Muckle 0 10 0
Sums under 10s. 11 7 2

Juvenile Auxiliary.

Miss Home 3 7 3
Miss Ford 1 3 8
Miss S. Roberts 0 17 3
Miss Beaumont 0 16 0
Miss E. Roberts 0 8 5
Miss Muckle 0 7 0
Miss Wright 0 6 1
Miss Baker 0 6 0
Miss Waters 0 5 2
Miss Holding 0 4 0
Senior Class Boys 0 6 1
James Batchelor's
Box 0 3 9

Exs. 17s. 6d., 7s., 10d.

Herne Bay.

Rev. T. Blundford.

Annual Collection 1 10 0
Mr. William Kutt 2 6 0
Mr. Howard 1 0 0
Miss Waicher 0 10 0
Rev. Thos. Blundford 0 10 6
Mr. Blundford 0 10 6
Mr. R. Howard Taylor 0 5 0
A Friend, for Chlo-
the Sunday School 0 10 0

Collected by—

Miss Aldham 1 14 8
Mrs. Joseph Gore 0 5 2
Mrs. Lawrence 0 6 1
For the Ship 0 1 1
For Widows' Fund 1 4 8
Exs. 7s. 6d., 11s. 3d.

Kenton, Contribu-

tions, per Mr. Has-
bell 5 5 0

Lee.

Rev. R. H. Marten.

Misses W. and P.
Small 0 10 0
Mrs. Hall 0 10 0
Mrs. Simpson 0 10 0
Miss Aldridge 0 10 0
Mrs. Bourne 1 0 0
Mrs. Eve, Esq. 1 1 0

C. T. Eve, Esq.

Miss Eve 0 10 0
Miss M. A. Eve 0 10 0
Price, Esq. 0 10 0
R. Wilkinson, Esq. 0 10 0
Exs. 12s., 9l. 2s. 6d.

Leisham.

Union Chapel.
Rev. Henry Baker.
W. H. Ropes, Esq., Treas.
Collections, May, 1891 11 2 0
For Widows' Fund 11 0 0
Public Meeting 5 0 0

Subscriptions.

Mr. and Mrs. Ropes
and Family, for
Nine Children at
Salem School 18 0 0

Collected by—

Mrs. Baker 7 4 0
Miss Duer 1 0 0
Miss Eliza Wood 17 12 0

Missionary Box, of

Miss Ellen Lemon
Missionary Box of
Dear One, for the
Heavenly Father's
only child 0 1 7

Congregational School,

Boys 1 7 0
School Children, for
the Ship 3 8 0

Ditto, for Rev. Henry

Baker, in Mrs.
Lechler's School,
Sale, and for Ge-
neral Purposes 2 5 7

Miss Eliza Wood's

Wood, in ditto 2 0 0
J. J. Wood, Esq., for
J. J. Wood, in ditto 2 0 0
Mrs. Baker's Ribin 3 15 0

Men's Bible Cl.

Exs. 11s. 6d., 8s. 6d.
Leisham R. S. L. Per
Rev. E. J. Evans 1 19 0

Maidstone.

Week Street Chapel

Rev T. T. Waterman, B.A.
Mr. Joseph Brown, Treas.
Collected by—
Mrs. Brown.

Mr. Brown 0 10 0
Smaller sums 0 5 0

Miss Ridout.

Misses Ridout 1 1 0
Smaller sums 0 15 0

Miss Crispe.

Mrs. Hayward 0 10 0
Smaller sums 1 16 5

Mrs. F. W. Streetfield.

Rev T. T. Water-
man, B.A. 0 10 0
Mr. Dadds & Family 1 2 1
Smaller sums 1 15 2

Miss Greensted.

Mr. and Mrs. Macey 1 0 1
Mr. and Mrs. Robert
Macey 0 10 0
Smaller sums 1 0 0

Mrs. Rock.

H. Albutt, Esq. 2 2 0
Mr. E. Hunt 0 10 0
T. Cave, Esq. 1 0 0
Mr. Rock 0 10 0
Smaller sums 0 12 6

Mrs. Payne.

Miss Streetfield 1 11 2
Miss Sharp 1 0 10
Miss Day 1 7 11
Miss Lane 0 6 0
Mrs. West 0 10 0
Mrs. Whitnall and
Miss Cooper (Leeds) 1 15 0

Master Curling

Mrs. Thomas's
School Box, for
Chinese Fund 0 3 9
Miss Crispe's Box 0 8 8
Mrs. Clarke's Box 0 8 7
Sermon and Meeting 0 5 5
For Widows' Fund 4 0 0

Sunday School, per

Miss Crispe, for
Mr. Sargent's
School, Madras 6 8 8
Ditto, for Mr. Drew's
School 3 6 0
Collected for the Ship 19 19 8
Exs. 42s.; 6l. 11s. 7d.

Margate.

Congregational Church.
Mr. Rosfield 1 1 8
Mrs. Dove 0 10 8
Mr. Haddon 1 1 0
Mrs. Haddon 1 1 0
Mr. Hobday 0 10 8
Small sums 1 10 0
5l. 12s.

Milton next Sittingbourne.

Rev. W. E. Parrett.
Collections 9 3 3
Collected by Mrs.
Bassett 3 6 0
Mrs. Barrow 0 10 0
Mrs. Harnett 0 10 0
Mr. A. Harnett 0 10 0
Mrs. Hadaway 0 8 8
S. S. Boxes 1 15 0
Exs. 3s. 7d.; 16l.

Northfleet.

Rev. E. Corke.
Collected at Miss
Prayer Meetings 1 14 0
per Rev. Wm. Gill 0 10 0
By Master G. A.
Corke (Card) 1 13 0

Boxes.

Misses Brown 0 4 0
Misses Stratton 0 2 0
Miss Harris 0 6 0
Miss Julia Brown 6 6 0
Miss Elizabeth Brown 0 10 0
Miss Susannah Co-
verney 0 10 0

Miss Eliza Hayes

Miss Eliza Haynes 0 10 0
Miss Bertha Deakin 0 10 0
Miss Isabella God-
dard 0 10 0
Mrs. Barnes 0 10 0
Master Arthur Brad-
ford 0 10 0
Master Robert Car-
ter 0 10 0

Sunday School Box.

Sundry small sums 0 3 0
For the Ship 2 13 0
For Widows' Fund 1 5 2
12l. 3s. 6d.

Oxington.

Per Mr. J. Poppellwell.
Independent Sunday
School 1 2 0
Broad St. Green 0 12 0
11l. 10s.

Ramsate.

Contributions, per
Mr. Hamper 7 12 10

St. Mary's Cong.

Sermons 5 10 5
Sabbath School 0 3 0
Mrs. Joynton, senr. 0 3 0
R. Joynton, Esq. 0 3 0
Collected by Mrs.
Passmore and Mrs.
Wood 1 7 7
Sabbath School
Boxes 2 5 4
Mr. Taylor's Class 0 5 4
Exs. 3s. 6d.; 19l. 14s. 5d.

Collected by Miss Cave Sunday School 8 17 6	Cheetham Hill. Rev. J. A. Picton. For Widows' Fund. 3 3 0 Collection 21 14 0	Sacramental, for Widows and Or- phans 102. 5s. 11d.	Mrs. Drain 6 10 0 Mrs. Blackaller 0 5 0 Mrs. Moore 0 5 0 Miss Mordy 0 5 0 Miss Regan 0 5 0 Mr. Rodgeron 0 5 0 Mr. Slack 0 5 0 Mr. T. Mercer 0 5 0 Juvenile Society 21 10 0 W. Crossfield, Esq. (B.) Bedford St. Schools, per Miss S. Con- nor 1 15 3
For the Native Girl, Annie Thom- son. 3 0 0 43s. 6s. 5d.	Longsight Chapel. Rev. Watson Smith. Collection 25 0 7	Park Chapel, Bury. Rev. J. Anyon. Collections 13 19 0 T. H. Kay, Esq. 1 1 0 15s.	Crescent Chapel. Rev. J. Kelly. Grants from the Weekly Offerings 100 0 0 Sacramental Collec- tion for Widows & Orphans 21 16 7 Juvenile Society, for the Rev. Mr. Hall's School at Madras 15 0 0 Ditto, for Mr. Hil- lier, of Zion Station, West Indies 6 0 0 Juvenile Working Party, for support of two girls at Mrs. Mullens' School, Bowham- pore 5 0 0 For support of John Kelly, at Mr. Rice's School, Bazaar-ore Missionary Boxes 9 11 0 167s. 7d. 5d.
Hope Chapel. Rev. G. D. Bublir. Collections 153 6 4 Juvenile Society 10 0 0 Ditto, for Jamaica Seminary 20 0 1 For Widows' Fund. 7 10 2 191s. 2s. 2d.	Knot Mill Chapel. Rev. J. Rawlinson. Sunday School 5 15 8 Collection 7 10 6 137s. 11d.	Patricraft. Rev. J. Shaw. For the Ship 1 11 7 Collection 7 15 0 97s. 5d.	Newington Chapel. Rev. H. Griffith. Collections 22 12 5
Richmond Chapel. Rev. D. Horne. For Widows' Fund. 5 0 0 Collections 179 0 0 Juvenile Auxiliary 112 1 5 For the Ship 6 11 2 367s. 12s. 5d.	Union Chapel, Harpuchey. Rev. E. H. Weekes. Collection 20 0 0 Sunday School 11 15 6 Children's Mission- ary Boxes 6 17 7 Sacramental, for Widows and Or- phans 42s. 3s. 1d.	Heywood. Rev. M. Thompson. Collections 8 10 8 For Missionary Ship Sacramental, for Widows and Or- phans 1 17 8 Messrs. Knight and Mason, for Schools in India 3 0 0 Messrs. W. and J. Job, ditto 5 0 0 T. Hodgkinson, do 5 0 0 Ditto, for S. Bethell Exs. 28s. 7d.; 197s. 8s. 4d.	Berkeley Street Chapel. Rev. J. G. Roberts. Collection 8 11 0
Zion Chapel. Rev. J. Gwyther. For Widows' Fund. 6 10 7 Collections 71 17 11	Charlestown Chapel. Rev. J. S. Hill. Collections 2 10 5	Public Meeting 44 10 0 Twa Party 15 3 10	Rev. A. Bourne. Collections 5 19 5 Ditto, for Widows & Orphans 1 15 10 Mr. Smith (1s.) 1 9 5 11s. 13s. 6d.
Collected by— Miss Davenport 3 13 0 Miss Walker 1 14 0 Miss Symes 3 4 4 Miss Green 1 13 0 Mrs. Wilson 0 5 0 Miss Wilson 0 10 0 Miss M. Sherman 1 8 0 Miss Sherman 0 8 0 Mrs. Sharp 2 2 0 Miss Whalley 0 7 6 Miss Gwyther 7 0 0 Miss Crosswell 0 2 0 Mrs. Coppock 0 4 4	Park Chapel. Rev. J. Brown. Collections 43 4 1	Donations. S. Fletcher, Esq., for China Fund 50 0 0 A Friend, R. C. 20 0 0 Mr. T. B. Mellor 2 0 0 Mr. Thomas Taylor, Belmont 3 0 0	Trinity Chapel, Waverline. Rev. W. C. Stallings. Collections 15 1 7 Ditto, at Public Meeting 4 4 6 Ditto, for Widows & Orphans 11 16 2 Ditto, per Sunday Collectors 22 16 10 Juvenile Society 13 10 0 257s. 1s. 1d.
Missionary Boxes. Mrs. Walker 0 0 0 Miss Whalley 0 4 11 Mr. T. B. Waters 0 8 8 Mrs. Walker's Chil- dren 0 5 6 Mrs. R. Barrow 0 5 0 Miss J. Barrow 0 5 0 Master E. Waters 0 7 11 Mr. Cope's Children 0 10 0 Miss Green 0 5 5 Scholars 0 0 0 Annual Meeting 7 14 1	New Windsor Chapel. Rev. F. G. Lee. For the Ship 15 0 1 For Widows' Fund. 3 0 0 Collections 5 8 0 237s. 7d.	Stretford. Rev. J. Simpson. Sabbath School 10 0 0 For Widows' Fund. 2 5 0 127s. 9d. 313s. 9 2	Claremont Chapel, Kirkdale. Rev. W. C. Preston. Collections 9 0 1 Sunday Schools, for Mr. and Mrs. Ma- cartney's School, Bellary 13 3 4 For the China Mis- sions 22s. 19s. 9d. 0 10 4
Young Men's Society 11 15 11 Boys 4 5 4 Girls 4 11 4 For the Ship 20 0 0 Exs. 37s.; 151s. 15s. 2d.	Gartside Street Chapel. Rev. R. Jones. For the Ship 0 12 0 Collections 8 17 4 Missionary Boxes 7 8 4 Subscriptions 4 13 0 Exs. 71s.; 177s. 16s. 5d.	West Lancashire Auxiliary. S. Job, Esq., Treasurer. Collections. Public Meeting 21 5 5 Missionary Sermon 20 1 5 Juvenile Meeting 10 11 6 Leisure from Infants Miss Benigna Hauptman 10 0 0	Waterloo Chapel. Rev. G. H. Walker. Collections 3 14 3
Sunday School. Young Men's Society 11 15 11 Boys 4 5 4 Girls 4 11 4 For the Ship 20 0 0 Exs. 37s.; 151s. 15s. 2d.	Welsh Independents, Tem- perance Hall. Collections 3 1 8	Great George Street Chapel. Rev. Dr. Bailles. Collections 114 2 2 For Widows' Fund. 15 0 0 Collected by— Mrs. Hurry 2 2 0 Mrs. Job 2 6 0 Miss H. Pritchard 7 11 0 Miss P. Job 8 15 0 Miss O. James 9 5 0 Miss Pugh-Jaw 4 11 10 Miss Marples 3 17 0 Miss E. W. Robinson 2 7 0	St. Helen. Rev. J. A. Macfadden. Collections 30 2 8 Sunday Schools 5 0 0 284s. 11s. 6d.
Chapel Street Chapel. Rev. S. Clarkson. For the Ship 5 12 0 Collections 56 0 0 Juvenile Association 15 0 0 37s. 12s.	Foels Hope View. Sacramental Col- lection 13 3 0	Missionary Working So- ciety of Great George Street Chapel. Mrs. Alison 1 0 0 Mrs. Heap 1 1 0 Mrs. B. Heap 1 1 0 Mrs. T. Job 0 10 0 Mrs. W. Crossfield, for the support of a child (Bertha Crossfield) 3 0 0 Mrs. Howell 1 0 0 Mrs. T. S. Haffes 0 5 0 Mrs. W. W. Raffles 0 10 0 Mrs. D. J. James 1 1 0 Miss James 1 0 0 Miss O. P. James 9 10 0	Newton-le-Willow. Collections 30 12 0
Pendleton Chapel. Rev. S. N. Dobson. For the Ship 23 15 5 Collections 50 4 0 Sunday School 23 17 0 Collected by Miss Bineburn 6 3 0 Interest 0 10 0 For Widows' Fund. 3 3 0 108s. 12s. 9d.	Pendlebury Chapel. Collections 3 5 0 Sacramental, for Widows and Or- phans 47s. 2s. 6d.	Collected by Miss Pritchard 3 7 0 Collected by Mrs. Carow. Mrs. Drinkwater 0 10 0	
Oldham Road Chapel. Rev. J. Bedell. Collection 43 0 0 Ditto, for Mrs. Gor- don's School 7 0 1 Sacramental, for Widows and Or- phans 5 8 5 257s. 5s. 2d.	Tipping Street Chapel. Rev. S. Lewin. For the Ship 0 16 0 Collections 4 13 0 Additional ditto 3 13 0 97s. 2s.		
Sloane Street Chapel. Rev. W. Dunkerly. Collection 23 0 0 For the Ship 3 10 0	Bromington. Rev. J. Muncaster. For the Ship 4 0 0 Collections 17 2 9 Juvenile ditto 10 10 8 257s. 11s.		
	Boston. Rev. H. J. Robjohn. For Widows' Fund. 15 0 0 Collections 204 18 0 Miss Wilson's Girls' Class 0 6 0 220s. 4s. 9d.		
	Wycliffe Chapel, Stockport. Rev. J. Thornton. Collections 8 2 1		

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Urbridge.		Dock Street Chapel.		Missionary Boxes.		Ellen Magness		0 3 0
Rev. R. P. Clarke.		Rev. A. McAuslane.		David Powell		Jane Crisp		0 3 8
Mr. S. H. Collins, Treas.		Collection		John Lewis		Ellen Sutton		0 3 3
Missionary Sermons		Collected by Mrs. Dixon		Mary Anne Phillips		Joseph Hammond		0 4 4
Juvenile Meeting		Collected by Miss Lewis		William Phillips		Wm. Leverington		0 4 4
Public do.		Collected in Sunday School		Sarah J. Thomas		C. C.		0 2 8
Subscriptions collected by the Ladies		Collected by T. B. Batchelor, Esq.		Margaret Kinsey		Sabbath School Box		0 10 0
21 18 9		Missionary Boxes.		John Phillips		For Ship, "John Williams,"		2 8 1
6 4 2		Hans Bodmer		Anne Prosser		162, 5s. 1d.		
11 11 3		Mary Greenland		William Williams		Guestwick and Briston.		
2 11 6		Margaret Jones		Thomas Jenkins		Rev. K. Drane.		
3 0 0		Alfred and John Jones		Sarah Anne Jones		Collection		4 18 1
3 0 0		Jessie Jack		Anne Bisp		Subscriptions		16 10 6
3 0 0		Charles Jack		Margaret Herbert		Collected by Mrs. H. L. Ireland		3 8 0
3 0 0		Daniel Thomas		William Jones		For Widows' Fund.		2 17 6
3 0 0		Lizzy Hanly		Mary Williams		251, 5s. 1d.		
3 0 0		Miss Johns		Samuel Jones		Long Stratton.		
Missionary Boxes.		251, 7s. 6d.		George Norris		Collection 1859		1 2 2
Miss Howard's		Tabernacle Chapel.		Mary Jones		Ditto 1860		0 5 3
Young Gentlemen		Rev. J. Gillman.		Evan Jones		17, 10s. 10d.		
Master G. Dalgleish		Collection		David Jones		Mattishall.		
Miss Helen Nash		A Friend, by Mrs. Gilman		Fractions		For Ship, "John Williams,"		2 4 0
Miss Atkinson		Collected by Miss Miles		Less appropriated to the Home Missionary Society		Collection, Sermon.		2 10 3
Master Frank Dodd		Collected by Miss Farney		Expenses		Do, Public Meeting		1 14 0
Working Party, for a Girl in Misses' School, Travancore, Mary Ann Geary		Missionary Boxes.		Rev. E. Williams.		Mrs. Press and Family		1 10 0
A few Friends, for a Girl in Mrs. Rice's School, Anna Glen-desting		Mr. Chapel		Collection		Collected by Miss S. Hubbard		1 10 0
Sabbath School, for Native Teacher, William Nash		Mr. Compton		Rev. E. Williams.		Mr. Kiddell and Family		0 11 8
Eas. 4s. 9d. 16s. 10d.		Mrs. Lloyd		1 7 6		Mr. Haines		0 12 2
Old Meeting House.		Miss Stephens		NORFOLK.		For Widows' Box		0 3 2
T. Gardiner, Esq.		Master A. G. Graham		Norfolk and Norwich Auxiliary.		For other Boxes		0 2 6
Miss Grey		Miss Austin		T. Brightwell, Esq., Treas.		Sunday School Box		0 7 6
Mr. Jackson, Esq.		162, 2s. 6d.		Rev. J. Alexander, Secretary.		Eas. 7s. 6d.; 12s.		
W. Woodbridge, Esq.		Mill Street Chapel.		Mr. H. B. Miller, Cash Secretary.		North Walsham.		
For Mary Robinson		Collection		Burrha Market, Rev. E. Stallybrass.		Collected by—		
W. 7s. 6d.		Mrs. Edward's Box		Collection at Public Meeting		Miss M. A. Browne		0 4 4
NONMOUTHSHIRE.		Public Meeting		For Widows' Fund		Miss Codling		0 4 4
Abergavenny.		Hill Street School		Collected Cards		Mr. Clipperson (Sgrs.)		0 4 0
Rev. H. J. Bunn.		Less Expenses		Do. Boxes		Mrs. Dye		0 4 0
Missionary Boxes.		Welsh Auxiliary.		Subscriptions.		Mrs. Durrant (Jr.)		0 4 0
Mary Howe		Mount Zion Chapel.		Mr. Colby		Mrs. Howlett		0 4 4
Howard Tomkins		Collection		Mr. F. S. Savery, jun.		Mrs. Lambcock		0 4 0
Maria Morgan		Mrs. Thomas		Collected for "John Williams."		Mrs. Paik		0 2 6
H. and E. Lodge		Mr. D. Nathan		Expenses		Mrs. Scott		0 4 0
A. and T. Lodge		Mr. T. Richards		162, 15s. 10d.		Mrs. Varden		0 6 0
Emily James		Sunday School.		Barton.		Miss Wells (Sgrs.)		0 2 0
Celia Coles		Collection		Derham.		Norwich.		
Mrs. Lewis		Mr. Morgan		Rev. R. G. Williams.		Moistly Collections at United Meetings		
Mary Price		Beynon		Collection, Derham		of the London and Baptist Missionary Auxiliaries held at St. Andrew's Hall		40 9 0
Caroline Prothero		Mr. John Davies		John Wright, Esq.		Special Contributions for Porechale.		
Mary Fox		Mr. David Lewis		Collection after Sermon		I. H. Gurney, Esq., M.P.		2 2 0
Elizabeth Barton		Mr. P. P. Davies		Collected by Miss Meachen		I. H. Tillet, Esq.		1 1 0
Collections and Subscriptions		Mr. Jacob Jones		Friends, for Porechale		Mr. Martin		0 5 0
241, 16s.		Mr. Henry Evans		Eas. 1s. 6d.; 12s. 6d.		Friends, 3s. 6d. 16s. 4d. 6s. 6d.		0 15 0
Cheltenham.		By Carls.		Derham.		The Chapel in the Field.		
Rev. T. Rees.		Miss M. A. B. Nathan		Rev. F. S. Savery, jun.		Rev. Philip Colborne, Pastor.		
Collection		Master Thos. Jones		Collected by Mrs. Rholfeld		Mr. W. P. Jarrold, Secretary.		
Sunday School		Mr. Edwd. Geo. Thomas		Collection after Sermon		Annual Collection		20 9 7
21, 7s. 10d.		Miss E. and H. Nathan		Collected by Cards, Ac.		Subscriptions		20 17 0
Honor.		Miss Phillips		Meeting at Tapersoft		For Widows' Fund		0 0 0
Rev. R. Thomas.		D. Jones, J. Williams and W. Jones		For Orphans		For Porechale.		
Collection		St. 12s. 1d.		77, 15s. 6d.		Mr. King		10 0
Newport.		Tredegar.		Fek sham.		Mrs. Thirkettle		5 0
Auxiliary.		Saron Chapel.		Rev. W. M. Anstey.		Quarterly Contributions, Collected by—		
T. B. Batchelor, Esq., Treas.		Rev. D. Hughes, R.A.		Collection		Miss Clarke		0 4 2
Mr. Wm. Jack, Secretary.		Collection		Sacramental Collection for Widows' and Orphans		Master Clarke		0 1 7
		Thos. Pugh, Esq.		Subscriptions		Mr. J. Copeman		8 6 0
				Miss Cooper		Miss E. S. Copeman		0 15 0
				Miss Clarke		Miss Dyball		2 12 0
				Miss Roberts		Miss Gwyer		1 10 0
				Mary Anstey		Miss Hickman		0 15 0
				Mary Burrell		Miss Middleton		1 8 3
						Miss Paul		0 11 0
						Miss Pike		0 7 1
						Miss Speiman		1 15 0
						Mrs. W. P. Jarrold's Bible Class		0 8 6
						6d. 17s. 1d.		
						Old Meeting.		
						Rev. J. Hallett.		
						Annual Subscribers		8 7 0

[illegible]

Nottingham.		Collected by Miss Tait.		Missionary Boxes.		Steeple Aston, Mr.	
Evan Lewis, B.A.,		Mrs. Burn	0 4 0	Rev. O. Parker	0 2 0	E. Crook	3 0 0
E.G.S., P.E.S.		Mrs. Oliver	0 6 0	Miss Dean	0 8 1		
on	1 0 7	Mr. Gray	0 5 0	Mr. Osborn	0 2 0		
1 School	7 7 0	Mr. Burman	0 5 0	Mrs. Harris	0 5 0		
ed by Master Jobson		Donation	0 0 0	Miss Mary Freeman	0 2 0		
an Lewis	1 0 0	Miss Tait's Pupils'	1 4 1	Master F. Butler	0 3 0		
rd, Esq.	1 0 0	Box	0 4 1	Master Jno. Williams	0 1 0		
sums	0 13 6	Miss Nicholson's Box	0 4 0	By Jane Drew,	0 8 0		
		Mrs. Thompson's Box	0 2 0	Mary Wolgrove	0 9 0		
ed by Miss Wiggins.		Master J. Watson's	0 5 0	After Sermon by			
Wiggins	0 12 0	Box	0 5 0	Rev. G. Gogerly	1 10 2		
iggins (Or		Stuart J. Reid	0 2 0	Public Meeting	1 17 7		
Wiggins	0 5 0	Mr. S. Rowell	0 5 0				
ington)	0 4 0	Diana Street Sun-	0 10 0				
iggins, do.	0 4 0	day School Box	2 2 0				
ary Wiggins	0 4 0	Collection at Juv-	1 4 1				
	0 4 0	enile Missionary					
ford, do.	0 4 0	Meeting	1 4 1				
reenwood	0 4 0						
ates (Har-	0 4 0						
sums	0 1 8	Walker Iron Works	2 8 0				
ted by Miss Dyke.		Subscriptions	4 13 7				
ole, Esq.	1 0 0	Exs. 7d.; 7d. 6s. 1d.					
sums	0 3 7						
ted by Mrs. Aylett.							
ker	0 6 0						
trill	0 4 0						
rock	0 4 0						
stick	0 4 0						
rtis	0 4 0						
sums	0 11 5						
ed by Mrs. Draper.							
ip	0 10 0						
is	0 4 0						
sums	0 4 0						
stationary Boxes.							
lard	0 13 0						
am	0 14 0						
ott.	0 1 2						
be John	2 2 0						
ms.	2 2 0						
d., 1st. 2d.							
HUMBERLAND.		North Shields.		Fritwell.		Thame.	
Heckam.		Mrs. Pow, Treasurer.		Per Mr. J. Cox.		Mr. G. Hunt, Treasurer.	
r Mr. McKane.		Subscriptions	30 12 6	Collected by Mrs.	2 6 3	Mr. T. Deverell	5 0 0
ecting	1 13 0	Small sums collected	2 8 4	Cox	0 1 0	W. Cox, Esq.	1 0 0
radden	1 1 0	Missionary Prayer	2 15 0	Sunday School Mis-	0 1 0	Mrs. Eccles	1 0 0
idley	1 1 0	Meetings	2 15 0	sionary Box	0 1 0	Mrs. Loosley	0 10 0
obson	0 10 0	Collected by Miss		Annie Cox's Mis-	0 1 0	Mrs. Seymour	0 5 0
ay	0 10 0	Young, for Native		sionary Box	0 2 0	Mrs. Shrimpton	0 5 0
ay Fairley's		Teacher, Archibald	7 12 0	Louisa Butler's Mis-	0 2 0		
mary Basket		Jack	3 3 0	sionary Box	0 4 4		
sums	3 14 0	Ditto by Miss Ogilvie,		Four Cards			
	11 3 0	for Native Teacher,					
penses	9 7 0	W. H. Stowell	3 3 0				
	10 16 0	Previously reported	35 10 7				
		18d. 2s. 6d.					
OXFORDSHIRE.							
Banbury.							
Weekly Offering	35 7 4						
Mrs. T. Gardner (D.)	5 0 0						
Mrs. Robertson's							
Class	0 0 2						
Sundry Donations	0 0 6						
Mrs. Herbert's Mis-	1 6 0						
sionary Box	7 6 3						
Collection at Meeting	1 0 0						
Widows' Fund	1 0 0						
Collection at Bourton	1 1 1						
Ditto at Adderbury	0 4 0						
Mrs. Franklin's Mis-	4 6 0						
sionary Box							
Exs. 2s.; 5d. 2s.							
Deddington.							
Rev. Geo. Grant.							
Subscriptions.							
Rev. O. Parker	0 11 0						
Mrs. Davis, Hempton	0 10 0						
A Friend	0 0 0						
Mr. Mason	0 0 0						
Miss Harris	0 0 0						
Mrs. Jno. Hopcraft	0 0 0						
Miss Parker	0 0 0						
Misses M. and E.	0 0 0						
Parker	0 0 0						
Mr. Jno. Churchill	0 0 0						
Mr. Cavin	0 0 0						
Mr. Clarke	0 0 0						
Mrs. Jas. Harris	0 0 0						
Miss B. Harris	0 0 0						
Mrs. H. Churchill	0 0 0						
Mrs. Heston	0 0 0						
Mrs. Freeman	0 0 0						
Mrs. Gibbs	0 0 0						
Mrs. Davis	0 0 0						
Mrs. C. Mason (D.)	0 0 0						
SHROPSHIRE.							
North Auxiliary.							
Wem.							
Rev. Messrs. Pattison and Smith.							
Mr. Farrington, Treasurer.							
Mr. R. Gough	1 1 0						
Mrs. Lacom	3 0 0						
Ditto, per Dr. Box,	5 0 0						
Special for India	1 0 0						
Miss Lee	6 10 0						
Mr. Lee	6 10 0						
Rev. J. Pattison	0 10 0						
Mr. W. Snape	0 10 0						
Subscriptions under	7 8 3						
Collection	5 2 1						
Tea Meeting	4 2 3						
For Widows' Fund	1 12 10						
Noble Street Chapel	1 4 6						
Mrs. Wilkinson	0 10 0						
(Laws)	0 10 0						
David Simpson	10 0 0						
Missionary Boxes	8 8 2						
Exs. 2s.; 4d. 1s. 5d.							
Wollerton.							
Rev. Messrs. Davies and Vents.							
Collection	2 17 6						
Mr. Cartwright	0 10 0						
Mrs. Cartwright	1 0 0						
Mrs. Gregory	0 12 0						

Whitechurch.		Grimpa, Missionary		Juvenile Association		Martha Dowling	
Rev. E. S. Bayliffe, B.A.		Collection	2 5 0	For "John Williams"	16 16 1	Mrs. Davies	0 4 0
Rev. Mr. Bayliffe	0 10 0	Marton and Fordon.		Missionary Boxes.	8 0 0	Miss Harriet Taylor	0 12 0
Mr. Bright	0 10 0	Collection	1 1 0	Mrs. Cook	1 8 5	Collections	10 1 0
Mr. Jarvis	0 10 0	Missionary Boxes.		C.C.W. Jones	0 2 6	Milborne Port.	
Mr. E. Jones	0 10 0	Mrs. Meddin	1 6 8	Fred. and Gertie		Rev. E. H. Perkins.	
Mrs. J. D. Jones	0 14 0	Mr. Edward Parry	0 13 7	Hurman	0 5 0	Sunday School and	
Public Collections	9 6 0	Miss S. Morgan	0 12 10	S. Hurman	0 18 6	Bible Classes	8 9 1
12 1 10		Mr. E. Oliver	0 5 4	Mr. C. Weaver	0 15 6	Boxes	1 0 1
70 18 3		Mr. J. Parnell	0 11 2	Miss Webb	0 13 7	Stewartson Canals	2 6 1
Clive.		Mr. Thomas Lloyd	0 8 3	For Widows' Fund	5 0 0	Mrs. Perkins	2 1 0
Rev. D. James.		Miss Mary Ann	0 8 3	Sermons & Meeting	11 6 0	Rev. E. H. Perkins.	2 1 0
Missionary Boxes.		Exs. 37 1. 50 1. 10 6 1.		For India and China.		Mr. Ennor	1 1 0
Mr. Parr	0 5 0	Shrewsbury.		Mr. T. Hurman,		Mr. Ennor	0 10 0
Mrs. Jones	0 3 0	Swan Hill Chapel.		Ford	1 0 0	For the Ship	7 14 0
Mrs. Adams	0 2 0	Rev. W. Thorp.		Mr. W. Hurman	1 0 0	For Widows' Fund.	1 10 0
10 5 0		Mr. O. B. Nicholls, Treas.		Rev. E. H. Jones.	1 1 0	21 6 9d.	
Newport.		The Rev. J. Bartlett		Rev. E. H. Jones, sen.	0 10 0	£10 to be appropriated for	
Rev. W. Paton.		Miss C. Morgan	1 1 0	G. B. Sully, Esq.	0 10 0	Native Teacher.	
Mrs. W. Silvester, Treas.		William Neale, Esq.	1 0 0	T. Sully, Esq.	5 0 0	Norton Fitzwarren.	
Subscribers	11 11 2	Miss E. Sandford	1 1 0	Teachers in Sunday		Per W. Gammon.	
		Sunday Schools	2 6 0	School, by Miss		Collection	7 0 0
Juvenile Society.		Ladies' Association.		Good	1 6 6	South Petherton.	
Collected by—		Mrs. Thorp, Treasurer.		Collected by E. S.		Rev. W. P. Reveal.	
Misses Lavo and		F. Bollenham, Esq.	1 0 0	& M. E. Ware	0 19 6	Mr. J. P. Daniel, Treasurer.	
Fairhurst	1 11 1	Miss Davies (Princes		7 1. 16s. 9d.		Mr. John Daniel	0 10 0
Miss A. and M. J.		Street)	1 0 0	Knowle.		Mr. J. T. Daniel	1 0 0
Reid	0 11 3	Miss E. B. Evans	0 10 0	Rev. E. Roberts.		Rev. J. Willis	1 0 0
Misses L. and E.		Miss Ford (Cottage	0 10 0	Collection, less ex-		Cards.	
Tipping	0 10 6	Grove)	0 10 0	penses 3s.	1 2 0	Mrs. Wm. Hebditch	2 14 0
Miss Roberts	1 0 0	Miss Hilditch	1 0 0	North Petherton.		Mr. Torrell	1 1 0
Miss M. E. Lee	0 7 10	Mr. Marks	0 10 0	Rev. W. Phillips.		Missionary Box.	
Miss Sturgeons	0 6 8	Rev. W. Thorp	0 10 0	Collection	2 10 6	Phoebe Under	0 4 0
Miss Morley	0 2 2	F. Ward, Esq.	1 0 0	Expenses	0 14 0	Collections	5 8 0
Miss Pidgeon	0 2 6	Smaller sums	0 19 0	77 15 3		Enlarged Missions for India	
A. Johnson	0 4 2	Missionary Boxes	0 3 0			and China.	
A. Gownell	0 4 2	Collected by Mrs. Neale.				Mr. J. P. Daniel	2 14 0
H. H. Hargreaves	0 0 2	Mrs. Neale	0 10 0			Mr. W. B. Hebditch	1 10 0
W. Edwards	0 0 2	Mr. James Robinson	0 10 0			Mr. J. C. Hebditch	1 10 0
W. Abop	0 1 0	Smaller sums	0 15 8			Mr. S. Hebditch	2 10 0
Collected by Mr. and		Collected by Miss Weaver.				Mr. G. Vaux	1 1 0
Miss Silvester,		Mrs. Bremner	0 10 0	Bruton.		Exs. 36 1d. 10 6 1d.	
from Bank Sunday		A Friend	0 10 0	Rev. J. Elrick, M.A.		Taunton.	
School and Friends		Mrs. Mayhew	0 10 0	Miss Bennett	0 10 0	Independent Chapel, North	
Public Meeting, by		Late Miss Mayhew	1 0 0	Rev. J. Elrick, M.A.	0 10 0	Street.	
Rev. Dr. Boaz	3 19 1	Miss Weaver	1 10 0	A Friend	0 10 0	Rev. A. McMillan.	
Annual Collections	0 12 2	Smaller sums	2 10 6	Miss Hawkes	1 0 0	Sabbath School and	
Independent Chapel		Missionary Boxes	0 4 6	T. E. S. Jelley, Esq.	1 1 0	Bible Classes	13 14 5
Sunday School Col-		Collected by Mrs. B. Evans.		Mrs. T. Jelley	0 10 6	A Friend for Na-	
lection	0 17 10	Mr. Marks	2 5 0	Mr. Jones	0 10 0	tive Teacher in	
Family Missionary Boxes.		The Misses Evans.	0 8 0	Joseph Litch, Esq.	0 10 0	the South Seas	
Mrs. Greenfield	0 5 3	High Street (Box)	0 8 0	Collected by Miss		Robert Murray	
Mr. Worrall	0 1 3	Collected by Mrs. C. B.		Couzens	0 14 2	McCherme	3 0 0
H. Smart	0 4 8	Nicholls.		By Mrs. Elrick and Miss		Annual Collections	17 15 2
P. Owen	0 1 8	Mr. C. B. Nicholls	1 1 0	Hawkes.		Juvenile Collection	3 9 4
For the Ship	7 0 0	T. Piddock, Esq.	0 10 0	Mrs. Bulch	0 1 0	Sacramental Col-	
40 1. 10 6 1d.		The Misses Urwick.	1 0 0	Mrs. Bird	0 1 0	lection for Wi-	
Oswestry District.		Smaller sums	0 17 0	Mrs. Higgins	0 4 0	dows & Orphans	15 10 6
Mr. T. Gregory, Treasurer		Miss Florence Pe-		Mrs. Hill	0 2 0	Mrs. Goodman's	
and Secretary.		chell's Missionary		Mrs. Kittle	0 2 0	Missionary Box.	0 9 0
Subscriptions.		Box	0 12 3	Ann Smart	0 7 0	Collected by Sarah	
T. Minshall, Esq.	1 0 0	Previously reported 39 10 10		A Friend	0 4 6	Ann Cornish	0 13 11
Mr. E. W. Thomas	1 0 0	Exs. 36 1d. 70 1. 11d.		Miss Clarke	0 8 0	For repairs of the	
Mr. T. Gregory	1 0 0	SOMERSETSHIRE.		Miss Jones	0 7 2	Ship, "John	
For Widows' Fund.	4 0 0	Bridgewater.		Miss Lockyer	0 10 6	Williams	6 8 0
Collected by—		Rev. E. H. Jones.		Miss Skinner	0 13 0	Subscriptions, collected by	
Miss C. Davies	2 1 11	Mrs. J. Hurman, Treas.		Miss Indemaur	0 4 0	Miss Dymond, Miss M. L.	
Miss H. Lacey	0 10 2	Mrs. Jones, Secretary.		Missionary Contributions.		Pollard, and Mr. S. G.	
Mrs. J. W. Davies	0 11 0	Subscriptions.		Miss Denner	0 0 6	Pullard.	
Miss Minshall	0 13 8	Mr. W. Hurman	0 10 0	Mr. Harding	0 2 0	Mr. Clarke	1 1 0
Miss Thomas	0 4 2	Rev. E. H. Jones	0 10 0	Mrs. Turner	0 0 6	Mr. Tong	2 2 0
Annual Services	21 15 11	Mrs. G. B. Sully, Esq.	1 1 0	Mr. Payton	0 0 3	Mr. Priddy	0 13 0
Sunday School Missionary		Collected by—		For Widows' Fund.	1 3 0	Mr. Fletcher	0 11 0
Boxes.		Mrs. Bounsell	0 11 0	Exp. 36 1d. 13 1. 10 9d.	2 7 6	Mr. Lugs	0 10 0
Per Mr. J. Morris	0 4 2	Miss Good	2 2 6	Falwood.		Mr. Raban	0 7 0
Miss C. & H. Davies	0 5 3	Miss W. Good	1 3 8	Rev. J. Taylor.		Mr. Jeans	0 10 0
Mrs. Ellis	0 5 7	Mrs. J. Hurman	1 19 6	Collection, 1869	2 0 6	Mr. Pollard	2 1 0
Miss Matthews, for		Mrs. G. B. Sully	0 7 1	Ditto, 1861	2 0 7	Mrs. Pollard	2 1 0
China Special	0 3 0	Mrs. J. W. Sully	1 1 4	6 1. 6s. 7d.		Penny-a-week and	
Prescience.		Mrs. Ware, sen.	0 10 0	Henstridge.		other Subscrip-	
Missionary Collection	2 15 6			Rev. R. Laver.		tions	4 4 7
Donkey Missionary				Mrs. Coombs	1 0 0	Exs. 28 1. 31 1. 2s. 4d.	
Collection	8 10 0			Mrs. Coombs	1 0 0	Independent College.	
Mrs. Griffiths, for				Bather Clark	2 0 0	Rev. W. H. Griffith, B.A.	
Repair of Missionary						Bazaar	45 19 0
Ship	2 2 6					Missionary Meet-	2 12 0
Missionary Collection and						ing	
Boxes	1 10 6						

<p>1 0 0 er's Box 0 7 6 Sub- 15 2 8 Est. Is. J. La Conteur. Collection Miss Batigan Miss Brook Miss Hildway Master Barry Gill- more's Box 184. 6s. 4d. Hope Chapel. Rev. R. H. Smith. Sunday School Mr. Clarke Mr. H. Pidduck Mr. Beasley Mr. Downes Mr. Gilman Mrs. Clarke Mr. Hammarley Miss Hammarley Miss Hammarley Miss Downs Miss S. Downs Mrs. Jones Miss F. Downs Mrs. Kowley 14. 14s. 6d. Stoke. Rev. W. F. Hardwick. Collection For Widows' Fund. 62 7s. Eccleshall. Rev. H. Warner. Collection Longton. Rev. S. Jones. Collection Juvenile Meeting Missionary Boxes. Mrs. Chambers Mrs. Painton Miss Chailoner Smaller sums 37 14s. Cheadle. Contributions Stone. Rev. H. Lawrence. Contributions Burslem. Rev. S. B. Schofield. Rev. S. R. Schofield Mr. Leicester Mrs. Leicester A Thank Offering Collection by Miss Schofield 44. 8s. 6d. Expenses Ashley. For Widows' Fund. Burton-on-Trent. Mr. J. Nunneley Newcastle. Rev. W. Chambers. Two Year's Sacra- mental Collection For Widows Class Anderson's Mary and Emma Sutton's Mission- ary Box S. E. Donation 62 10s. Collected by Miss Hilton</p>	<p>STAFFORDSHIRE. North Staffordshire Auxiliary. Mr. T. Hammarley, Treas. Hanley. Tabernacle. Collection Collected by— Miss Batigan Miss Brook Miss Hildway Master Barry Gill- more's Box 184. 6s. 4d. Hope Chapel. Rev. R. H. Smith. Sunday School Mr. Clarke Mr. H. Pidduck Mr. Beasley Mr. Downes Mr. Gilman Mrs. Clarke Mr. Hammarley Miss Hammarley Miss Hammarley Miss Downs Miss S. Downs Mrs. Jones Miss F. Downs Mrs. Kowley 14. 14s. 6d. Stoke. Rev. W. F. Hardwick. Collection For Widows' Fund. 62 7s. Eccleshall. Rev. H. Warner. Collection Longton. Rev. S. Jones. Collection Juvenile Meeting Missionary Boxes. Mrs. Chambers Mrs. Painton Miss Chailoner Smaller sums 37 14s. Cheadle. Contributions Stone. Rev. H. Lawrence. Contributions Burslem. Rev. S. B. Schofield. Rev. S. R. Schofield Mr. Leicester Mrs. Leicester A Thank Offering Collection by Miss Schofield 44. 8s. 6d. Expenses Ashley. For Widows' Fund. Burton-on-Trent. Mr. J. Nunneley Newcastle. Rev. W. Chambers. Two Year's Sacra- mental Collection For Widows Class Anderson's Mary and Emma Sutton's Mission- ary Box S. E. Donation 62 10s. Collected by Miss Hilton</p>	<p>Oldbury. Rev. J. C. Postans. Contributions. For the Orphans of late Rev. H. Hel- more 17. 3s. Rugeley. Rev. J. Baker. Mrs. T. Dicken Mrs. J. Slater Mrs. Whitworth Mrs. Kowley Mrs. Bate Mrs. Keyte Master Drayton Miss Ann Salisbury Miss S. Salisbury Mrs. Woodroffe's Children Mrs. Baker Mrs. Britain Mrs. Butler Sunday School Children Collection Exs. 11s. 5s. 14s. Smethwick. Rev. R. A. Davies. Mrs. Sutton, Secretary. Mr. J. Turley, Treasurer. Collected by— Mrs. Reeves Miss Wright Miss Meredith Miss Turley Mrs. Davies Miss Goding Annual Meeting 14. 5s. 7d. West Bromwich. Ebenezer Chapel. Rev. G. Whewell. Mr. E. Robinson, Secretary. Missionary Sermons Sunday School Mrs. W. Whitehouse, for Native Trade Granger White- house Mrs. Nock C. Stringer, Esq. Ladies' Auxiliary. Miss Neale, Treasurer. Collected by— Miss Parke Miss Parkes Miss Murray Miss Gittos Miss Hartland Miss Wilson Miss Kebly Missionary Boxes. William Jones Anna Emma Lucy Morris Wm. Whewell Louisa W. Ford Emma Whitehouse L. Parke Alfred Robinson For Widows' Fund. For the Ship Bequest of late Mrs. Gilbert Exs. 10s. 3d., 99s. 6s. 3d. Waterhampton. Snow Hill Congregational Church. Rev. H. I. Palmer. Mr. G. Bidlake, Treasurer. Annual Sermons Sabbath Schools Juvenile Collectors. Master E. Frackley Master Tatlow</p>	<p>Miss A. Beckett Miss H. Annas Missionary Box "Oast thy bread upon the waters, and it shall be seen after many days" Subscribers. Mr. Eunsom Mr. Bidlake 217. 12s. 10d. SUFFOLK. Debenham. Rev. C. Talbot. For Widows' Fund. Stansfield. Rev. D. W. Evans. For a Native Female School at Pavey- chale, to be called Stansfield Stowmarket. Subscriptions, &c. per J. A. Lankester. Proceeds of Farms under Dyer's Trust, per ditto Manning, Frinton Esq., for Special Chinese Fund SURREY. Croydon Auxiliary. Rev. C. Bell, M.A. Pres. J. W. Buckley, Esq., Treas. For Widows' Fund Legacy from the Late Jonathan Barrett Subscriptions, &c. Mr. Wm. Aris Mrs. Aris Miss Aris Mr. & Miss Bishop Mrs. Bishop Mr. J. W. Buckley Mrs. Buckley Thomas Hartley W. Buckley Florence E. Buck- ley Mr. Jonathan Clark Mrs. Cloutier Mr. & Mrs. Coates Mr. Cowley Mr. Crafton Mr. Dryland Mrs. Dryland Miss Everett Mr. Filly Miss Flower Rev. W. S. Ford Mrs. Ford Mrs. Frith Mr. & Mrs. Gray Mr. Hamford Mr. Hubert Mr. Lancel Mr. Alfred New- man Mr. T. W. New- man Miss Newman Mr. Owt Mrs. Owt Miss Ormerod Mr. W. P. Pen Mrs. Parren Mr. Redgate Mrs. Redgate Mr. Ridley</p>
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Collection	1 0 6
Rev. T. Sainsbury	1 1 0
Mr. Gentry	0 5 0
Mrs. Woods	0 5 0
Mrs. W. Apple	0 5 0
<i>C. 135. 6d.</i>	

Alfriston.

Rev. D. John.

Collection	2 7 8
Collected by—	
Mrs. Jelu	1 5 11
Mrs. W. Bodie	0 16 0
Mrs. Shoomsmith	0 14 6
Collected for the	
"John Williams"	0 11 6
For Widows and	
Orphans	0 12 0

Less Expenses...

Bojor.

Rev. Barton Grey.

Children, for the	
"John Williams"	2 6 0
Sacramental Collec-	
tion for Widows &	
Orphans	1 1 0
Sunday School Boys	0 13 6
Girls	0 11 6

Boxes.

Miss Grey	1 1 0
Mrs. Foster	0 8 6
Mrs. Herington	0 9 0
Mrs. Richardson	0 5 6

C. 132.

Arundel.

Rev. Thomas Joseph.

Mr. C. Bartlett, Treasurer.	
Collection	
Sacramental Collec-	
tion for Widows &	
Orphans	1 10 6
Mrs. Housman	1 1 0

Collected by—

Master Duke	2 10 4
Mrs. Dechand	1 4 10
Miss Slater	1 8 10
Miss Field	1 2 8
Sunday School	0 6 0

Less Expenses...

Lindfield.

J. Copeland, Esq.	2 2 0
Mr. A. Ellis	0 10 0
Collection at Lind-	
field Chapel	2 16 10
Mr. Ardingley	1 2 10
Collected for the	
"John Williams"	2 7 10

Sunday School Collections

By Mr. T. Wells.	
Girls' Box	0 5 0
General School	0 5 4
John Mason	0 6 7
S. Backwell	0 4 8
S. Penco	0 4 3
S. Newland	0 2 8
Eden Marchant	0 2 7
W. King	0 2 1
Sum under 2s.	0 4 6
Fractions	0 0 3

Cuckfield.

Rev. Albert Foyster.

Annual Collection...	3 0 10
Sacramental Collec-	
tion for Widows,	
Orphans	2 13 1
Mrs. Loveday	2 2 6
Gifts for China	1 1 0
Rev. A. and Mrs.	
Foyster	1 1 0
Mr. J. B. Jeffery	1 1 0
Mrs. Jeffery	1 1 0
G. Knott, Esq.	1 1 0

Mrs. Knott	1 1 0
W. Payne, Esq.	1 1 0
Mrs. Payne	1 1 0
D. Pratt, Esq.	1 1 0
Mrs. Meek	1 0 0
Mrs. Best	1 0 0
Mr. C. H. Loveday	0 10 6
The Misses Jeffery	0 5 0

Juvenile Auxiliary.

Mr. F. Payne	1 0 0
Fanny and Jessie	
Pratt	0 13 3
M. A. Akhurst	0 11 3
H. J. Jeffery	0 10 8
H. & H. Pratt	0 10 3
Young Men's Bible	
Class	0 10 5
W. Jennings	0 0 4
M. A. Tyler	0 0 2

James and George	
Burtenshaw	0 0 2
E. H. Foyster	0 0 0
H. A. Foyster	0 0 0
E. Greenfield	0 5 0
R. and D. Tyler	0 4 10
E. L. Foyster	0 4 3
Thos. Murray	0 4 3
Jane Napper	0 4 3
E. and A. Hall	0 3 0
O. and W. Morley	0 3 0
S. and J. Goss	0 3 0
A. and E. Dunsday	0 3 2
Sums under 3s.	0 16 11
For the "John Wil-	
liams"	2 0 0

Less Expenses...

The Juvenile Contributions include 2l. 18s. to educate a boy at Nagscott Seminary, and 2l. 10s. to educate a girl at Neyoor.

Worthing.

Rev. W. Benn.

Collection	6 11 7
Rev. W. Benn	1 1 0
Mrs. Benn	1 1 0
Mr. G. Heather Smith	2 10 6
Mrs. Baker	0 10 1
Miss Paine	0 5 0
Mr. W. Walter	0 10 1
Sunday School	0 3 0
For Widows' and	
Orphans' Fund	1 16 1

144. 7s. 8d.

Chichester.

Rev. W. Durling.

Annual Subscriptions.	
Mr. Coldwell and	
family, Havant	7 0 6
Mr. Allen, Chiches-	
ter	1 0 0
Mrs. Allen	1 0 0
Mr. McClymont	1 0 0
Mr. J. Irving	1 0 0
Mr. W. Long	1 0 0
Mrs. Foot	0 10 6
Mr. J. Long	0 5 0

Collecting Books and Boxes.	
A Friend	0 7 8
Miss S. Flint	1 10 11
Emma Fielder	0 3 6
Sacramental Collec-	
tion for Widows &	
Orphans	4 4 0
Collection	5 14 7

Juvenile Association.

Subscriptions & Donations.	
Girls	5 6 7
Boys	4 15 6
Collected for the	
"John Williams"	4 1 3
Profit of Juvenile	
Tea Meeting	1 4 0
	40 11 11
Less Expenses...	0 13 6
	39 15 5

Horsham.

Rev. E. James.

Missionary Ship	4 3 0
Widows' Fund	3 2 0
Collection	7 0 4
Mrs. Williams' Mis-	
sionary Box	1 12 3
Billinghamst Col-	
lection	1 0 0
	15 10 6
Less Expenses	0 5 0
	15 11 6

Leves.

Rev. Evan Jones.

Mr. Charles Willie, Treas.	
Collection at Public	
Meeting	7 17 8
D. Edwards, Esq.	1 1 0
J. G. Lancham, Esq.	1 1 0
Mr. C. Willie	1 1 0
For Widows' Fund	3 5 0
Sunday School	5 8 0
Young Ladies at Mrs.	
Jones's School	5 0 0
Weekly Subscrip-	
tions, including	
St. for Native	
Teacher	13 1 10
Savings by a humble	
Member of the	
Congregation	1 0 0
Milton School, for	
Sunday School	0 5 3
The Ship	13 4 2
Rev. J. Warbington	0 10 6
	55 15 3
Less Expenses	0 13 0
	55 2 3

Hastings.

Rev. James Griffin.

Rev. Wm. Porter, Secretary.	
Annual Collection	33 4 1
For Widows' Fund	7 7 0
Sabbath School	7 12 3

Subscriptions.

Mr. J. Arnold	1 0 0
Mrs. Arnold	1 0 0
J. Bedell, Esq.	1 0 0
Mrs. Beddome	0 15 1
Mrs. Crosbie	0 10 0
Mr. W. Diplock	0 10 0
Mrs. Diplock	0 12 4
Mrs. E. Dobell	1 1 0
Mrs. Field	1 0 0
Mrs. N. Griffin	10 0 0
Rev. James Griffin	5 0 0
Miss Grove	1 0 0
Miss Gwinnell	0 10 0
Mrs. Hatchett	0 10 0
Mrs. Mason	0 10 0
Mr. J. Notcutt	1 1 0
J. C. Olive, Esq.	10 0 0
J. Penhall, Esq.	1 1 0
Miss Piper	5 0 0
Rev. W. Porter	1 1 0
Mr. A. Shrewsbury	0 10 0
Mr. J. Stewart	0 10 0
Mrs. Arnold (D.)	2 0 0
smaller sums	4 1 0
Missionary Boxes.	1 0 0
	98 6 4
Less Expenses	1 19 4
	96 16 3

Brighton.

Rev. Robert Hamilton.

Wm. Filmer, Esq., Treas.	
Mr. Hart	1 0 0
Mr. Hadlow	1 0 0
Mr. Friend	0 8 0
Mr. Jenner	1 1 0
Mr. Pearson	0 10 0
Mr. Stevens	1 1 0
Mr. Pillmer	1 1 0
Mrs. Shury	0 5 0

Collected by—

Miss Mathew	4 3 8
Miss Rogers	0 12 9
Mrs. Mann	0 18 8
Mrs. Troubridge	0 5 4
Sunday School Girls	0 0 0
Missionary Ship	11 19 0
	34 19 5
Less Expenses	0 8 0
	34 10 5

Queen's Square Chapel.

Mr. H. Hooper, Treasurer.

For Widows' Fund,	
including M. St.	
for the Helmore	
Family	0 6 7
Collection after week	
of Prayer	10 13 5
Collected for China	14 10 5
Sunday School Con-	
tributions, 5s. to	
be appropriated to	
the support of a	
Native Girl in	
Mrs. Abbe's School	
at Travancore	6 8 6
Sunday School, for	
Missionary Ship	7 13 6

Subscriptions & Donations.

The Misses Ashby,	
Young Gentlemen	
at School	1 0 6
Mr. Childs	0 10 0
Mrs. Clifton	0 5 0
Mrs. Elliott	0 2 0
Mrs. Hughes	1 0 0
Mr. H. Hooper	0 5 0
Mrs. Madocks	0 10 0
Mr. G. Nash	0 5 0
Mr. Kidpath	0 8 0
Mrs. C. E. Simpson	0 10 0
Mr. Thurgood	1 1 0
Mr. Thurgood, jun.	0 10 0
Mrs. Truman	1 0 0
Mr. A. G. Tusler	1 0 0

Missionary Boxes.

Miss S. Gibbs	0 7 0
Miss Moore	0 2 10
Annie Leach	0 4 2
Lucey Meakin	0 8 9
Chapel Boxes	2 9 3

52l. 14s. 6d.

Union Street Chapel.

Rev. J. N. Goulby.

Wm. Penfold, Esq., Treas.	
Annual Collection	20 11 0
For Widows' Fund	3 19 4
For Joseph Mason-	
maker	4 0 0
Missionary Ship	54 5 2

Subscriptions.

Mrs. Allin	1 1 0
Mr. Cornish	0 10 6
Miss Goolby	0 1 0
Miss M. W. Goulby	1 1 0
Mr. Housman	1 1 0
Mrs. King	1 1 0
Mr. Penfold	2 2 0
Mr. Portlock	2 2 0
Mr. Rutter	1 1 0
Do. in memory of	
Miss Gainsborough	1 1 0
Mr. & Mrs. Savage	1 0 0
Mr. Unwin	1 1 0
Miss M. A. G. Vallance	1 1 0
James Vallance, Esq.	5 5 0

Collected by—

Miss King	2 0 0
Miss May	0 7 1
Miss Ovington	0 6 6
Mrs. Sickleamore	0 8 0
Mrs. Sickleamore	1 5 3
Miss Goodale	0 5 0
Miss Ure	0 17 0
Mrs. Watson	0 2 0
Eastern Rd. Schools	0 3 0

91l. 14s. 6d.

North Street Chapel.

Mr. James Sayer, Treasurer.

Annual Collection	24 14 2
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Warrminster.		Collected by Miss Cobb.	Fish Street Sabbath	Missionary Boxes.	
Rev. H. M. Gunn.	1 2 8	Sums under 10s.	School, for the	Messes and Master	2 15 0
Rev. E. M. Gunn, Treasurer.		Collected by Miss Irving.	"John Williams",	Holder	0 12 0
Ladies' Association.		Mr. W. Irving	Friend, for China, in	Miss Harness	0 12 0
Miss B. P. Brodribb	1 5 0	Mrs. Irving	postage stamps	Union School of Hope	0 7 0
Miss Bait	1 1 0	Mrs. K. Jackson	140s. 15s. 2d.	94s. 12s. 3d.	
Miss Carpenter	1 15 0	Mr. Heaton Foster			
Mrs. Curtis	0 9 0	Sums under 10s.			
Miss Martin	1 0 4	Collected by Miss Malcolm.			
Juvenile Missionary		Mr. Malcolm			
Boxes.		Mr. Jack			
Miss Ann Curley	0 6 0	Mr. Harby			
Miss Martin	0 7 8	Sums under 10s.			
Misses Morgan	0 7 6	Collected by Miss Musgrave.			
Juvenile Association		Mr. Musgrave			
for Mary		Mr. J. W. Hill			
Vandy at Madras.	3 0 6	Sums under 10s.			
Girls' Sunday School.		Collected by Miss Stratten.			
General Box	3 4 11	Rev. E. Jukes			
Boys' Sunday School.		Rev. E. Jukes' Pa-			
Collected at An-		nally Missionary			
nual Juvenile		Box			
Meeting	1 9 7	Miss Rock			
Money received by		Mr. K. Stratten			
Boys, for Sale of		Mrs. B. Stratten			
Potatoes	0 10 0	Mr. T. Stratten			
		Mrs. A. Levett			
		Mr. J. Gibson			
		Sums under 10s.			
Boxes.		Collected by Misses Tapp			
Boys' Class	0 15 10	and Lambert.			
Johns Dix	0 1 1	Mrs. Lambert			
Missionary Ship	0 5 0	Mrs. W. Lambert			
Missionary Sermons	9 4 4	Mrs. Aton			
Public Meeting	8 15 0	Mr. Isherwood			
John Provis, Esq.,		Sums under 10s.			
for Native Teacher,		Collected by Mrs. Westerdale.			
Wilson Provis	10 0 0	Sums under 10s.			
		Collected by Miss Wrang-			
		ham.			
Subscribers.		Sums under 10s.			
John Provis, Esq.	1 1 4	A Friend, at Mission-			
Mrs. John Provis	1 1 6	ary Breakfast			
John Barnden	0 10 0	U. F. ditto			
W. Wheatland	0 10 0	Fish Street Sabbath			
Widows & Orphans.		Scholars, per Mr.			
Collected at Com-		G. H. Foster			
munion Table	3 10 0	Mrs. Mary Legge			
Mr. & Mrs. J. Provis	1 0 0	Tapp's Missionary			
For the Ship.		Box, for Hong Kong			
Collected by Young	0 5 5	Mrs. Emily Smith			
People		ditto			
		Sarah Shaw's Mis-			
Crookerton Independent		sionary Box, for			
Chapel.		the Rowanhipore			
Collected for Shipat		Institution			
Mr. Juke's Society	2 17 0	For ditto			
Sunday Scholars for		Missionary Boxes.			
ditto	0 5 0	Mr. S. Lambert's			
For General Fund	1 5 0	Children			
Mr. Forward's Mis-		Mrs. Lamb			
sionary Box	1 4 0	Miss Gertrude Strat-			
Sutton Vany Collec-		ton			
tion	0 13 1	Master C. Hirston			
Warrminster Common		Miss M. F. Weste-			
Independent Methodist		dale			
Chapel.		Master Ireland			
Collection, per Mr.		Mr. Lambert, for			
Jas. Cornish	1 7 10	Native Teacher			
Jas. Cornish's Mis-		called George			
sionary Box	0 5 2	Lambert			
Ex. 1s. 6d.; 6d. 1s.		Friend, by Rev. J.			
		Jukes			
YORKSHIRE.		Subscriptions.			
Hall and East Riding		Mr. McBride			
Auxiliary.		Mr. T. J. Foster			
A. Levett, Esq., Treasurer.		Mr. John Gibson			
Fish Street Chapel.		Mr. Thomas John-			
Rev. Edward Jukes.		ston			
Collections	51 12 1	Mr. William John-			
For Widows' Fund.	8 0 0	ston			
Ladies' and Juvenile Association, per Mr. A. Levett and Mrs. J. Westerdale.		Mr. A. Levett			
Collected by Miss Boden.		Mr. J. S. Thompson			
Mr. W. Boden	1 0 0	Mr. A. Terry			
Mrs. McBride	0 10 0	Mr. Wilhe			
Sums under 10s.	1 12 0	Mrs. Wilhe			
Collected by Miss Brass.					
A Friend	0 10 0				
Sums under 10s.	2 7 0				
Collected by Miss Dales.					
Miss Whitaker	0 10 0				
Sums under 10s.	3 7 0				

Communion Service at Hope Street From Two Friends absent at ditto.....	5 14 6 0 5 0	Mrs. Todd 0 4 6 Miss Todd 0 4 6 R. B. Watson, Esq. 1 0 0 Mr. R. B. Watson, Esq. 1 0 0 Rev. J. Smith 1 0 0 Collected by James Thompson 0 11 0 Ditto by a Friend 0 10 0	Bar Church Sunday School and Bible Classes for Indian Youth Parthasar- athy, at Mr. Hall's School, Madras 15 0 0 "John Williams" Collecting Cards 25 15 6 Mrs. Rawson's Bible Class, for China 1 0 0	Mrs. Huie 0 10 0 W. D. T. Dumberry, Esq. 1 10 0 Mr. T. Hick 1 0 0 Mrs. T. Hick 0 10 0 Mr. W. Gray 0 10 0 Sums under 10s. 2 10 0
Cottisbam. Rev. T. Hicks. Collections 20 0 0 Missionary Boxes 0 13 6 Mr. Pexton's Donations for India Fund 10 0 0 T. H. China Fund 5 0 0 Repair and Outfit of "John Williams". 5 13 6 For Widows' Fund 10 0 0 Cottisbam School, in India 10 0 0 Oct. 13s. 9d.	Interest, less Banker's Commis- sion 2 13 7 Less Expenses 57 7 3 50 0 10 57 0 0	District No. 1. Mrs. Thompson, Collector. Mrs. Thompson 0 10 0 Mr. Hall 0 10 0 Mrs. Hall 0 10 0 Mrs. White 0 10 0 Rev. R. Balgarnie 0 10 0 Mrs. Balgarnie 0 10 0 Florence Balgarnie 0 10 0 Mary R. Balgarnie 0 10 0 Jessie M. Balgarnie 0 10 0 Mrs. W. Smith 1 10 0 Dr. Murray 1 10 0 Mr. Ward 1 10 0 Mr. Newham 0 10 0 Mrs. Bolton 1 10 0 Sums under 10s. 0 10 0 Ditto, for China 0 10 0	District No. 2. Misses Hammond & Carter, Collectors. Mr. P. Hick 1 0 0 Mr. Carter 1 0 0 Mrs. Carter 1 0 0 Ditto, for China (D.) 1 0 0 Ditto, for India 1 0 0 Mrs. Lave 1 0 0 Misses Holden (D.) 0 10 0 H. Fowler, Esq. 0 10 0 Mrs. Lawson 1 0 0 Sums under 10s. 1 0 0 Ditto, for Widows & Orphans 0 10 0 G. Lawson, Esq., for China (D.) 0 10 0 Mrs. Strickland, do. 0 10 0 Mrs. Knowles 1 0 0 Mrs. Long 0 10 0 Mrs. Underly 0 10 0 E. for China 0 10 0 Sums under 10s. 2 0 0 Ditto, for China 1 0 0 Mr. Thompson 1 0 0	
Hornsea. Rev. T. Poole. Collections 4 13 1 Subscriptions 1 0 0 J. Banton, Esq. 0 10 0 A Friend 0 10 0 Miss Wood 0 5 0 Mrs. Banton's Mis- sionary Box 1 0 0 Sunday School Boxes 0 10 0 71. 18s. 1d.	Driffield. A Friend to Missions 3 0 0 North Riding. Rev. J. C. Potter, Whitby, Secretary. Kirby Moorside. Rev. G. W. Harris 5 12 0	Pickering. Rev. J. Earnshaw. Missionary Basket 5 0 0 Annual Collections 7 14 11 Missionary Box 0 13 10 137. 11s. 9d.	District No. 11. Miss Teale, Collector. Mrs. Parnell 0 10 0 Miss Thompson 0 10 0 Mr. Wynn 0 10 0 Mrs. Russell (D.) 0 10 0 Sums under 10s. 0 10 0 Rev. R. Balgarnie, part payment of Educational Ex- penses 55 0 0 Eks. 62s. 1d.; 20s. 5d.	
Skipsca. Collections 2 16 7 Mistery of Subscrip- tion by Mrs. Ether- ington 0 17 6 Missionary Boxes. Mrs. Dukes 0 7 8 Master T. Frankish 0 0 10 Misses Jane and Charlotte Harbry 0 7 10 Miss Mary Elizabeth Harbry 0 7 8 Miss Jemima Lamp- ough 0 0 0 M. 3s.	Widby. Rev. J. C. Potter. J. Buchanan, Esq. 1 1 0 J. Chapman, Esq. 1 1 0 Mr. M. Clark 1 1 0 Mr. W. Kirby 0 10 0 A Friend 0 10 0	Widby. Silver Street Chapel Presbyterian Church Public Breakfast 5 0 0 Missionary Boxes. Mrs. R. 1 2 0 Mr. Willson 2 6 0 Sunday School Boxes 0 10 11 Juvenile Association. Collected by— Mr. T. Beaumont 1 3 7 Mr. C. 0 10 0 Miss Clough 0 10 0 Misses Ruby 3 11 1 Misses Taylor and Andrew 5 1 1 Previously reported Chinese Schools by Miss Nelson 1 3 6 For Widows' Fund, Lofus 0 0 0 Native Girl Sarah Margaret Buchanan 1 10 0 Ditto, Harriet Ab- raham 1 10 0 Doe Sarah E. Potter 1 10 0 Native Teacher, Whitby 10 0 0 100. 3s. 9d.	District No. 3. Mrs. Gronow and Miss Luntley, Collectors. Mr. P. Dale, Esq. 1 1 0 Mr. Chockway 1 1 0 Mr. Waters 0 10 0 Mr. Poles 0 10 0 Mr. Peaseck 0 10 0 Sums under 10s. 3 0 0	
Driffield. Rev. W. Mitchell. Ladies' Working Society 0 0 Subscriptions. Mrs. Birch 4 4 0 Mrs. Mitchell 0 4 0 Mr. Bradshaw 0 11 8 Sabbath School Mis- sionary Box 0 5 2 Collection after Pub- lic Meeting 15 4 4 24. 9s. 6d.	South Cave and Elloughton. Rev. J. Menzies. Collections, South Cave 6 11 6 Ditto, Elloughton 11 0 2 17. 11s. 2d.	Beeford. Rev. J. Hutchins. Collections 2 11 10 J. Stork, Esq. (D.) 1 0 0 Mrs. Johnson's Box 2 10 0 Mrs. Ramsey's ditto 0 1 6 61. 3s. 4d.	District No. 4. Mrs. Balgarnie, Collector. Mr. W. Lowndes, 1 0 0 Schools 0 10 0 Mrs. Foreman 0 10 0 Mrs. Foreman 0 10 0 Mrs. Hansell (D.) 0 10 0 Miss Waterhouse 0 10 0 Mrs. Mills (D.) 0 10 0 Mrs. Felson (D.) 0 10 0 Mrs. Thompson, for Hall's Chapel, Madras 1 0 0 Sums under 10s. 5 0 0	
Frodingham. Collection 1 8 7 Sunday School Box 0 0 4 Mrs. W. Hussard's ditto 0 7 5 Miss Hussard's ditto 0 5 0 J. Hutchins, for the Rev. J. Jones' School, Island of Mare 0 10 0 For Widows and Or- phans 0 10 4 For the "John Wil- liams" 0 10 7 41. 7s. 9d.	Thornthorpe. Mr. Bettinson, for the Ship 0 4 6	Swanland. Rev. J. Wishart. Collection 4 18 0 John Todd, Esq. 1 1 0 Mrs. Kinross 1 1 0	District No. 5. Mrs. Peaseck, Collector. Mr. Edmund 1 0 0 Miss Dale 0 10 0 Mr. Dawson 1 0 0 District No. 6. Mrs. M. Hick, Collector. Mr. M. Hick 3 0 0 Ditto, for China 3 0 0 Miss Hick 3 0 0 Ditto, for China 3 0 0 Mr. G. Hick 2 0 0 A Friend, for China 1 0 0 Miss Boden 0 10 0 Mr. Goring 0 10 0 Sums under 10s. 2 0 0 District No. 7. Mrs. Huie, Collector. Mr. Huie 0 10 0	

Mrs. Booth	0 5 0	cluding 21. 10s.	Master Armstrong	0 2 6	Misses North and	
Mrs. J. Booth	0 10 0	for Mr. Baylis's	Mr. H. March	0 2 6	Wright's	0 2 6
Mr. Bickers	0 10 0	School in India.	Miss Rhodes	0 2 6	Miss Lister's	0 2 6
Mrs. Bray	0 10 0	Mr. J. A. Clapham,	Small sums	0 2 0	Miss Birkhead's	0 4 0
Mr. Beddard	0 10 0	for Chinese Mis-			Miss Armstrong's	0 4 7
Mrs. Bissington	0 10 0	sion			Seven Boxes under	
Miss Berrie	0 10 0	221/1. 15s. 2d.	Collected by Misses Refitt		2s. 6d.	0 18 5
Mr. J. Berry	0 10 0	Belgrave Chapel.	and Nicholson.		For the Ship. See	
Misses Berry	0 10 0	Rev. O. W. Conder.	Mrs. Murray	0 5 0	June-ville Ma-	
Mrs. Bell	0 10 0		Mrs. William		gazine for Ja-	
Mrs. Beaumont	0 2 6		Richardson	0 5 0	nuary	15 13 6
John Clapham, Esq.	2 3 0		Mr. Shann	0 4 0	116/1. 1s. 2d.	
Samuel Clapham,			Small sums	0 8 0		
Esq.	2 3 0	Anniversary Col-			Queen Street Chapel.	
Miss Clapham	0 8 0	lection	Collected by Misses E.		Rev. William Thomas.	
Mr. Clough	0 10 0	J. Burkill, Esq., for	Castle and S. A. Castle.		Mr. Isaac Dodgshun, Treas.	
Mr. J. N. Dickinson	0 10 0	S. E. H., pro-	Mrs. Castle	0 6 0	Annual Collection, 54 6 8	
son	0 10 0	ceeds of Work	Mr. Anderson	0 6 0	Collected by Mrs. Haigh.	
Mr. J. N. Dickinson	0 10 0	during illness	Mrs. Birdsell	0 6 0	A Friend	2 8 8
son	0 10 0	For Widows' Fund	Mr. Steele	0 4 0	Mr. G. Haigh	1 1 0
Mrs. Dodgson	1 1 0		Miss Docker	0 2 6	Mr. G. Linsley	1 0 0
Mr. Denison	1 5 0	Ladies' Association.	Small sums	0 9 0	Mr. and Mrs. Roe-	
Mrs. Ely	3 0 0	Collected by Mrs. Arm-			buck	1 0 8
Mrs. Goodrich	0 2 0	strong.	Collected by Miss Sarah		Mrs. A. Fox	0 10 6
Miss Hargrave	1 0 0	Mr. A. R. Arm-	Ely.		Mrs. Haigh	0 10 0
Mrs. Holliswell	2 3 0	strong	Mr. Henry Thorn-		Mrs. Linsley	0 10 0
Miss Hirst	0 5 0	Mr. J. T. Wilkin-	ton	0 10 0	Mrs. G. Broadbent	0 10 0
Mr. Hummerston	0 5 0	son	Mr. Jackson	0 4 0	Mr. W. Redman	0 10 0
Mrs. S. Hargrave	0 2 6	Mr. H. H. H.	Mr. Parker	0 4 0	Sums under 10s.	1 3 0
Mrs. Hall	0 5 0	Sums under 10s.	Mr. James Duncan	0 3 0	Collected by Mrs. Little	
Mrs. Hick	0 4 0		Miss Behague	0 3 0	and Mrs. Dodgshun.	
John Jowitt, Esq.	5 0 0	Collected by Miss Lister.	Miss Smith	0 2 6	Mr. Wm. Schole-	
Miss Jowitt	2 10 0	Mrs. Ostler	Miss Goodall	0 2 6	field	10 0 0
Miss E. M. Jowitt	2 10 0	Mr. J. T. Wilkin-	Miss Clegg	0 2 6	Mr. James Dodg-	
W. G. Joy, Esq.	1 1 0	son	Miss Bywater	0 2 6	shun	1 0 8
Miss Jackson	0 10 0	Ditto, Children	Small sums	0 17 6	Mrs. Dodgshun	1 0 0
W. Kelsall, Esq.	0 10 0	Mr. W. L. Rider			Mrs. Schofield	0 10 0
J. Y. Knight, Esq.	3 3 0	Sums under 10s.			Mrs. Little	0 10 0
Mr. J. C. Knight	0 10 0	Collected by Mrs. March.			Mr. Asquith	0 10 0
Mrs. J. C. Knight	0 5 0	Mr. March	Collected by Misses		Mr. Refitt	0 10 0
Mr. Lambert	0 13 0	Mr. March	Wigglesworth and Hunt.		Mr. Little	0 10 0
Mrs. Luty	0 13 0	Mrs. Nay's	Mr. C. Goodall	0 10 0	Sums under 10s.	0 11 0
Mr. E. Morgan	1 1 0	Mrs. J. flog	Mr. Cannon	0 7 6	Collected by Mrs. Conyers-	
Mrs. Manning	1 0 0	Mrs. Vever's	Mr. Thos. Bedford	0 5 0	therly.	
Mr. Mannington	0 10 0	Sums under 10s.	Small sums	0 3 0	Mr. Isaac Dodg-	
Mr. Moxon	0 8 0	Collected by Miss Moor-			shun	1 1 1
Mrs. Mackridge	0 5 0	house.	Collected by Misses S. A.		Mrs. Dodgshun	1 1 1
T. Nussey, Esq.	2 3 0	Sums under 10s.	Wright & M. J. Anderson.		Mr. G. Scotson	1 0 0
Mr. O. Nussey	0 5 0		Mr. J. W. Dixon	0 17 6	Mrs. Scotson	0 10 0
Mrs. Naylor	0 10 0	Collected by Miss Heaps.	Mr. Wood	0 10 0	Mr. W. S. Shep-	
T. E. Flint, Esq.	10 0 0	Mrs. Refitt	Miss Wright	0 4 0	herd	0 10 0
George Portway,		Mrs. Barrett	Small sums	0 4 3	Sums under 10s.	1 18
Esq.	2 0 0	Mrs. Barrett			Collected by Mrs. W.	
W. Pope, Esq.	2 10 0	Mrs. Barrett	Collected by Misses Birk-		head and Thompson.	
Mrs. Foutley	0 10 0	Mrs. Barrett	head and Thompson.		Mr. Isaac Dodg-	
A. Ritchie, Esq.	2 3 0	Sums under 10s.	Mr. R. Duncan	0 10 0	shun	1 1 1
Mrs. Ritchie	1 1 0	Collected by Miss F. Heaps.	Mrs. Dobson	0 10 0	Mrs. Dodgshun	1 1 1
G. Rawson, Esq.	1 1 0	Sums under 10s.	Mr. Gallon	0 7 6	Mr. G. Scotson	1 0 0
Mrs. G. Rawson	0 10 0	Collected by Mrs.	Mr. Barber	0 5 0	Mrs. Scotson	0 10 0
Mrs. W. H. Rider	1 0 0	Sykes and Miss	Mrs. Benson	0 4 0	Mr. W. S. Shep-	
Mr. Roberts	0 10 0	North	Small sums	0 2 0	herd	0 10 0
Mr. Rushworth	0 10 0	Collected by Mrs. Cople-			Sums under 10s.	1 18
Mrs. Runsum	0 4 0	stone.	Missionary Boxes.		Collected by Miss Walk-	
Mrs. Riley	0 4 0	Rev. G. W. Conder	Mr. M. Kerr	1 6 7	Miss Heaton	1 0 0
Mr. J. W. Smith	0 10 0	T. W. George, Esq.	Mr. Townsend	1 3 0	Mr. T. D. Yates	0 10 0
Mrs. J. W. Smith	0 10 0	Wm. Matheson,	Miss E. Rutter	0 7 3	Mrs. Thornton	0 10 0
Mr. J. E. Smith	0 10 0	Esq.	Miss Yates's Chil-		Sums under 10s.	1 14
Mr. Jos. William	0 10 0	Sums under 10s.	dren	0 4 0	Collected by Mrs. Wright	
Smith	0 10 0	Collected by Miss Refitt.	Miss S. A. Wright	0 4 0	Mr. J. O. March	1 1 1
Mr. Edward Smith	1 1 0	Mr. S. Hick	Master Conder	0 3 10	T. Curtis	1 0 0
Mrs. Schofield	0 5 0	Mrs. Jones	2s. 6d.	0 4 4	Sums under 10s.	1 11
Miss Schofield	0 5 0	Mrs. Burniston			Collected by Misses	
Mr. Sugar	0 5 0	Juvenile Association.	Sabbath School Boxes.		Thompson and Blackburn	
Miss Talbot	0 7 0	Collected by Misses Prentis.	Boys' School.		Mr. Wm. Linsley	1 0 0
John Wade, Esq.	5 0 0	Mrs. Batley	Mr. R. Duncan's		Mr. R. Slade	0 10 0
Miss Wade	1 1 0	Mr. George Parish	Class	2 1 3	Mr. W. Slade	0 5 0
John Whitehead,		Small sums under	Mr. R. Cannon's		Mrs. Slade	0 5 0
Esq.	1 0 0	2s. 6d.	Class	1 4 0	Mrs. Ann Fletcher	0 5 0
John Wilkinson,		Collected by Miss Jones.	Mr. J. B. Hodg-		Miss Wainwright	0 5 0
Esq.	1 1 0	Mr. Isaac Burkill	son's Class	1 9 9	Miss Brook	0 2 0
Mr. Walker, Rock-		Collected by Misses Arm-	Eleven Boxes under		Mr. H. M. Sykes,	
ingham Street.	0 10 0	strong and March.	2s. 6d.	0 11 6	per Mr. William	
Misses Walker	0 10 0	Mr. E. Goodall	Girls' School.		Slade	2 2
Mrs. John Walker	1 0 0	Mr. W. Goodall	Classes.		Juvenile Collections.	
Miss Walker	0 10 0	Mr. Ganley	Mr. Armstrong's	0 3 10	Per Miss Wright	2 8
Mr. J. H. Walker	0 10 0	Miss Armstrong	Mrs. Kerr's	0 5 9	Per Miss Curtis	0 19
Miss Wilkinson	0 10 0	Miss Mitchell	Mr. Kerr's	0 11 6	Per Misses Scotson	0 10
Mr. Winteringham	0 2 6	Mrs. Hey	Miss Wiggles-		and Woolley	
Mrs. Winteringham	0 2 6		worth's	0 3 0	Per Miss A. Wood-	
Mrs. Watkinson	0 2 0		Miss Shann's	0 11 7	cock	0 6
Class at Deaton			Small sums	0 5 1	Per Miss Woodcock	0 3
Hill	0 13 6					
Miss Schofield's	0 6 4					
Class						
Female Juvenile						
Association, in-						

W. Walker	Pottennewton Chapel.	Miss S. Tynell's	Miss Campbell.
Hawker	Anniversary Col-	ditto	Rev. J. R. Camp-
Slade	lection	Ex. 57s. 6d.	bell
Classes	1 19 9	14s. 12d.	M. W. Bylandt
of ten	Juvenile Associa-	573 18 7	Mrs. Jas. Douglas
labour	8 1 4	Less Expenses	Sundry sums
per	10s. 1s. 1d.	27 13 6	Mrs. Clayton
Meate	Marley.	846 5 1	Miss Crabtree
Slade's	Rehoboth Chapel.		
0 16 6	Collection		Miss Dale.
2 0 0	Mrs. Asquith		Mr. W. Bunting
0 1 0	John Asquith		Mr. J. Wales
0 1 0	E. W. Asquith		Sundry sums
0 1 0	Thelate Mr. Brad-		Miss Harriet
0 1 0	ley		Greenwood
0 1 0	Samuel Binks		Miss E. Green
0 1 0	Nathaniel Dixon		Miss D. Moulson
0 1 0	Thomas Dixon		Miss Oldfield.
0 1 0	Miss M. E. Dixon		Dr. Bell
0 1 0	Joseph Dixon		Sundry sums
0 1 0	John Dixon		Mrs. Singleton.
0 1 0	Thos. D. Dixon		Sundry sums
0 1 0	Samuel Gledhill		Sundry sums
0 1 0	John Hirst		Mrs. Singleton
0 1 0	John Hinchiff		Mr. W. Smith
0 1 0	Miss A. E. Longley		Jos. Leming
0 1 0	John Longley		W. Suddards
0 1 0	Mrs. Mitchell		Missionary Boxes.
0 1 0	Miss Mitchell		Anna and Harriet
0 1 0	John Marshall		Byles
0 1 0	J. Nicolls, jun.		Arthur Byles
0 1 0	G. Richardson		Duncan Law
0 1 0	Mrs. Scarth		P. Dale
0 1 0	John Siddall		Probationary Class.
0 1 0	Wm. Smith		Girls, Little Hor-
0 1 0	Samuel Stead		ton
0 1 0	A. Tetley		Horton Lane School.
0 1 0	John Wade		2nd and 5th Class
0 1 0	Sums under 5s.		Girls
0 1 0	For the Ship		4th ditto
0 1 0	Ex. 5s.; 54s. 8s.		6th ditto
0 1 0	Zion Chapel.		10th ditto
0 1 0	Collections		12th ditto
0 1 0	For the Ship		13th ditto
0 1 0	14s. 9s.		14th ditto
0 1 0	Old Chapel.		1st Class Boys
0 1 0	Widows' Fund		2nd ditto
0 1 0	Mrs. J. Webster		6th ditto
0 1 0	Miss Webster		9th ditto
0 1 0	Mrs. J. Webster		1926. 16s.
0 1 0	Mrs. T. Webster		Salem Chapel.
0 1 0	Small Sums		Rev. J. G. Miall.
0 1 0	5s. 15s.		Collection
0 1 0	Wortley.		Do. For Special
0 1 0	Bethel Chapel.		Fund for India
0 1 0	Rev. B. E. Wood.		and China
0 1 0	Collections and		Do. (Sacramental)
0 1 0	Subscriptions		For Widows and
0 1 0	6 14 3		Orphans
0 1 0	Judsey.		Juvenile Mission-
0 1 0	Annual Collection		ary Society
0 1 0	Sunday School		Sunday School for
0 1 0	Boxes		the "John Wil-
0 1 0	Collectors and Missionary		liams"
0 1 0	Boxes		20 0 1
0 1 0	Miss G. Greaves		Female Branch.
0 1 0	Miss Wade		For Native Teacher
0 1 0	Miss Womersley		at Cadnap.
0 1 0	Miss Asquith		G. Miall
0 1 0	Miss Wilson		Collected by Mrs. G. G.
0 1 0	Mrs. Dufton		Tetley & Mrs. McKean.
0 1 0	Miss E. Beaumont		Mr. G. G. Tetley
0 1 0	Mr. J. Dufton		Mr. Glover
0 1 0	Mr. A. Beaumont		Mr. McKean
0 1 0	For Widows' Fund		Mrs. Tetley
0 1 0	Ex. 5s.; 15s. 17s. 10d.		Miss Walker
0 1 0	The Dale Churches.		Mr. Monies
0 1 0	Rev. W. Guest and Rev. J.		Sums
0 1 0	Marsden, B.A.		Collected by Mrs. Yates.
0 1 0	Hawes Collections		Mr. Kenyon
0 1 0	and Subscrip-		Mr. Kenyon
0 1 0	tions		Mrs. Yates
0 1 0	8 10 11		Mr. J. Wilson
0 1 0	Richmond		Mr. Wade
0 1 0	Leyburn		Sundry Small
0 1 0	West Burton		Sums
0 1 0	Low Kow		Collected by Mrs. Ham-
0 1 0	Reeth		mond.
0 1 0	Keld		Mrs. Jowett
0 1 0	Miss Wilkinson's		Sundry Small
0 1 0	Missionary Box		Sums
0 1 0	0 7 2		Collected by Miss Whit-
0 1 0	Miss J. Bonnell		ley's
0 1 0	1 1 0		Young Ladies
0 1 0	1 2 0		Sundry Small
0 1 0	1 2 0		Sums

Collected by Miss Holgate.	For the "John Williams".....	Mrs. and Miss Keighley.....	Horton.
Mrs. Watson..... 0 10 0	Williams..... 6 3 0	Mrs. Keighley..... 1 9 0	Collection..... 2 8 2
Mr. Walker..... 0 15 0	Missionary Boxes 1 5 3	Miss Millar..... 1 2 9	Settle.
Sundry Small.....	Collected by Mrs. Hartley.	Miss Booth..... 2 7 6	Rev. S. Compton.
Sums..... 2 11 0	Mrs. Baines..... 1 1 0	Miss Lilley..... 1 2 9	Collections..... 4 10 0
Collected by Miss Booth.	Mr. Hartley..... 0 10 0	Miss Clapham and Mrs. H. Seed..... 1 5 9	Juvenile Society..... 1 2 5
Rev. J. G. Miall..... 0 10 0	Mr. Dalby..... 0 10 0	Miss Riley..... 2 3 4	Collected by—
Sundry Small.....	Collected by Mrs. Clay.	Miss Ellen Sugden..... 2 3 4	Miss Harvey..... 0 12 2
Sums..... 3 3 0	Rev. J. Gasquoine..... 0 10 0	Josh. Rhodes and J. Lund..... 3 18 2	71. 12s. 3d.
Collected by Miss Illingworth and Miss Calvert.	Mr. C. S. Clay..... 1 1 0	Collected at Mr. Riley's School..... 8 0 8	Skipton.
Sundry Small.....	Mr. Hopkinson..... 0 10 0	Sundry small sums..... 0 12 9	Subscriptions..... 15 28 0
Sums..... 3 5 6	Collected by Mrs. Byles.	531. 12s. 5d.	Juvenile Society..... 2 1 5
Collected by Miss Ramsden.	Rev. H. B. Creak..... 1 1 0	Olley.	Missionary Prayer Meeting..... 0 8 7
Sundry Small.....	Rev. R. G. Hartley..... 0 10 0	Rev. J. S. Hastie.	For Native Boy, H. Gibbs..... 3 0 0
Sums..... 2 5 0	Mrs. H. B. Byles..... 0 10 0	Collection..... 6 14 3	For Native Girl, Jane Dewhurst..... 3 0 0
Collected by Mrs. Hunter and Mrs. Muff.	267. 8s. 3d.	Subscriptions.	247. 10s.
Mr. Hunter..... 1 1 0	Lister Hills Chapel.	Wm. Ackroyd, Esq..... 5 0 0	875 11 0
Mr. T. P. Muff..... 1 1 0	Rev. A. Russell, M.A.	Mr. Alexander..... 2 2 0	Less Expenses..... 851 16 11
Mr. Fisher..... 0 10 0	Collections..... 6 11 0	Mr. Turk..... 1 1 0	
Mrs. Bentley..... 0 10 0	Ditto, Sacramental (for Widows and Orphans)..... 2 7 8	Mr. Jas. Ritchie..... 1 1 0	
Sundry Small.....	For the "John Williams"..... 2 10 7	Mr. Wm. Dawson..... 1 1 0	
Sums..... 2 11 0	117. 9s. 3d.	Mrs. Wm. Dawson..... 1 1 0	
Collected by Miss Nichols & Miss M. E. Brooks.	Benton Park.	Mr. John Hartley..... 1 1 0	
Mr. E. Brooks..... 1 0 0	Rev. J. Harrop.	Rev. J. S. Hastie..... 0 10 0	
Mr. R. Kell..... 1 0 0	Collections..... 14 1 3	Rev. T. Hutton..... 0 10 0	
Mr. J. Leeming..... 0 10 0	Ditto, Sacramental (for Widows and Orphans)..... 2 3 0	Mr. Thos. Duncan..... 0 10 0	
Mrs. T. Stephenson..... 0 10 0	Donation from H. Brown, Esq., to Rev. F. Bayley (Newport) for building Chapels..... 5 0 0	Mr. Thos. Duncan, jun..... 0 10 0	
Mr. Thwaites..... 0 10 0	Subscribers.	Mr. Daird Johnston..... 0 10 0	
Mr. Willey..... 0 10 0	Robert Milligan, Esq..... 10 0 0	Mr. John Hartley..... 0 10 0	
Sundry small sums..... 1 14 0	Henry Brown, Esq..... 5 0 0	Sundry small sums..... 3 13 3	
Collected by the Misses Crossley.	Mrs. Brown..... 1 1 0	267. 1s.	
Mr. Hunton..... 1 0 0	Mrs. Kenion..... 1 0 0	Rev. J. Robinson.	
Mr. T. Braithwaite..... 0 10 0	Walter Mulligan, Esq..... 1 0 0	Collections..... 40 13 4	
Mr. T. Wilson..... 0 10 0	H. Mulligan, Esq..... 1 0 0	Ditto, (Sacramental)..... 6 16 0	
Mr. J. S. Cooke..... 0 10 0	Sundry small sums..... 1 17 6	Missionary Box (M. A. Brar)..... 0 9 2	
Mrs. Leeming..... 0 10 0	427. 2s. 11d.	For Mission to China (Miss Emily Glyde)..... 1 0 0	
Sundry small sums..... 0 15 0	Bingley.	Collected by Miss Wade..... 1 15 0	
Collected by Mr. McKean.	Rev. W. Orgar.	507. 12s. 7d.	
Mr. G. Beaumont..... 1 1 0	Collections..... 4 6 0	Thornton.	
Missionary Boxes.	Ditto, Sacramental (for Widows and Orphans)..... 0 14 4	Rev. J. Gregory.	
Mr. Hunton..... 1 5 0	For the "John Williams"..... 1 4 0	Collections..... 20 6 0	
Mrs. Mills..... 0 14 0	Missionary Boxes..... 1 3 10	Missionary Box..... 0 15 0	
144. 12s. 7d.	Subscribers.	Rev. J. Gregory..... 1 1 0	
College Chapel.	Rev. W. Orgar.	Messrs. Craven and Son..... 20 0 0	
Rev. W. Thomas.	Collections..... 15 0 0	Mr. Frank Craven..... 1 1 0	
Collections..... 17 4 7	For the "John Williams"..... 3 5 7	Mr. Jonas Craven..... 1 0 0	
Do. Sacramental..... 2 5 0	187. 5s. 7d.	Mr. John Northrop..... 1 0 0	
Juvenile Missionary Society, For Native Teacher.....	Keighley.	Mr. H. Harrop..... 1 0 0	
W. Scott..... 10 0 0	Rev. J. Tattersfield.	Mr. Corrie..... 1 1 0	
For the "John Williams"..... 9 11 11	Collections..... 9 16 9	Mrs. Townsend..... 1 0 0	
Female Branch.	Ditto, by Sunday Scholars for Two Orphans in India..... 8 4 4	Mr. Geo. Townend..... 0 10 0	
Collected by Miss Harrison.	Ditto, Sacramental For the "John Williams" (from Steeton Hall)..... 2 0 1	Mr. John Craven..... 0 10 0	
Mr. B. Harrison..... 2 0 0	Collected by Miss Riley..... 0 15 10	Sundry small sums..... 3 18 8	
Mr. H. Briggs..... 1 0 0	Collected by—	531. 2s. 8d.	
Mr. T. Dewhurst..... 0 10 0	Miss Mitchell and Miss Bird..... 3 12 9	Wibsey.	
Mr. W. H. Muga..... 0 10 0	Mrs. and Miss Craven..... 1 17 0	Collection..... 1 7 10	
Miss Macdonald..... 0 10 0	and Miss Lund..... 1 13 8	11. 7s. 10d.	
Sundry small sums..... 1 7 6		Wilsons.	
Collected by Miss McCroben.		Collections..... 4 4 6	
Mr. E. Ripley..... 3 0 0		Young People's Missionary Association..... 6 12 0	
Mr. W. Sutcliffe..... 1 0 0		For the "John Williams"..... 0 16 4	
Mr. J. McCroben..... 0 10 0		Subscribers.	
Mr. J. Holdsworth..... 0 10 0		Mr. Joshua Anderson..... 0 10 6	
Sundry small sums..... 0 9 6		Mr. Jacob Scott..... 0 10 0	
Collected by Miss Savage.		Mr. W. Abbott..... 0 5 0	
Rev. Dr. Fraser..... 1 0 0		121. 18s. 4d.	
Mr. W. Thomas..... 0 10 0		Craven District.	
Mrs. Scott..... 1 0 0		Dent.	
Miss Scott..... 2 0 0		Rev. W. Kelay.	
Mr. J. Ingham..... 1 1 0		Collection..... 3 4 3	
Sundry small sums..... 1 6 0		Gibson.	
Collected by—		Subscription (A. Friend)..... 1 0 0	
Mrs. H. Hustler.		Grassington.	
Mr. W. Miles and Family..... 2 10 0		Collection..... 0 10 6	
Sundry small sums..... 0 10 6			
Collected by—			
Misses A. & R. Dick..... 0 11 8			
Misses Greenwood..... 0 15 10			
Mrs. & Miss Holmes..... 0 19 5			
Mr. E. J. Boyd..... 0 13 8			
627. 16s. 7d.			
Greenfield Chapel.			
Rev. T. Gascoigne, B.A.			
Collections..... 10 0 0			
Do. Sacramental..... 2 4 0			

Mrs. Frank Cross- ley..... 1 1 0	Mr. Thackrah Mills 0 10 0	Huddersfield.	Sunday School, for "John Williams."
Mrs. John Barra- clough..... 0 2 6	Mrs. Josiah Aked..... 0 5 0	Ramsden Street.	Girls..... 8 19 0
Mrs. Esau Hanson 0 5 0	Misses Holden..... 0 5 0	Rev. R. Skinner.	Boys..... 3 18 0
Mr. James Mellor. 0 2 6	Mrs. Skirrow..... 0 4 0	Mr. S. Arlowe..... 0 5 0	Messrs. Watkin- son and Camp- bell's Class.
Miss Moorhouse..... 0 10 0	Mrs. Brown..... 0 2 6	Mr. J. Beaumont. 1 0 0	Young Men's, Missionary Box. 0 4 6
Mrs. Ordish..... 0 2 6	Mrs. Bradley..... 0 2 6	Mr. G. F. Beaumont 0 10 0	
Mrs. Stevenson..... 1 1 0	Collected by Miss Mary Oates.	Mrs. Bell..... 0 10 0	Highfield Mission.
Mr. Sugden..... 1 0 0	Smith Hall, Esq., 1 1 0	Miss Boothroyd..... 0 5 0	Paddock Sunday School.
Mr. Wavell..... 2 2 0	Mr. Oates..... 0 10 0	Mr. Boothroyd..... 1 0 0	Collection..... 0 10 4
Miss Wavell..... 0 5 0	Mr. John Crossley jun..... 0 5 0	Mr. Coney..... 1 0 0	For "John Wil- liams"..... 1 6 6
Mrs. John Whitley 0 10 0	Mr. Alderson, (two years)..... 0 5 0	Mr. Chatland..... 0 5 0	Sacramental Col- lection for Wil- dows and Or- phans..... 5 0 0
Collected by Miss Davis.	Mr. Josh. Baxen- dale..... 0 2 6	Mr. J. Collins..... 0 10 0	Messrs R. and E. J. Bruce's Mis- sionary Box..... 0 11 8
Mrs. Josh. Cross- ley..... 0 10 0	Collected by Miss Birt- whistle.	Mrs. Canacher..... 0 6 0	Branch Society.
Miss Child..... 0 10 0	Mr. Baxendale..... 0 5 0	Miss Cousins..... 0 10 0	Rev. Robt. Bruce, M.A..... 1 1 0
Mrs. Davis..... 0 6 0	Mr. Birtwhistle..... 0 10 0	Mr. W. Dawson..... 2 2 0	Wm. Batley..... 1 0 0
Mrs. Mellor..... 0 10 0	Mr. Burns..... 0 2 6	Mr. Ellis Dawson 1 0 0	Thos. Briggs..... 1 1 0
Misses Mellor..... 0 4 0	Mr. Crossley..... 0 5 0	Mr. Dudden..... 0 5 0	Jos. Byron..... 0 10 0
Mrs. I. Priestley..... 0 6 0	Mr. Cook..... 0 5 0	Mr. Dixon..... 0 5 0	Benj. Crossland 1 0 0
Mrs. J. Priestley..... 0 5 0	Mr. Coad..... 0 10 0	Mrs. Dowse..... 0 10 0	Thos. Denham..... 2 0 0
Mrs. Ward..... 1 1 0	Mr. Coaden..... 0 10 0	Miss C. H. Ellis..... 0 5 0	Henry Dewhurst. 1 0 0
Miss Ward..... 0 10 0	Mr. Glover..... 0 5 0	Mr. Eastwood..... 1 0 0	T. Haigh, (Luther Place)..... 1 0 0
Mrs. J. W. Ward..... 0 6 0	Mr. Hoatson..... 0 10 0	A Friend..... 0 10 0	Rev. Robt. Bruce, M.A..... 1 1 0
Miss Whitley..... 5 0 0	Miss Hoatson..... 0 5 0	Free Will Offering 1 0 0	Wm. Batley..... 1 0 0
Donation from a Friend..... 0 2 0	Mr. Murgatroyd..... 0 5 0	Mr. W. Greenwood 1 1 0	Thos. Denham..... 2 0 0
Sunday School Juvenile Missionary Society.	Mr. Smith..... 0 5 0	Mr. H. Hirst..... 1 0 0	Henry Dewhurst. 1 0 0
Miss Child, Treasurer.	Mr. Stannard..... 0 10 0	Mr. C. Hirst..... 1 0 0	T. Haigh, (Luther Place)..... 1 0 0
Mr. Grayston, Secretary.	Mr. Talay..... 0 10 0	Mr. W. Hirst..... 0 10 0	Robt. Jackson..... 1 0 0
For the support of a Native Boy in Mr. Duthie's Seminary, Na- garcoll..... 5 0 0	Mr. Thackray..... 0 2 6	Mrs. H. Hirst..... 0 5 0	Charles Johnson..... 0 10 0
For the support of a Native Girl, in Mrs. Dennis's School..... 3 0 0	Mr. A. Thackray..... 0 5 0	Mr. W. Shaw, jun. 2 2 0	Wright Mellor..... 1 0 0
For the relief of the Natives suffering from famine, in con- nection with the Rev. J. Duthie's Mission..... 2 14 0	Rev. D. Jones.	Mr. Jas. Shaw..... 1 1 0	John Robinson..... 0 10 0
From First Female Vestry Class, for Orphan Girl Anna Maria Child, in Mrs. Dennis's School. 3 0 0	Collected for the Missionary Ship For Widows' Fund 1 12 0	Rev. R. Skinner..... 1 1 0	Wm. Shaw..... 0 10 0
From Do., for the famine, in con- nection with Rev. J. Duthie's Sta- tion..... 2 2 0	Mary Massey, by Miss Jane Aked..... 3 0 0	Mr. Schofield..... 0 5 0	Wm. Henry Shaw 0 10 0
From Second and Third Female Vestry Classes for Orphan Girl, Fanny Crossley, in Mrs. Dennis's School..... 3 0 0	Mr. James Aked..... 1 1 0	Mr. A. Slee..... 0 6 0	R. Skilbeck..... 0 10 0
From the Teachers, for Special China Fund..... 2 10 0	Miss Aked, (Ellen- royd)..... 1 0 0	Mr. Thompson..... 0 10 0	John Smith..... 2 0 0
Rev. C. S. Sturrock, B.A.	Miss Ellen Aked, (Ellenroyd)..... 1 0 0	Mr. W. Thomson..... 0 10 0	Joseph Smith..... 1 0 0
Juvenile Mission- ary Society..... 13 12 6	Mr. Jonathan Bracken..... 1 0 0	Mrs. Willans..... 0 10 0	David Sykes (Croft House)..... 1 1 0
Harrison Road Chapel.	Mr. W. Aked..... 0 10 0	Mr. J. Whitworth 0 10 0	H. H. Sykes and Son..... 0 10 0
Rev. J. C. Gray.	Mr. John Ambler. 0 10 0	Mr. W. Wrigley..... 3 3 0	C. C. Watkinson..... 7 10 0
Ely Bates, Esq., 2 2 0	Rev. D. Jones..... 0 10 0	Small sums..... 3 3 6	Sums under 10s..... 7 3 0
Mrs. Bates, (dec.), 1 1 0	Juvenile Mission- ary Society..... 1 15 0	Sacramental Col- lection for the Widows' and Or- phans' Fund..... 7 0 0	Ladies' Association.
Ditto for Orphan Girl, Hannah Bates..... 5 0 0	Collected by— Miss R. Calvert..... 0 17 0	Collected by the Juveniles, for the Missionary Ship 22 14 5	Mr. Armytage..... 0 10 0
Collected by Mrs. W. H. Swallow..... 1 0 0	Miss E. Morland Bracken..... 0 14 0	Collections..... 41 16 8	Mr. J. Batley..... 0 10 0
Mr. Rob. Crossley 1 0 0	23l. 0s. 8d.	Ditto..... 2 9 3	Mrs. Bruce..... 0 10 0
A Friend..... 1 0 0	Miscenden.	School..... 2 9 3	Mrs. Byrom..... 0 10 0
Mrs. Rt. Crossley. 0 10 0	Rev. J. Briery, (addl.)	Sunday school, for Native Teacher John Eagleton..... 2 9 3	Mrs. and Misses Cliffe..... 1 0 0
	Miss Priestly's Box 0 2 10	W. Wrigley, Esq., for the Native Teacher John Wrigley..... 10 0 0	Mrs. Denham..... 0 10 0
	Previously re- ported..... 472 8 0	For Orphan Girls. W. Wrigley, Esq. 2 0 0	Mrs. J. Denham..... 0 10 0
	Less Expenses 9 17 9	W. Atkinson, Esq. 2 0 0	Misses Denham..... 0 10 0
	751 14 11	W. Greenwood, Esq..... 1 4 0	Ross Eastwood..... 1 10 0
	144l. 13s. 10d.	For Chinese Medi- cal Mission, col- lected by Miss Boothroyd..... 1 12 6	Mrs. Gooch..... 0 10 0
	Brighouse.	Exs. 35s. 10d.	Mrs. Haigh..... 0 12 0
	Rev. R. Harley.	144l. 13s. 10d.	Mrs. Hoyle..... 0 10 0
	Mr. A. Kett, to pur- chase books for Native Teacher, P. H. Allatt..... 5 0 0	Huddersfield District.	Mrs. Jackson..... 0 10 0
	Ladies' Meeting, for the Relief of the Sufferers in Travancore..... 5 0 0	R. Jackson, Esq., Treas.	Mrs. Kent..... 0 10 0
	19l.	Rev. R. Bruce, M.A., and Mr. Wm. Shaw, Secs.	Mrs. Lorimer..... 0 10 0
		Highfield Chapel.	Mrs. Mathewson..... 1 0 0
		Rev. R. Bruce, M.A.	Mrs. Robinson..... 0 10 0
		Collections..... 30 17 10	Mrs. V. Scott..... 0 10 0
		Collection in Sun- day School..... 1 3 1	Mrs. David Sykes. 0 10 6
			Mrs. Jos. Smith..... 0 10 0
			Mrs. Wm. Shaw..... 0 10 0
			Sums under 10s..... 31 13 3
			Proceeds of Sale, to be devoted to Female Educa- tion in the East.
			For Mrs. Kennedy's School, Benares 20 0 0
			For Mrs. Porter's School, Cudda- pah..... 20 0 0
			For Mrs. Sherring's School, Mirza- poor..... 20 0 0
			For Mrs. Lewis's School, Santha- pooram..... 20 0 0

For Mrs. Gordon's School, Vizagapatam.....	10 0 0	Half of Mrs. Wimpenny's Subscription.....	0 2 2	For the Missionary Ship, Children's Card.....	2 14 0	Proceeds of Public Breakfast.....	8 5 7
For Mrs. Jagannadham's School, Chicacole.....	10 0 0	Other sums.....	1 8 13	457. 4s. 9d.			
21st. 4s. 3d.		Collected by Miss Sunderland.....		Wakfield District.		Salem Chapel.	
Brunswick Street Chapel.		Mr. D. Charlesworth.....	1 0 0	J. Northrop, Esq., Treas.		Rev. J. S. Eastman.	
Rev. James Collier.....	1 1 0	Mrs. Sunderland.....	0 4 0	Zion Chapel.		Annual Collections.....	7 11 8
John Dodds.....	0 10 6	Mr. T. Hawksworth.....	0 4 0	Rev. Henry Sanders.		Collected by Mr. W. L.	
Benj. Hey.....	1 1 0	Mr. T. Wimpenny.....	0 4 0	Collected by Miss H. Hodgson.		Waite.	
Thos. Mallinson.....	1 1 0	Mr. J. Coldwell.....	0 2 0	Mr. F. Cardwell.....	0 10 0	Mrs. T. Briggs.....	0 9 0
Wm. Matheson.....	2 2 0	Mrs. W. McNish.....	0 2 0	Mr. T. Clayton.....	0 10 0	Isaac Briggs, Esq.	1 0 0
David Midgeley.....	1 1 0	Mr. J. Senior.....	0 2 0	Mr. S. Dawson.....	0 10 0	Masters Isaac and George Briggs	
G. Gilder.....	1 1 0	Mr. J. Itleigh.....	0 1 1	Mr. S. Hodgson.....	0 10 0	(Box).....	0 15 1
Jos. Schofield.....	0 10 6	Collected by Miss Mary Elizabeth Wimpenny.		Mr. J. A. Skidmore.....	0 10 0	Mrs. B. Brown.....	0 10 0
71. 7s.		Rev. R. Willan.....	1 1 0	Mr. E. Walker.....	1 1 0	T. Cragg, Esq.....	1 1 0
Dog on Lane.		Her Mother's Subscription.....	0 7 6	Smaller sums.....	0 5 6	Miss Lawton.....	0 10 0
Rev. J. Oldy.		Her own Subscription.....	0 4 4	Collected by Mrs. Lumb, Burton Street.		Miss Shaw, Stanley Hall.....	5 0 0
Collections.....	7 16 8	Half of Mrs. Wimpenny's Subscription.....	0 2 2	Mrs. Pawcett.....	0 10 0	J. Whitehead, Esq.	1 1 0
Public Meeting.....	5 11 2	Other sums.....	0 2 7	Mr. Northrop.....	0 10 0	Mrs. Whitehead (D.)	1 1 0
Misses Sugden, Subscription and Missionary Box.....	1 10 0	Missionary Boxes.		Smaller sums.....	1 3 0	Smaller sums.....	0 10 1
Master C. J. and Miss M. J. Sugden's Missionary Box.....	1 7 1	Miss Ann Morley.....	0 11 0	Collected by Mrs. James Harnew.		School, for the Ship.....	4 0 0
161. 4s. 11d.		Miss W. H. Wimpenny.....	0 2 6	Mr. J. Benton.....	0 10 0	241. 7s. 2d.	
Kirkheaton.		Miss E. D.....	0 2 2	Mrs. Ginn.....	0 10 0	Pontefract	21 7 9
Rev. G. Shaw.		Master R. and H. Bower.....	0 10 7	Mr. J. Harnew.....	0 10 0	Harbury	2 3 3
For the Missionary Ship.....	1 2 0	Masters Joe Longbottom and Lot Boothroyd.....	0 10 3	Mr. W. Oakes.....	0 10 0	Deansbury District.	
Contributions.....	2 0 0	Master J. H. Wood.....	0 3 0	Mr. Henry Oakes.....	0 10 0	Per G. Blakeley, Esq.	
31. 2s.		Master Joe Pogson.....	0 3 3	Smaller sums.....	0 3 6	Deansbury.	
Marsden.		Collections.		Collected by Mrs. Scott Perkin.....	0 6 0	Elmester Chapel.	
Subscriptions.....	3 5 8	Sunday Morning.....	3 2 5	For Widows' Fund.....	4 0 0	Rev. J. Shillito.	
Honley.		Sunday Evening.....	2 11 6	Annual Collections.....	13 11 1	Annual Collections.....	21 11 4
Collections.		Juvenile.....	1 13 1	For the Ship.....	1 16 5	Collections after Service for Young People.....	3 9 0
After Public Meeting.....	1 8 7	Public Meeting.....	3 12 0	For Native Teacher, John Douglas Lorraine.....	5 9 6	Public Missionary Meeting.....	7 17 8
Do. Two Sermons.....	4 14 7	271. 13s. 8d.	279 2 2	Juvenile Branch.		People for the Missionary Ship.....	25 4 6
Yearly Subscriptions.		Hopton.		Alfred Ash, Esq.....	0 10 0	Collected by Young Ladies' Sewing Society, for Native Teacher, Elmester Deansbury, the 14th year.....	10 0 0
Mr. Mellor.....	1 0 0	Rev. J. Cameron.		Isaac Briggs, Esq., Sandol.....	2 0 0	For Extending the Mission in South Africa.....	10 0 0
Mr. Platt.....	0 10 0	Mr. R. Hurst.....	2 14 0	Misses Cary and Couchman's Class.....	0 10 5	Fund.....	15 0 0
Mr. Drake.....	0 10 0	Miss Stancliffe.....	2 10 0	Mrs. T. Clayton.....	0 10 0	Collected by Mrs. Joseph Blakeley and Miss Marriott.	
Mrs. Mellor.....	0 10 0	Mr. and Mrs. Cameron.....	2 2 0	Misses Emily and Sophia Dear.....	0 8 7	Messrs S. Crawshaw and Son.....	5 0 0
Miss Platt.....	0 6 0	Miss E. Dawson.....	1 1 0	Mrs. G. W. Harrison.....	1 1 0	Mr. J. Blakeley.....	1 1 0
Mrs. Drake.....	0 6 0	Mr. W. Dawson.....	1 1 0	Mrs. J. Hunter.....	0 8 3	Mrs. W. Blakeley.....	0 10 0
Mrs. Heaton's Subscription and Missionary Box.....	0 8 6	Mr. G. Tattersfield.....	1 1 0	Mrs. W. H. Lee's Class Box.....	0 14 6	Mrs. Blakeley.....	0 5 0
Miss France.....	0 6 0	Mr. G. T. Swift.....	1 0 0	J. Mountain, Esq.....	0 10 0	Mrs. Brooke D.....	0 5 0
Miss Armitage.....	0 6 0	Mr. Dickinson.....	1 0 0	Mackie, Esq.....	0 10 0	Mrs. Brittan.....	0 5 0
Miss Mellor.....	0 6 0	Mr. T. Hurst.....	1 0 0	Collections at Missionary Addresses.....	1 17 2	Mr. S. Greenwood.....	0 5 0
Smaller sums.....	0 13 0	A Friend.....	1 0 0	Master Perkin Robinson.....	0 10 0	Mr. J. Smith.....	0 4 6
111. 4s. 8d.		Mrs. Wooler.....	0 10 6	Miss Shaw, Stanley Hall.....	5 0 0	Mrs. Gulline.....	0 4 6
Holmfrith.		Mr. J. Dawson.....	0 10 0	Stephen Seal, Esq.....	0 10 0	Mr. A. Pyrah.....	0 4 0
Rev. R. Willan.		Miss Ann Hurst.....	0 10 0	Silcoates Association, per Rev. Dr. Bewales.....	2 0 0	Mrs. Rouse.....	0 5 0
Collected by Miss Hinchliffe.		Mrs. Wilson.....	0 5 0	Miss Catherine Phoebe & Master Benj. Walker.....	0 10 0	Mrs. Tattersfield.....	0 5 0
Her own Subscription.....	0 6 6	Mr. Auty.....	0 5 0	Mrs. E. Walker's Class Box.....	0 9 5	Mr. R. Blakeley, Jun.....	0 2 3
Mr. G. Hinchliffe.....	0 6 1	Mrs. John Sharp.....	0 5 0	Smaller sums.....	11 4 5	Mrs. Sheard.....	0 2 0
Mr. H. Wimpenny.....	0 5 6	Mr. Josh. Buckley.....	0 5 0	Annual Collections.....	19 12 11	(D.)	0 2 0
Burnlee.....	0 5 6	Mrs. Saville.....	0 5 0	Proceeds of Annual Tea.....	4 14 11	Elizabeth Oxley.....	0 2 0
Mrs. Samuel Wimpenny, Burnlee.....	0 5 6	Miss Sheard.....	0 5 0	Ladies' Missionary Basket, for Rev. F. Baylis's School, Nyeoor.....	7 0 0	Hannah Hill.....	0 2 0
Mrs. William Wimpenny, Burnlee.....	0 4 8	Miss Thornton.....	0 5 0	Special for the Ship 1921. 9s. 5d.	8 2 8	Mrs. Marnden.....	0 1 6
Mr. J. Hinchliffe, Netherhouse.....	0 4 8	Mr. Kilner.....	0 5 0	Auxiliary.		Mrs. Hepworth.....	0 1 6
Mrs. C. Willan, Cross-roads.....	0 4 8	Sums under 5s.....	2 6 6	Annual Meeting.....	5 1 7	Miss Linfoot.....	0 10 0
Miss E. Broadhead, Cross-roads.....	0 4 8	Proceeds of Christmas Tree.....	8 12 4	Annual Sermon.....	4 13 4	Mrs. C. Blakeley.....	0 6 0
Miss A. Broadhead.....	0 3 3	Collection (less expenses).....	7 7 10	Collections at Public Breakfast.....	3 1 5	Mrs. Thornton.....	0 5 5
Mr. J. Armitage.....	0 3 3	Mr. G. Sharp's Senior Class.....	3 5 0			Mr. G. Tolson.....	0 5 0
Mr. H. Carter.....	0 2 6	Miss M. Walker's Class.....	0 10 3			Mr. B. Walker.....	0 4 0
Mr. C. Carter.....	0 2 0	For Widows' & Orphans' Fund.					
Other sums.....	0 13 8	Mr. R. Hurst.....	1 6 0				
Collected by Miss Maria Wimpenny.		Miss Stancliffe.....	1 6 0				
Her Father's Subscription.....	0 4 4	Miss E. Dawson.....	0 10 0				
Her Mother's Subscription.....	0 4 4	Sacramental Collection.....	2 2 0				
Mr. H. Bower's Subscription.....	0 4 4						

alker	0 4 4	Mr. Senior	0 2 6	Mr. Burnley	1 1 0	For Widows' Fund	1 16 0
ate	0 4 4	Mrs. Scott	0 2 6	Mr. T. W. Burnley	0 10 6	51st. 14s. 10d.	
liwell	0 4 4	Mrs. T. Lee	0 2 6	Mr. G. Ellison	1 0 0	George Street Chapel.	
well	0 4 4	Mrs. S. Senior	0 2 0	Mr. B. Longbot-		Rev. R. Bowman.	
ph Clay	0 4 4	From Sabbath School		tom	0 5 0	Collection	5 0 0
Vilson	0 4 4	Classes.		Rev. J. A. Savage.	1 0 0	Osett.	
ates	0 4 4	Mrs. Gulline and		Collected by Miss M.		Rev. S. Oddie.	
orton	0 4 4	Miss Millward	1 15 6	Knowles.		Contributions	39 15 7
ay	0 4 4	Misses Marriott		Mrs. Burnley	0 10 0	For the Ship	3 18 11
I. Lee	0 4 4	and D. Millward	0 10 6	Mr. Booth	0 10 0	43rd. 14s. 6d.	
oyne	0 4 4	Misses Fearnley and		Mr. Haigh	0 10 0	318 2 1	
ulmer	0 2 6	J. Gulline	0 12 7	Misses Haigh	0 10 0	Rotherham District.	
well	0 2 6	Miss Wallis	0 6 5	Misses A. and M.		J. Yates Esq. Treasurer.	
es	0 2 6	Miss Eddy	0 5 2	Knowles	0 10 0	Doncaster.	
ley	0 1 0	Misses M. Copley		Sums under 10s.	3 13 4	Rev. C. C. Tyte.	
ed by Misses A.		and C. Potter	0 4 0	Female Bible		Annual Subscribers.	
and Sarah Oates.		Miss C. H. Clay	0 3 0	Class	1 0 0	Mrs. Chadwick	1 0 0
Blakeley.	1 1 0	Miss H. Robinson	0 2 5	For the Ship	5 4 6	Mr. Shepherdson	1 1 0
Lee	0 10 0	Misses B. Senior		Annual Collection	7 16 2	Collected by Mrs. Tyte.	
Crawshaw	0 5 0	and M. Ineson	0 2 4	For Widows' Fund	2 10 0	Mrs. Tummond	1 0 0
rnley	0 5 0	Miss Briggs	0 1 6	29th. 1s.		Mrs. Wylie	0 6 0
...		Misses Eliza Hirst		Heckmondwike.		Mrs. Robinson	0 4 4
...		aria May Day	0 1 1	Upper Chapel.		Mr. Justice	0 4 6
...		Misses E. Fearnley		Rev. H. Bean.		Mr. Anderson	0 4 4
...		and S. Oates	0 1 0	Kilpin Hill District.		Mr. Booth	0 5 0
...		Miss S. Robinson	0 0 9	Mr. W. Tattersfield	1 0 0	Mr. Snow	0 4 4
...		Mr. S. Rhodes Clay	0 8 0	Mr. J. Walker, sen.	1 1 0	Mr. Fretwell	0 4 0
...		Mr. S. Crawshaw		Mr. J. Tattersfield	0 10 0	Mr. Newborn	0 4 0
...		and S. Senior	0 4 3	Mr. J. Tattersfield	0 10 0	Mrs. Crow	0 4 4
...		Mr. J. Walker	0 2 1	Mr. J. Walker, jun.	0 5 0	Mrs. Lawson	0 4 0
...		B. Bulmer	0 2 1	Mr. J. Bailey	0 5 0	Mr. Littlewood	0 4 0
...		Mr. G. Thornton		Mr. G. Tattersfield	0 5 0	Mr. Bell	0 2 2
...		and W. Heming-	0 1 8	Mr. E. Tattersfield	0 5 0	Mr. Hutchinson	0 2 2
...		way		Mr. J. Tattersfield	0 5 0	Miss Walker	0 4 4
...		Missionary Boxes.		Mr. M. Popplewell	0 1 0	Mrs. Tyte	1 0 0
...		Miss Wallis	1 5 4	Heckmondwike District		Collected by Mrs. Jaques.	
...		Jessie Watson	0 8 0	Rev. H. Bean	1 1 0	Mrs. Middlemiss	0 5 0
...		Benjamin Tolson	0 8 0	E. Firth Esq.	1 1 0	Mrs. Green	0 6 0
...		Sarah Jane Boot	0 6 4	T. F. Firth Esq.	1 1 0	Mrs. Broughton	0 6 0
...		Fanny and Harry		L. H. Firth, Esq.	1 1 0	Mr. J. Snow	0 4 4
...		Shillito	0 6 1	Mrs. Arncliffe	0 5 0	Miss Walker	0 4 4
...		Ellen and George		Mrs. S. Atkinson	0 5 0	Mrs. Jaques	0 5 0
...		Oldroyd	0 6 0	For the Institution at		By Miss Leech.	
...		Polly Tolson	0 6 0	Madras.		Mr. J. Hutchinson	0 12 0
...		Hannah Maria	0 5 10	Mrs. T. F. Firth	1 0 0	Mrs. Wright	0 6 0
...		Robinson	0 5 0	Mrs. Firth	0 10 0	Mr. Gamble	0 10 0
...		Miss Millward	0 4 6	Mr. J. Firth	0 10 0	Mrs. Walker	0 4 0
...		Mary Taylor	0 4 6	Mr. G. Burnby	0 10 0	Mrs. Barton	0 4 0
...		Marian Blakeley	0 4 3	Mr. C. Burnby	0 10 0	Mrs. Hughes	0 2 0
...		Fanny Marriott	0 4 3	Juvenile Missionary Society.		By Miss Justice.	
...		Jane and Loui		Miss Walker's Dis-		Mr. Clark	0 4 0
...		Marriott	0 3 10	trict	1 4 0	Master T. Clark	0 1 0
...		Agnes and Harriett		Miss Armitage do.	1 19 11	Mrs. Shepherd	0 6 0
...		Clay	0 3 3	Missionary Basket,		Mrs. Harper	0 4 0
...		Walter and M. A.		the proceeds of		Mrs. Justice	0 4 0
...		Rigg	0 3 0	the pupils in		Collected by Miss Atkinson.	
...		Lian Shepherd	0 3 10	Miss Armitage's		Mr. Middlemiss	1 0 0
...		Mrs. Isaac Lee	0 2 9	School	7 0 1	Mrs. Hewitt	0 4 0
...		Janey Walker	0 2 6	Collections	14 9 6	Mr. White	0 4 0
...		Frank Eastwood	0 2 2	36th. 14s. 6d.		Mrs. Fisher	0 4 0
...		Miss Walker	0 2 2	Lower Chapel.		Mrs. Wilson	0 4 0
...		Herbert Lee	0 1 6	Rev. M. Howard.		Miss Farmer	0 4 0
...		Louisa E. W. Lodge	0 0 9	Collection	5 0 0	Miss Atkinson	0 4 0
...		Ex. 70s.; 159l. 14s. 4d.		Mr. Martin, North		Mr. Clark	0 2 6
...		Cleckheaton.		Native Teacher		Mr. Goodwill	0 2 6
...		Rev. R. Cuthbertson.		Robert Martin,		Mrs. Fosdick	0 2 0
...		G. Anderson Esq.	2 2 0	at Colnabator.		Boxes.	
...		Mr. W. Anderson	1 1 0	2nd year	12 0 0	Mr. E. Nicholson	0 3 3
...		Mrs. J. Anderson	0 10 0	Collected by Miss Crowther.		Miss Leech, Sunday	
...		Mr. Atkinson	1 1 0	Mr. Sykes	1 1 0	School	0 3 6
...		Rev. R. Cuthbert-		Mrs. Sykes	0 10 0	Miss Atkinson	0 2 0
...		son	1 1 0	Mr. H. Sykes	0 10 0	Mrs. Moorhouse	0 1 0
...		Mr. C. Goldthorp	1 1 0	Mrs. H. V. Martin	0 10 0	A Friend	0 1 0
...		Mr. E. Goldthorp	0 10 0	Sums under 10s.	4 6 6	Miss English	0 5 0
...		Mr. B. Holdsworth	0 10 0	Collected by Mrs. Howard		Contributions	25 19 3
...		Mrs. Scott	1 1 0	and Miss Kelley.		Small Sums	0 12 3
...		Mr. J. Siddall	0 10 0	Mr. W. C. Old-		Exs. 10s. 6d.;	
...		Mrs. J. Thornton	1 0 0	royd	1 0 0	40l. 18s. 4d.	
...		Mr. J. Wilson	0 10 0	Mr. J. C. Ellis	0 10 0	Rotherham.	
...		Smaller Sums	3 14 0	Rev. M. Howard	0 10 0	Masbro' Chapel.	
...		Proceeds of Christ-		Sums under 10s.	3 6 0	Rev. I. Vaughan.	
...		mas Tree	2 0 0	Collected by Miss		Sunday School, for	
...		Classes	15 11 11	Mary Ann Jay	0 12 6	Missionary Ship	1 12 5
...		32l. 2s. 11d.		Sunday School		For Widows and	
...		Gomersal.		Classes	1 5 8	Orphans	3 11 0
...		Rev. J. A. Savage.		Missionary Boxes.		Contributions at	
...		Collected by Mrs. Savage.		Benjamin Townsend	0 6 0	Annual Services	58 11 3
...		Mr. T. Ackroyd	1 0 0	Agnes Elizabeth			
...		Mrs. Broadbent	1 0 0	Howard	0 3 6		
...		Mr. T. Broadbent	0 10 6	Amelia Porritt	0 2 6		
...				Martha Scott	0 1 10		
...				Sunday School, for			
...				the Ship	2 5 10		

<i>Pantley</i> , Rev. P. Griffiths.....	3 17 7	<i>Maesteg</i> , Carmel Chapel, per Mr. M. Davies.....	3 2 10	FLINTSHIRE.	<i>Beulah</i>	1 14 0
<i>Immanuel and Mount Pleasant</i> , Rev. W. J. Ford.....	6 17 6	<i>Swansea</i> , Canaan Chapel, Rev. J. Rees.....	4 1 0	Rev. D. W. Jones, Holywell, Secretary.	<i>Bettes-y-Coed</i>	1 15 0
<i>Zeal</i> , Neath, Rev. J. Matthew.....	7 0 10	<i>Merthyr</i> , Zeal Chapel, Collection.....	16 16 9	<i>Holywell</i> , Rev. D. W. Jones.....	<i>Bethesda</i>	14 19 0
<i>Carmel</i> , Llangwicks, Rev. E. Lewis.....	2 17 9	<i>Extension</i> 5 0 0		<i>Rhesycae</i> , Rev. O. Owens.....	<i>Bontnewydd</i>	1 15 8
<i>Gweryd</i> , Llangwicks, Rev. E. Lewis.....	1 1 3	<i>Expenses</i> 1 10 0	6 10 0	<i>Salem</i> , Ditto.....	<i>Caernarvon</i> , per Rev. D. Roberts.....	16 7 9
<i>Three Crosses</i> , Rev. J. H. Jones.....	5 11 1	101. 6s. 9d.		<i>Exs. 5s. 2d.; 20l. 12s. 2d.</i>	<i>Cape Helig</i> , per Rev. D. Jones.....	3 6 9
<i>Penlared</i> , Rev. J. H. Jones.....	2 3 4	<i>Neath</i> , Summerfield Chapel, Rev. J. Roberts.....	7 9 8	DENBIGHSHIRE AND FLINTSHIRE AUXILIARY SOCIETY.	<i>Ceddio</i> , per Rev. R. Rowlands.....	2 14 11
<i>Silvan</i> , Pentre Estyll, Rev. T. Davies.....	6 16 7	<i>Douglas</i> , Per Rev. B. Williams.....		Rev. I. Harries, Treasurer.	<i>Chwilog</i> , per Rev. J. Roberts.....	1 3 9
<i>Siloh</i> , Landore, Rev. T. Thomas.....	45 7 4	<i>Seahania</i> , Rev. J. Hughes.....	9 13 3	Rev. H. Pugh, Secretary.	<i>Conway</i> , per Rev. T. Edwards.....	8 1
<i>Swansea</i> , Zion Chapel, Rev. J. Davies.....	9 8 8	<i>Gwernllyn</i> , Rev. B. Williams.....	7 3 8	<i>Denbigh</i>	<i>Dolgellau</i>	0 12 0
<i>Britton</i> , Ffrwydd, Rev. D. Evans.....	5 7 6	<i>Salem Heolgerig</i> , Rev. B. Williams.....	0 6 9	<i>Rhoslanerchrugog</i> , Rev. T. E. Evans.....	<i>Goshen</i>	0 7 6
<i>Elton</i> , Cefnribur, Rev. G. Jones.....	0 19 3	<i>Pencern</i> , Ditto.....	0 17 0	<i>Llangollen</i> , Rev. E. Evans.....	<i>Drws-y-Coed</i> , per Rev. E. W. Jones.....	0 19 7
<i>Godreghos</i> , Rev. H. Rees.....	1 3 7	<i>Bryn Sion</i> , Rev. D. Roberts.....	5 0 0	<i>Llandegla</i> , Rev. S. Evans.....	<i>Dwygyfylchi</i>	4 5 7
<i>Morriston</i> , Libanus, Rev. W. Watkins.....	16 8 6	<i>23l. 0s. 8d.</i>		<i>Wern</i> , Rev. W. Lloyd.....	<i>Ebeneszer</i> , per Rev. T. Edwards.....	4 10 0
<i>Maesteg</i> , Saron, Rev. W. Watkins.....	1 19 6	<i>Merthyr</i> , Salem Chapel, Collection.....	1 1 0	<i>Abegle and St. George</i> , Rev. E. T. Davies.....	<i>Hebron</i>	0 6 8
<i>Neuton</i> , Mumbles, Rev. J. M. Evans.....	5 7 3	<i>Mrs. Watkins</i>	0 10 0	<i>T. Davies</i>	<i>Llandudno</i> , Rev. R. Parry.....	8 3 7
<i>Zion Glais</i> , Rev. L. Davies.....	9 5 5	<i>U. 11s.</i>		<i>J. M. Ellis</i>	<i>Ditto</i>	2 16 3
<i>Swansea</i> , Zeal Chapel, Rev. L. Davies.....	1 16 6	<i>Bethesda</i> , Sunday School.....	7 0 0	<i>Pentrefoelas</i> , Rev. W. Roberts.....	<i>Llanistyn</i> , per Rev. R. Rowlands.....	1 0 2
<i>Bethel</i> , Cwmanan, Rev. J. Davies.....	2 10 9	<i>Fynsgau</i>	7 6 0	<i>Colwy</i> , Rev. W. Parry.....	<i>Llanrug</i> , Rev. G. Thomas.....	3 7 3
<i>Bethania</i> , Cwmanan, Rev. W. Thomas.....	1 0 0	<i>Aberdare</i> , Soar Chapel, Rev. S. Davies.....	10 0 0	<i>Llanstffraid</i> , Rev. E. Owen.....	<i>Nazareth</i> , per Rev. J. Morgans.....	0 13 4
<i>Silo</i> , Maesteg, Rev. W. Rees.....	2 4 9	<i>Glamorganshire Eastern District</i> , Per D. Powell, Esq.....	70 18 4	<i>Llanarmon</i> , Rev. J. Bowen.....	<i>Pantglas</i> , per Ditto.....	0 7 7
<i>Cynar</i> , Glyncorwg, Rev. W. Griffiths, Holyhead, Secretary.....	0 5 7	ANGLESEY.		<i>Penryfryn</i> , Rev. J. Edwards.....	<i>Llanetholham</i> , per Rev. W. Williams.....	3 3 8
<i>Bethel</i> , Llanmillet, Rev. T. Rees.....	3 10 11	Rev. W. Griffiths, Holyhead, Secretary.....	36 17 4	<i>Penryn</i> , Rev. W. Jones.....	<i>Pennorfa</i> , per Rev. S. Jones.....	6 9 10
<i>Melincourt</i> (vacant), Rev. J. Jones.....	4 1 6	<i>Holyhead</i>	10 8 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Maesteg</i> , Zeal, Rev. J. Jones.....	4 1 6	<i>Suron</i>	2 10 2	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Cwmillyfell</i> , Mr. W. Evans; two years sub.....	10 0 0	<i>Beumaris</i>	12 8 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Cadle</i> , Rev. W. Humphrey.....	1 4 8	<i>Salem</i>	7 10 8	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Brynteg</i> , ditto.....	1 7 4	<i>Brynsiencyn</i>	3 1 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Loughan</i> , ditto.....	1 0 0	<i>Cemaes</i>	6 9 8	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Rock Cwmanan</i> , Reverend W. Thomas.....	1 0 0	<i>Llanerchymedd</i>	2 15 7	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Addoldy Glwncath</i> , Rev. D. Williams.....	6 7 3	<i>Hebron</i>	1 12 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Retained on account of other places, towards building English Chapels</i>	16 0 0	<i>Sardis</i>	1 19 5	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Deduct towards British Missions</i>	210 17 5	<i>Groeston</i>	2 18 2	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>194 17 5</i>		<i>Pentraeth</i>	2 11 9	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Aberaron</i> , Wern Chapel, Rev. J. Jones.....	4 15 0	<i>Llanfellieth</i> , Ebenezer.....	0 16 9	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>Cardiff</i> , Charles Street Chapel, Rev. R. T. Verrall, B.A. Contributions.....	36 0 0	<i>Neath</i>	2 5 5	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>For the Ship</i>	2 17 0	<i>Soar</i>	1 2 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>For Widows' Fund</i>	3 0 0	<i>Gwalchmai</i>	1 1 8	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
<i>31l. 17s.</i>		<i>Hermion</i>	4 10 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Nazareth</i>	0 15 1	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Llanddennant</i>	1 5 0	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Berea</i>	1 6 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Llanfucheth</i>	2 2 2	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Llanfynydd</i>	2 12 1	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Llanfair y Borth</i>	2 10 10	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Shiloh</i>	1 11 4	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Siloam</i>	0 15 9	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Dayran</i>	2 2 1	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Sion</i>	2 5 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Blangefel</i>	1 12 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Llanrhydydd</i>	6 15 11	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Podedern</i>	1 8 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Rehoboth</i>	0 11 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>Home Mission and Expenses</i>	10 2 6	<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>121 8 6</i>		<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0
		<i>31l. 17s.</i>		<i>Portmadoc</i> , per Rev. W. Ambrose.....	<i>Portmadoc</i> , per Rev. W. Ambrose.....	30 3 0

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McLaren.	3 0 0	Thomas Dahl, Esq.	1 0 0	Fraserburgh.		Matthew Henry	1 0 0
rieve, Esq.	3 0 0	Mrs. Adam Millar.	1 0 0	J. Wemyss, Esq.	10 0 0	E. Blackadder	0 1 0
er Russell.	2 0 0	Mr. W. L. Craig.	1 0 0	Mrs. Wemyss	10 0 0	Mrs. McDonald.	0 4 0
clair, Esq.	5 0 0	Mrs. Cairns	1 0 0	Mr. Muddie	1 0 0	R. Reid	0 5 0
vine	1 0 0	Mrs. and Miss Smith	1 1 0	James Park, Esq., for the Native Teacher, Lawrence Park	6 10 0	Misses Leslie	1 0 0
erson	1 0 0	Mr. Bryson	0 5 0	Dividends on Stock for ditto	6 0 0	R. Gow, jun.	0 10 0
vine	0 10 0	Miss Paterson	1 10 0	Glasgow Auxiliary Society.		Nield Brown	0 5 0
vine	0 10 0	Mrs. Steven	0 10 0	R. Goodwin, Esq., Treas.		John Watson	0 1 0
McLaren.	0 10 0	Mr. Andrew Mure	0 10 0	Eglinton Street		M. T. Wallace	0 1 0
McLaren.	0 10 0	Mrs. G. Johnston	0 10 0	U. P. Church Society	6 0 0	Mrs. J. Mellon	0 2 0
mes Kirk	0 5 0	Mr. John Macfarlane	0 10 0	Hugh Brown	5 0 0	Miss Morham	0 5 0
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ilne	0 5 0	J. Bartholomew	0 7 0	Ditto, General Funds	1 0 0	W. Buchanan	0 10 0
ston	0 5 0	Mr. J. Hunter	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	J. Weir	0 5 0
er Milne.	0 5 0	Jane Hewat	0 5 0	South U. P. Church, Langholm, per Rev. W. Watson	3 9 2	W. B. Rankine	1 0 0
omson	0 5 0	Mrs. Hamilton	0 3 0	Ditto, for repairs Ship "John Williams"	0 19 3	A. Gilmours	0 5 0
oldsworth	0 2 0	Mrs. McPherson	0 3 0	Great Hamilton Street Congregational Church S. S. C., Rev. D. Johnston	0 11 1	J. McFie	0 6 0
aid by Miss G. Scott.	1 1 0	Miss M. Boyack	0 3 0	Grayfriars U. P. Church, Collection	10 1 6	T. Neilson	1 0 0
Cumming	1 10 0	Mrs. Hall	0 2 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	J. B. Thomson	0 5 0
ckburn	1 0 0	Mr. Wm. Rose	0 2 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Peter McArthur	0 10 0
avid Alx.	1 0 0	Elspeth Sangster	0 1 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	G. Thomson	1 1 0
Munro	0 10 0	Collected by Miss Muir.		John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Duncan McDonald	1 1 0
ay Thomas	0 10 0	Mr. J. Anderson	1 0 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	A. and Mrs. Gordon	0 10 0
alker	0 10 0	Mrs. Connie	2 0 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	G. Gordon's Missionary Box	0 8 0
Longstaff	0 10 0	Mrs. Harrison	0 18 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Jane Wylie	1 0 0
Cartney	0 5 0	Mrs. Francis	0 10 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	T. Bland	1 0 0
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Wilson	0 5 0	Mrs. D. Cowrie	0 10 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	D. McLaren	1 0 0
Marion G.	0 5 0	Mr. T. Fairgreave	0 10 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Mrs. Lancock	0 5 0
ington	0 2 0	Mr. P. Ritchie	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Mrs. F. Finlayson	2 0 0
o. Wilson	0 2 0	Mrs. Martin	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	A. M. Howarth	0 5 0
iming	0 2 0	John Peterson	2 2 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Mrs. S. S. Blyth	3 0 0
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st. Hunter	0 2 0	Mr. Drew	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	W. P. Paton	6 0 0
abet	0 2 0	Miss Stewart	0 6 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	A. Naismith	10 10 0
ryson	0 2 0	Mr. G. Halden	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	J. Russell	1 0 0
xander	0 2 0	Mrs. Laird	0 5 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Mrs. Jas. Russell	1 0 0
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McAlpin	0 2 0	Mrs. Rogers	0 2 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	A. Anderson	1 0 0
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ockburn	0 5 0	E. T. Inskip	0 2 3	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	J. Hannan	1 1 0
mock Pat-	0 4 0	Collected by Miss Muir, for Mrs. Lewis's School, Santhapooram		John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	N. Stevenson	1 0 0
Alexander	1 0 0	Nagercoil, Southern India, from Mrs. Wyld, Mr. Rankin, Miss Ferguson, Mrs. McLaren and Miss Muir.	50 0 0	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	J. D. Bryce	2 0 0
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ren, Esq.	1 0 0	Auxiliary Total	178 1 11	John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	W. Shaw, 44, Buchanan Street	0 10 0
ing 41. for Mullens's	1 0 0			John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	William McLean	1 1 0
l, and 51. South Sea	10 0 0			John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Miss Kerr	10 0 0
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r. McLaren	1 0 0			John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Duke Street U. P. Church Juvenile	1 0 0
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hatham	1 0 0			John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Caledonian Road	3 0 0
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B. M.	0 10 0			John Street U. P. Church, per Rev. A. McLeod, Collection	7 10 0	Canalachie Miss	1 0 0
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AND
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JUNE, 1861.

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TO CORRESPONDENTS.

ALL Communications for the Editor to be addressed to him, at the Publishers', 27, Paternoster Row.

The Editor will feel obliged to his Correspondents if they will reduce all notices of Ordination Services, &c. for the "Diary of the Churches," as much as possible, and forward them to him, by an early post.

Anniversary Services and Social Meetings are so numerous that Notices of them cannot be inserted.

SPECIAL REQUEST.—The Editor would feel much obliged if his readers, in different parts of the country, would communicate to him any Local Traditions, or other curious information they may possess, touching the objectment of the Puritan Ministers in 1642. Any MSS., Correspondence, Tracts, &c., in reference to that subject, which his friends may entrust to him, he will carefully return.

COMMUNICATIONS HAVE BEEN RECEIVED FROM Rev. Drs. Radcliffe, Uxwick, Leask; Revs. J. Clayton, E. R. Corder, J. C. Harrison, J. D. Cullen, H. Townley, G. N. Goulty, T. Craig, W. Campbell, T. East, J. Elrick, J. Parsons, T. Adkins, H. R. Reynolds, J. Burder, A. Jack, W. Ellis, J. Viney, H. Stacey, E. H. Davis, C. T. Sevier, T. Hall, J. Stokes, W. H. Dickenson, J. Woodward, W. F. Buck, T. B. Attenborough, G. Grant, S. Goddall, George Smith, R. Ashton, Evan Davies, Professor Nenner; Messrs. W. Mack, J. Haughton, W. Griffith, W. S. Gordy, E. F. Jennings, J. L. Pulling, G. W. Wells, a Subscriber, S. C. T., W. H., and R. T.

The Treasurer acknowledges with thanks, the receipt of £2 from the Rev. John Clayton, for the Magazine Fund.

ERRATUM.—In our last number we inadvertently spoke of the birthplace of Sir F. Drake as on the banks of the Tavy, in Kent, instead of Devonshire. The Tavy gives its name to the town of Tavistock, about a mile from which place Drake was born. A correspondent, who has kindly called our attention to the fact, informs us that the house is still in existence. It should be added, however, that Barrow, in the second edition of his Life of Drake, published in 1844, says that the cottage, which had remained unaltered till about 30 years before that time, was then demolished, and that a stall for cattle now stands on its site.

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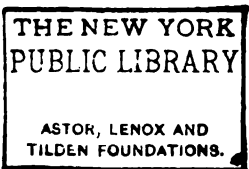
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THE EVANGELICAL MAGAZINE

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MISSIONARY CHRONICLE.

JUNE, 1861.

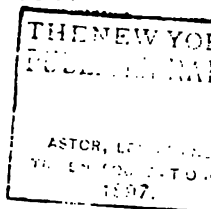
Reminiscences of Adolphe Monod, the Great French Preacher.*

BY THE REV. J. C. HARRISON.

ONLY a very few lines of this concluding paper will be occupied with personal recollections of Mr. Monod; the greater part will consist of facts gleaned from publications which appeared soon after his death.

On leaving Montauban, I made my way to Toulouse, thence by the Canal du Midi to Cette, and to Montpellier—from Montpellier to Nîmes, celebrated both for the abundance of its Roman remains, and for the sacredness of its recollections as the scene of Huguenot persecutions and martyrdoms—from Nîmes to Lyons—and from Lyons across the Juras to Geneva—from Geneva through a great part of Switzerland, and down the Rhine towards England. Mr. Monod was kind enough to furnish me with letters of introduction to several pastors, whose names are unknown in England, as well as to such men as Gaussen, Malan, Merle d'Aubigné, and Vinet. From time to time I wrote to him accounts of my progress, and of what appeared to me the state of the churches in some of the Southern towns. In one or two cases I expressed regret at the seeming inefficiency of the Evangelical pastors—their want of energy and of preaching power. In his answer, after assuring me of the great interest with which he had read my letters, he added, "Only one thing grieved me, and that was, that you should have spoken so disparagingly of brothers—and—; they, veterans in the cause, and you only a young recruit. As faithful servants of the great Master, they have their own special mission. Do not then speak slightly of them, nor of any who are labouring in Christ's vineyard. Their work may be different from yours and mine,—less approved by men, but perhaps more acceptable to God." This remark was very characteristic of Mr. Monod. I never

* Concluded from page 296.



heard him utter a depreciatory word respecting any Christian minister. All true men, however humble, he esteemed very highly in love for their works' sake; whilst his firm belief in the value of all spiritual gifts, and of their wise distribution among God's servants, made him unwilling to reflect on any brother to whom there might be assigned a talent less attractive or admired than his own.

The opportunities of intercourse with Mr. Monod, which I enjoyed on my return to England, were very few. After some years he removed from Montauban to Paris, and became first assistant minister, and then pastor, at the Church of the *Oratoire*. Now and then I saw him when he visited England; once or twice I saw him in Paris. I have, therefore, nothing, derived from my own observation, to record concerning his later years. His preaching was highly prized in the French metropolis, and his usefulness was continued till his death. In 1848, the year of the Revolution, when many excellent pastors, among whom was his brother Frederick Monod, felt that the state of the Reformed Church was such as to oblige them to secede, he still remained in it. Probably he was influenced in his decision, more than he was himself aware, by constitutional caution. This caution was, as it struck me, in excess—was, indeed, the one drawback to the perfect symmetry of his character; for he rarely dispatched a letter, except the most trifling note, on the same day it was written, lest he should have said anything which on second thoughts he would wish to recall. A man of so cautious a temperament—one, moreover, who shrank from strife, and whose whole soul was absorbed in that which was spiritual—was obviously unfitted to lead a secession from the Church, or to do the work of a Reformer, however much his powers of intellect and speech would have pointed him out for such a task. But, besides this, he had reasons, which appeared to him conclusive, why he should remain in the Established Church, and these he published in a small pamphlet. The gist of that pamphlet may be seen in the following extract:—"I find myself engaged in the service of the Established Church, not by my own personal choice, but by the order of Divine Providence. Separated from that Church for some years by an unjust decision of the religious authorities, I was, by the unexpected decision of the superior authority, again called into its ranks. There, I have a task ready prepared, an experience acquired, an influence obtained; in one word, a spiritual position established, not without encouragement on the part of men, nor without blessing on the part of God. In every way the Established Church is my natural place, from which I have a singular repugnance to secede, persuaded that it rests with none but the Saviour to place or displace His servants. It does not follow from this, that I should be unwilling to leave the Established Church in any case, for this would be to make the Church my Christ, and to miss my way by thinking of consequences, rather than principles. But it does

follow that I ought to quit it only for reasons so clear and so decisive as to leave me no way of remaining with rectitude and honour.

"Now if I found the Scriptures as clearly and firmly opposed to the existing order of our Church as they are to unbelief and sin; if I believed with the ancient Dissenters, not only that a Church ought to have a discipline in full exercise, which I grant without hesitation, but that it cannot allow that discipline to be in abeyance even temporarily without unfaithfulness; or if I believed, with the modern Independents, not only that separation from the State is in the plans of God for the Church, which I am disposed to acknowledge, but that this separation is obligatory and urgent, I would withdraw without hesitation or delay. But I have not believed this hitherto, and I do not believe it now. Far from being authorized by Scripture, this preponderant importance attached either to the discipline of the Church, or its separation from the State, appears to me to efface those distinctions and proportions which God has carefully maintained." He adds in other parts, that as the standards of the Church are orthodox and scriptural, and there are signs of hope as to the restoration of her discipline and the amendment of some of her constitutions, he prefers to remain, and by endeavouring to deepen the spiritual life of her members to promote reform from within. I cannot doubt that the course which he took was the best, and the only wise one with his feelings and views; but I am of opinion that the seceding pastors chose the higher path. It is not necessary for me to attempt any formal abstract or account of Mr. Monod's character in general. What he was, has, I hope, appeared in preceding papers. But the estimate which was formed of him by men of the highest station and intellectual power in France may be gathered from the following extract of an imperfectly reported speech of M. Guizot, the veteran statesman, at a Bible Meeting held in Paris, It appeared in *The Times* of April 19th, 1856, soon after Mr. Monod's death. Speaking of the Bible, he says, "As to its action over isolated individuals, over the human soul, what period offers us a more striking instance of it than the present one? We lately accompanied Adolphe Monod to his last abode. In the profound and general grief of those present could be seen a profound and general sentiment of the magnitude of the loss. That sentiment is the measure of the influence exercised by Mr. Monod over souls, and, if I may use an expression conveying my whole thought, of his Christian power. How did he acquire that power? Was it solely by his talent, his character, his devotedness to his mission? No doubt his talent, his character, and his indefatigable devotedness had a share in his strong action over souls: but he derived it principally from his profound and active faith in the Bible, his constant and ardent study of the holy books, and the continued use he made of them. He spoke of them and explained them incessantly, and was indefatigable in preaching the Word of God.

He began by testing himself, and upon himself the power of that Word. He also had his weaknesses, his languor, and his internal conflicts. It was with the aid of the holy books, by living assiduously with the Old and New Testaments, that he overcame those perturbations of the soul and life. The holy books produced on his hearers the same effect they had had on himself. The object of one of his first works, *Lucile*, was principally to keep the Bible continually open before Christians. This was the real source of his power over their souls. He would be the first to tell you so, if you could still hear his voice."

The illness which took Mr. Monod from his family and the church was a long and painful one. For six months he was entirely laid aside; then for another six months he was able to resume his work, though in much weakness and suffering; and finally for a whole year he was called to endure ever-increasing anguish, which obliged him to cease his public labours altogether. It was towards the end of September, 1855, that Mr. Monod and his family became aware of the hopelessness of his case, and from that time he seemed anxious to detach himself as much as possible from all worldly affairs, and live continually with God. Being struck with a remark of one of his colleagues, "that the Communion is a means of grace too much neglected, but of great power, and that he would do well to avail himself of it as frequently as possible," he determined to partake of it every Sunday, and to admit in turn a few of his friends who might wish to join with him in it. This little audience he found that he was able to address, with much fatigue to himself indeed, but with much edification and delight to them; and, therefore, rejoicing in the thought that his ministry could still be carried on from his bed of pain, though no longer from the pulpit, he continued these brief exhortations, which were emphatically "the language of the heart," until the Sabbath preceding his death. In this service he was anxious to unite all those who were "partakers of like precious faith with himself," though belonging to different Evangelical churches; so that among the brethren who presided at the Communion, were ministers of the Reformed, the Lutheran, the Independent, and the Wesleyan bodies. He thus gratified the strong yearning of his heart after fellowship with those who were really one with him in Christ, and honoured that holy love which is the Christian's crowning glory. The addresses which were delivered on these occasions were taken down by friends, and have since been published and translated into English under the title of "Adolphe Monod's Farewell to his Friends and the Church." In the preface to that most interesting and affecting volume, we have the following account of the way in which the service was conducted:—"The service was performed in the invalid's chamber. Upon a table near the bed were placed the bread and the cup; the officiating pastor took his place beside the table, and the family, with a small number of

friends, thirty or forty persons, occupied the rest of the room. The space was too small to receive at once, all who expressed a wish to be present, but the audience was varied each time, so as to admit the greatest number possible. The service consisted in prayer, the singing of a hymn, reading a chapter in the Bible, and the distribution of the bread and wine. Then Mr. Monod spoke, and those only who heard him, especially in the latter days, can form any idea of the peaceful serenity of manner, the deep expression of Christian love for those he was exhorting, and often of the energetic and impressive eloquence, characterising these addresses. But at the same time the spontaneousness of the service precluded all pretension to oratory, and it was no longer the eloquent preacher, but the suffering brother, near his end, giving his brethren the counsels drawn from his own experience. . . . The fatigue of speaking was great, but God dispensed to him every Sunday, as on every other day, the measure of relief or the measure of patience and energy that he needed. Sometimes the pain was suspended, or at least diminished, and sometimes he was enabled to surmount it, so as to be able to speak; but during the hours that followed, his sufferings were often aggravated, especially at the beginning; he knew this, but cheerfully resigned himself to it. 'I suffer much,' said he one Sunday evening, 'but I know that it must be so on Sunday night; it is a sacrifice I willingly offer to God.' Another day in prayer he said, 'If every week I must obtain by redoubled sufferings the privilege of announcing thy Word, may Thy will and not mine be done.' * *

The God in whom he trusted sustained him to the end. During the last six months of his life, he was able to hold that cherished service and enjoy the Sacramental Communion with his friends every Sunday. On the 23rd of March, indeed, the last but one of his earthly Sabbaths, it was for some time doubtful whether he would be able to speak at all; and, although he succeeded, yet he almost fainted when uttering the last words of his address. On the 30th March, his weakness had so much increased, that he could only gather his little remaining strength to offer a fervent prayer to the God of love. That prayer was the last act of his ministry on earth. The next Sunday, April the 6th, before the usual hour of service had arrived, he had joined the Church of the first-born in heaven; and so his oft-expressed wish was granted: "May my life cease only with my ministry, and my ministry cease only with my life." And how can I better conclude these brief and imperfect notices of this great and good man—this much-loved friend—than by giving a close translation of that prayer with which his ministerial life ended?

"O God, who art love; who hast done nothing for us, who art doing nothing for us, who wilt do nothing for us, except in love; how can I

* Monod's Farewell, English Translation, p. vi. (Nisbet.)

render thanks enough to Thee on beholding these friends whom love has drawn around my bed of sickness, of suffering, and of what besides Thou alone canst know! I rejoice in their love. To whom has more been ever shown? Should I not be the most ungrateful of men, if I were not the most grateful? Therefore, O my God, I give Thee thanks; and I give Thee thanks yet more, if it is possible, for that love of thine, which has so heavily afflicted me, but which has at the same time so greatly sustained me, and which,—I confess it before those now present,—has never suffered me to lack any needed help, although I have often lacked faith and patience, and am still far from having attained that perfect patience to which I more and more aspire: But Thou, Thou hast been goodness itself; and so long as a breath of life or of strength remains, I wish to acknowledge it before these my friends. Thy goodness, Thy goodness! O my God, I thank Thee for the freeness with which that goodness has been manifested, in granting *me* the full, unpurchased pardon of all my offences—*me*, the chief of sinners, the last of Thy children, the poorest of Thy servants,—yet *me* whom Thou hast loaded with favours, and whom Thou hast used for the advancement of Thy kingdom, even in this extremity of weakness and pain in which I am plunged to-day! Oh! how I thank Thee that Thou hast given me a Saviour! Without Him, I acknowledge, O my God, that I should be irrevocably lost, that even now I should be in the most terrible despair. But I have a Saviour! One who has saved me freely through His shed blood: and I wish all to know that I rest on that spilt blood alone; that all my own righteousnesses, all my works which have been praised, all my preaching which has been appreciated and sought after,—all, all are in my sight ‘as filthy rags;’ and that there is nothing in me which could for a moment subsist before the brightness of Thy face, and the light of Thy holiness. But now it is not I that shall be judged: it is Christ in me; and I know, I know that He will enter within the veil, and I shall enter with Him, for He and I are so closely united that He would never go in himself and leave me without. O my God, I join in giving thanks with all these my friends, to whom Thou hast granted the same privilege and the same consolation, and to whom, as also to me, Thou hast deigned to impart the Holy Spirit to apply to their souls the free gift of eternal life by the blood of Jesus Christ. I give Thee thanks, first of all, for my dear family. . . . I give Thee thanks for my brothers, my sisters, my friends, who have all been to me brothers and sisters indeed; and who now, by their love and their tears, testify their tender sympathy which I have in no way merited, and of which I feel that I am utterly unworthy, but which Thou hast implanted in them towards me, and which is now so great a consolation to me. I give Thee thanks for all things. I thank Thee for the consolations which Thou hast shed over this week; for the nomination of the Professor at Montauban, which has been so much in our thoughts and our

prayers; for the treaty of peace signed this very day, which we have so often asked of Thee, because we believe that peace on earth is suited still to second, as it has done in times past, the peace which descends from heaven. It is true, Lord, for I wish to be sincere before Thee, that I suffer greatly, and that my joy and thanksgivings are much clouded by my continual sufferings and exhaustion. But Thou hast sustained me hitherto; and I have this confidence, that my prayers, and those of my family and my friends, will obtain for me perfect patience. And now, Lord, I take them all, these dear friends, and place them in Thy paternal bosom, in the name of Jesus, by the Holy Spirit. May there not be one in this room who shall not be found in the everlasting habitations; but may we all, seated at table with Abraham and Isaac and Jacob, be able to recall, with unmingled joy, the day which brings us together here. O my God, sanctify us wholly, and may all the rest of our life be employed entirely in Thy service. May Thy Spirit dwell in us, and be the soul, the life, and the joy of all—of the families of all, and of their afflicted ones. O Lord, many of us have our sick friends—sick friends who are very dear; we commend them to Thee. I bear them all on my heart before Thee. I will not attempt to name them, lest in my weakness I should forget any one of them, and thus give pain to any now present; but I take them all and lay them at the foot of the Cross of Jesus, that Thou mayest console and sanctify them. May Thy grace and Thy peace be with us all now and for ever. Amen."

Bunsen's Biblical Researches.

HAVING in our last number taken up the question of the credibility of miracles, as raised by Professor Powell's article in the "Essays and Reviews," we proceed this month to notice another point suggested in the same volume. We shall hereafter refer to other subjects in these contributions of the "Seven," not so much attempting minute criticisms, as broadly to handle certain topics of importance and interest on which the Essayists and Reviewers have expressed their startling opinions. Startling indeed! and so full of terror and alarm to some worthy persons,—who from the press and the platform have just given utterance to their sentiments,—that it might be imagined the Christianity of England was now imperilled as it never was before. We do not share in such feelings. It does not appear to us that our Bible, or our Church, is at all in danger. The passing hurricane makes a great clatter about our ears: before it is done it may alter our opinion of particular men—may sweep down some distinguished reputations, may even shake the walls of the Establishment, but after awhile it will leave our Christianity just what it was before. Dr. Williams observes that "the attitude of too many English scholars, before the last monster

out of the deep, is that of the degenerate senators before Tiberius." And so far he is right. We would copy the senators of an earlier age, who sat with a grand tranquillity in their white robes on their ivory chairs when the Gauls entered Rome. We shall do more by calmness than excitement. The enemy may even stroke our beards, but we are determined not to be enraged, because we are quite sure of the safety of our City, and the invincible strength of our Capitol.

The Essay by the gentleman just named, Dr. Williams, is, next to Professor Powell's, perhaps the worst. There are several points in it we wish to notice, but shall confine ourselves this month to one or two. The title of the Essay is "Bunsen's Biblical Researches," and it largely deals in the exposition of the views of that celebrated scholar. We wish to make a few remarks on his character and opinions—on the use Dr. Williams makes of them,—and on the relation in which they stand to those of other Germans.

Baron Bunsen was known to the English public, long before Dr. Williams wrote his Essay, as a man distinguished alike by extensive and varied scholarship; a quick, penetrating genius; a self-denying devotion to the advancement of all truly human interests; an unsullied reputation for probity and purity; and, as most of those who had the nearest access to him agree in confirming, by a simple, unostentatious, and childlike piety. The public acts of his life tend to confirm this opinion. The noble tone, and the generally elevated spirit, pervading his writings, are in agreement with it; and the revelations of his dying hours, of the hope that was in him, are calculated to make us charitable when speaking of one who so finished his course.

But then Bunsen was, at the same time, a man of strong sympathies. His love for what he considered to be the truth was as fervent as his hatred to anything that appeared to him indicative of a want of sincerity and purity of purpose. His zeal in that respect sometimes called forth the impulsiveness of his nature to such a degree that, Luther-like, and even beyond him, now and then, he exceeded the bounds of moderation and propriety. The same impetuosity of nature reappears on the intellectual plane of his character, and produces effects which we cannot but deem most lamentable.

Bunsen's mind was essentially of a German cast. He was born, and grew up at a period when the religious as well as the political life of Germany was under the chilling effect of dark, overhanging clouds. The grovelling despotism of Napoleon had well-nigh extinguished the last remains of German national life, whilst the jejune rationalism of the age was doing its best to sap the very foundations of faith in Christianity, as a divinely revealed religion. The air, therefore, which Bunsen breathed from infancy was not at all calculated to foster a healthy and harmonious development of thought; and though, as he himself states, he was "from his childhood, in his father's house, directed by pious and

experienced parents to Christ and the Bible, and instructed by them in its truths," the evidence of his own writings goes far to show that he did not escape the contagion of that bold and reckless spirit of theorising which is so rampant in the writings of the German Rationalistic schools. There is no doubt that in point both of science and taste Bunsen occupies a far higher platform than any of the *coryphées* of the so-called religion of Common-sense; but his unhappy method of jumping at a "rational" explanation, where an inconvenient fact blocks up the smooth road of theory, is very much the same as theirs.

It is a pity indeed that a man of Baron Bunsen's stamp should have been so much in love with his learning, and should have given to his fertile powers of imagination and combination, so great a scope as to allow them to blind him to the results of their application. The present theological opinion of Germany is significant, as it coincides with the view that he has written in the spirit of a time gone by,—the time when it was considered scientific to classify the historical portions of the Bible under the heads of Philosophical Myths, Philological Myths, Ethnographico-Historical Myths, and so on. So Bunsen carried the principles of destructive criticism applied by Niebuhr to early Roman legend into the domain of Hebrew Scripture, regardless of the utter difference of the two fields of inquiry, and looked on events and persons anterior to Abraham as mythical. Nor does the entrance of the historic element into the narrations of the Bible with the story of Abraham, help us to get a surer footing; for even here simple accounts of a strictly historical character are interpreted in a manner which, if admitted as a canon of historical investigation in general, would soon reduce the credibility of any historic record whatever to a mere nonentity. The Bible relates that Abraham's faith was tested by the command to offer up his only son to the Divine will, and that it proved triumphant in that Abraham was ready to yield obedience to the will of God. According to Bunsen, however, the true reading is, that Abraham, refusing from conscientious motives to conform to the superstitions and cruel rites of the Moloch worship of the Canaanites, which required him to sacrifice his son, proved that he had faith; that is to say, faith in principle and conscience!

Startling as it may be to find Bunsen writing as he sometimes does, it is incomparably more startling to meet with a clergyman of the Church of England, who, in a kind of running panegyric on the nature and results of Bunsen's Biblical researches, not only admiringly subscribes to the issue of these researches in general—dissenting from him only when he thinks he discovers some traces of the old leaven of Lutheran orthodoxy—but who evidently even considers it a service done to the fame of his author to collect all these objectionable *jeux d'esprit* of his fertile imagination into one focus, with the hope of piercing what

he deems the gloom of our theological and religious atmosphere. This is all very sad, and, in the case of an Englishman of logical consistency, such opinions would seem to us incompatible with anything like faith in God's word. But in the case of German thinkers there is often a marvellous amount of inconsistency; and while, as to those learned criticisms of which they are so characteristically fond, they recklessly dash into the most perilous paths of scepticism,—as to trust in Jesus as a Divine Saviour they remain most child-like, simple, and devout. English common sense cannot understand German transcendentalism. We would distinguish between the intellectual aberrations and the spiritual elements with which they are found in strange combination. We revere the piety, but we most unsparingly condemn the heresy.

The chief fault Dr. Williams finds with Baron Bunsen is that he does not go far enough. Bunsen would save something of the predictive element of prophecy—calls in aid the marvels of what is called the power of natural or magnetic clairvoyance, as an explanation of the nature of their visions: but even this is too great a concession for Dr. Williams. He is not prepared to follow his guide, and he dismisses the subject with the remark that “this element in his system,” which “seems to mean more than presentiment or sagacity,” and which involves “a notion of foresight by vision of particulars,” “requires proof.” Dr. Williams consoles himself with reverting to that “most brilliant portion of the prophetic essays,” viz., his treatment of the later Isaiah (ch. xl. to the end). This portion of the book of Isaiah Baron Bunsen attributes to Baruch, “the disciple, scribe, and perhaps biographer or editor of Jeremiah,” as its author; and Dr. Williams thinks that, though this suggestion is merely a question of probability, most readers “will feel inclined to assent to it.” Upon this probability he now bases the probability of another probability; namely, that this same Baruch, the admiring disciple of Jeremiah, in composing this portion of the book of Isaiah, had mainly his venerated master before his eyes, whose character, life, and manifold trials he especially depicts so touchingly and glowingly in chaps. lii. and liii., under the designation of the servant of the Lord. This subject we shall take up hereafter; in the meantime we remark, that Jewish interpretations of the prophecy respecting the Messiah, go for nothing with Dr. Williams. The remark that the Messianic interpretation of these chapters appears as early as in the times of Rabbi Jonathan is met by the flippant objection, “that it is idle to quote Jonathan as a witness to the Christian interpretation, unless his conception of the Messiah were ours.”

It is true Dr. Williams admits a kind of Messianic interpretation of this passage, but only in this sense, that what holds true of Jeremiah, the representative of the “idealized Israel,” may also apply to the Saviour, “who fulfilled in His own person the highest aspiration of Hebrew seers and of mankind, thereby lifting the ancient words, so to

peak, into a new and higher power ;" which, of course, does not mean that this application of the passage to the Saviour was originally intended.

Dr. Williams throws out of his belief all recognition of prescience in the prophetic writings. They are simply moral instructions and appeals. He is here more German than the Germans—more neological than the Neologists.

In the case of the book of Daniel, the usual allowance of sagacity recognised by the Rationalists in the predictions of the Prophets is of no avail with Dr. Williams to prove their foresight. The predictions are too minute in their character—consequently they must be not prophecies at all, but histories "*post eventum*." The book must have been composed in the time of the Maccabean struggle for national freedom. As a miserable support of this theory, Dr. Williams takes the trouble of again bringing forward the old Rationalistic arguments derived from the language of the book and from its position in the Canon ; forgetting that the inconclusiveness of these arguments has been sufficiently established over and over again, in the course of many years' discussion of the subject ; and that so far as German sources are concerned, the arguments *pro* and *con* are fairly recapitulated and balanced, amongst others, by Hävernicks in his Introduction and Commentary to Daniel, and by Delitsch in a valuable article on Daniel in Herzog's Cyclopædia. Bunsen comes too near the orthodox for Dr. Williams.

With respect to the book of Jonah :—"It provokes a smile," he says, "on serious topics, to observe the zeal with which our critic vindicates the personality of Jonah, and the originality of his hymn (the latter being generally thought doubtful) ; while he proceeds to explain that the narrative of our book in which the hymn is imbedded contains a late legend, founded on misconception." Dr. Williams would have Bunsen give up the existence of Jonah, and his authorship of the beautiful hymn his book contains. Bunsen believes too little for us, but he believes a great deal too much for Dr. Williams.

Such and the like are the flowers which Dr. Williams culls from the garden of the Biblical researches, and thus, somewhat loosely tied into a bunch, he offers them for our acceptance ; but, devoid of fragrance and beauty, they will be rejected by those who better know than Dr. Williams, what is growing in the garden of the Lord. The tone in which he recommends his bouquet is certainly not wanting in assurance ; and doubtless his faith in himself, and next to that, in Bunsen, is very great. Nor is it to be wondered at that a man who calmly assures us that the words (Ps. ii.) "Thou art my Son" ought to be rendered, "worship *purely*, because Hebrew idiom convinced even Jerome that this was the true rendering," should, with the same fulness of assurance, consider himself inspired in the same sense as any of the sacred writers ;

the Bible itself being, according to him, only "the written voice of the congregation."

But we must conclude. Dr. Williams throughout assumes that Bunsen is the representative of learned opinion on Biblical matters in Germany. This is an utter mistake. We venture to say that Bunsen is no more a fair type of German theological opinion at the present day, than Dr. Williams is of contemporary English opinion. We have a right to complain of the bold and supercilious tone in which Dr. Williams marshals his authorities as the only reliable witnesses to the truth,—ignoring altogether what men, to say the least, equally as competent as those to whom he appeals, have said on the other side of the question. Thus, speaking of the so-called *moral* element in the Prophets (in the Rationalistic sense of the word), in contradistinction to the *predictive* element, the reality of which he denies, he says:—"In Germany there has been a pathway streaming with light, from Eichhorn to Ewald, aided by the poetical penetration of Herder and the philological researches of Gesenius, throughout which the value of the moral element in prophecy has been progressively raised, and that of the directly predictive, whether secular or Messianic, has been lowered." He does not mention what men like Hengstenberg, Hävernicks, Keil, Delitsch, Alexander, and others have done to show that this proud consciousness of thus having lowered (?) the predictive element in prophecy, is based upon theological views which the results of a less superficial theological science have proved to be untenable.

After all, it is a question of German scholarship against German scholarship. All learned men in Germany do not go the same way. Many of their learned commentators are quite as orthodox as the best of our own. The indiscriminate judgment of German theology is very unfair; fostered, though it be, by friends on the one side, and enemies on the other. There are different schools of interpretation in Germany, as there are in England; and it is quite as unjust to pronounce all *there* latitudinarian, as it would with the volume now before us to pronounce all *here* as orthodox. We believe that right views of Scripture truth are greatly on the increase amongst our Teutonic brethren; and we were glad to hear some time ago from a friend of ours, a clergyman in Prussia, that he scarcely knew a young minister of the Reformed Church there holding neological opinions. To some it may sound very clever, when Dr. Williams says,—“If our German [Bunsen] had ignored all that the masters of philology have proved on these subjects, his countrymen would have raised a storm of ridicule, at which he must have drowned himself in the Neckar.” We see no need of such an alternative. All the masters of philology do not think as Dr. Williams would have us believe. Some of Bunsen's countrymen, had he set aside Eichhorn and Ewald, might have raised a storm; but Hengstenberg, Hävernicks, and Keil might have quelled it. Bunsen did not ignore the Rationalistic school of Germany.

but Dr. Williams does ignore the orthodox one. If drowning be the penalty of ignorance or obstinacy, with regard to such matters, we don't see why the gentleman who seems to approve of this self-inflicted punishment should himself entirely escape. If Baron Bunsen, for ignoring what one class of philologists have maintained, might well have drowned himself in the Neckar; Dr. Williams, for ignoring what another class has, we think, established, deserves, at least—we wish to be merciful—a good ducking in the Isis.

The Spanish Armada.*

FALSE AND FRUITLESS NEGOTIATIONS.

OUR readers may think us somewhat long in coming to the great and final struggle, but there are still a few things which must be stated, in order that we may have a full idea of the craft and pains with which the expedition was prepared, and of the unscrupulousness of the means with which it was prosecuted. It has been already intimated, that secret negotiations for peace were in progress. It was desirable that they should be secret; for Elizabeth was in alliance with Holland against Spain, and there were at that very time some thousands of English troops in the Low Countries, with her favourite, the Earl of Leicester, as her representative; and the States might fear, as they actually did, when they heard of it, that their interests would be sacrificed, and that Elizabeth would think only of herself. The negotiations were not conducted directly between Philip and Elizabeth, but, on the part of Philip, with the Prince of Parma. Parma was a brave and skilful general, an acute diplomatist, and a faithful servant, but utterly unscrupulous, and ready to do anything that was needful for the accomplishment of his master's purposes. It was intended that he should be the head of the invading forces, and that, when England was conquered, he should be Philip's viceroy here. To this man Philip opened all his heart, and he was the fitly-chosen instrument to deceive the unsuspecting English. There can be no doubt that Elizabeth was sincere; and so, if his word might be trusted, was Parma. Speaking of Drake's recent visit to the ports of Spain, he said to De Loo, "I am so full of sincerity myself, that it seems to me a very strange thing, this hostile descent of Drake on the coasts of Spain. The result of which course will be that the king will end by being exasperated, and I shall be touched in my honour; so great are the hopes I have held out of being able to secure peace." "Write to her sacred Majesty, that I desire to make peace and to serve her faithfully, and that I will not change

* Continued from page 309.

my mind, even in case of any great success; for I like to proceed rather by the ways of love than of rigour and effusion of blood." By these and similar protestations, De Loo was completely deceived. He would pledge his immortal soul, which was of more value to him, he said, with much simplicity, than even the crown of Spain,—that the king, the duke, and his councillors were most sincerely desirous of peace. Lord Treasurer Burghley was deceived, and declared Parma's fine words to be "very princely and Christianly;" and the Queen was deceived; for, writing to De Loo in her name, the Lords her councillors said, "We do assure you, and so you shall do well to avow it to the Duke, upon our honours, that her Majesty saith she thinketh both their minds to accord upon one good and Christian meaning, though their ministers may perchance sound a discord." "But Walsingham," says Motley, "was never deceived; for he had learned from Demosthenes a lesson with which William the Silent, in his famous Apology, had made the world familiar, that the only citadel against a tyrant and a conqueror is distrust."

Here are the proofs of both Parma's and Philip's insincerity. Letters have been recently published, in which he informed his master of the negotiations as they went forward, declared his opinion that England was seeking to deceive, and that, on the part of Spain, negotiations for peace and preparations for invasion should go on simultaneously. The King wrote back to say that he had no intention of concluding peace on any terms whatever, but that he quite approved of the continuance of the negotiations. Meanwhile the preparations were to proceed. Writing with his own hand to Parma, in the expectation that commissioners would be appointed by Elizabeth to treat for peace, he says, "Say that you have full powers for many months, but that you cannot exhibit them until conditions worthy of my acceptance have been offered. Say this only for the sake of appearance. This is the true way to take them in; and so the peace councillors may meet. But to you only do I declare, that my intention is, that this shall never lead to any result, whatever conditions may be offered by them. On the contrary, all this is done, just as they do, to deceive them, and to cool them in their preparations for defence, by inducing them to believe that such preparations will be unnecessary. You are well aware that the reverse of all this is the truth, and that on our part there is to be no slackness, but the greatest diligence in our efforts for the invasion of England; for which we have already made the most abundant preparations in men, ships, and money, of which you are well aware. . . . Thus, and in other ways, time will be spent. Your own envoys are not to know the secret any more than the English themselves. I tell it to you only. Thus you will proceed with the negotiations, now yielding on one point, and now insisting on another, but directing all to the same object, to gain time, while proceeding with the preparations for the invasion,

according to the plan already agreed upon." Parma kept the secret, and even the Pope himself was not allowed to know when the invasion would take place. His Holiness had offered a large subsidy towards the cost of the invasion, and had also inquired very anxiously when it would take place. Philip accepted the offer; but not thinking that even a Pope could be trusted, he declined to gratify his curiosity. "Thus," wrote the king, "he is pledged to give me the subsidy, and I keep my secret, which is the most important of all."

In the month of February, 1588, despite the solemn warnings of her wisest councillors and the earnest remonstrances of the States, Elizabeth sent commissioners to treat for peace with the Duke of Parma. We have not space to tell, at length, in what manner the Duke beguiled them. Enough, that he completely fulfilled his master's instructions. He assured the commissioners most solemnly, that he knew of no designs whatever of the King of Spain against England, and amused and put them off on one pretext or another, all through the summer, till the very beginning of August, when the Armada was actually on the coasts of England. It was then time that they should cease.

The first act of the drama consisted in the fulmination of a Bull by the reigning Pontiff, Sixtus VI., in which he denounced Elizabeth as a bastard and an usurper, and transferred her kingdom to Philip, who was to hold it as the tributary of Rome. Plenary indulgence and the forgiveness of all sins were held out as inducements to any one to lay violent hands upon her, and deliver her into the hands of her foes. In the same document, Philip was declared head of the holy league which was formed against her, and Alexander of Parma, the chief commander. This was published in the English language, and circulated largely in Antwerp, along with a scurrilous pamphlet by Dr. Allen, an English cardinal, accusing the Queen of every possible vice. Copies of both these publications were sent to England; and on the 9th of July, we find her—it will be expected that we should say—flinging down the gauntlet and proclaiming war:—not yet, however. She only sent a commissioner to the Duke to ask an explanation; and, of course, he denied all knowledge of both the Bull and the pamphlet. Her people were indignant at the delay.

And well they might be; for scarcely any preparation had been made to receive the foe. Our cities were unfortified; there were no fortresses on the way to London to impede the march of the invaders; though the ships were manned with expert and hardy sailors, they were insufficiently provided with either ammunition or stores; and although there was speedily enrolled on paper an army of 100,000 men, half of them were undisciplined, and a great number of the other half not much better. But the heart of England was true, and one sentiment of fixed resolve to repel the enemy pervaded the breasts of all her people. "The protracted diplomacy at Ostend," says

Motley, "ill-timed though it was, had not paralysed the arms or chilled the heart of the nation. When the great Queen, arousing herself from the delusion in which the falsehoods of Farnese and of Philip had lulled her, should once more represent—as no man or woman better than Elizabeth Tudor could represent—the defiance of England to foreign insolence, the resolve of a great people to die rather than yield, there was a thrill of joy through the national heart. When the enforced restraint was at last taken off, there was one bound towards the enemy. Few more magnificent spectacles have been seen in history, than the enthusiasm which pervaded the country, as the great danger so long deferred was felt at last to be approaching. The little nation of four millions, the merry England of the sixteenth century, went forward to its death-grapple with its gigantic antagonist, as cheerfully as to a long-expected holiday. Spain was a vast empire, overshadowing the world; England, in comparison, was but a province; yet nothing could surpass the steadiness with which the conflict was awaited."

We will describe in another paper the conflict itself.

(To be continued.)

The Fallen Tree.

JUST after one of those storms which frequently sweep over our island, the writer was walking with a brother minister along the banks of the river which flows past the city where he lives, when they came to a large tree which had been blown down. It was one of the finest trees he ever saw, tall and substantial, with large, spreading roots, and ample foliage. It must have been the growth of the greater part of a century, and any one who had observed it would have said that there was no reason why it would not last for a century to come. Approaching it, they found that it had been snapped off just above the roots. On looking at the place where it had been broken off, it was observed that there was only an outer shell of sound wood, and that the tree was rotten at the heart. Unnoticed, the decay had been proceeding probably for years. "Do you know, Mr. —," said the writer's friend, "that a tree never breaks off in this manner unless there has been previous decay?" "A very suggestive lesson," was the reply, "for you and me, and for your people and mine."

Only a week or two after the writer was shocked by hearing that a young man who had occupied a very prominent position in the Church, had committed a grievous misdemeanour, on account of which he had been sent to prison. It seemed, at first, one of those extremely rare cases, in which, without any previous course of declension, men are suddenly overcome by strong temptation. On inquiry, however, it was found to be otherwise. For some time previously, he had been yielding to the very indulgence which ultimately involved him in such disgrace and misery. He had often resolved that he would give it up, but he had failed to carry out his resolve, till ruin took him by surprise and it was too late. The writer was very powerfully reminded of the decayed and fallen tree.

The cases are very few indeed in which a man falls at once into grievous sin. Most commonly such an event is preceded by a process, longer or shorter, as the case may be, of gradual spiritual decay.

Sinful thoughts have been cherished. Sin has pleaded for indulgence only in

agination. The heart has revelled in its own pictures of evil, deeming itself safe all the while. But every such indulgence of sinful thoughts sapped the roots of the spiritual life, and the first strong blast of temptation cast the tree to the earth.

Conscience has been silenced. It spoke loudly and clearly enough at first; but its voice, unheeded, grew gradually fainter and fainter, till at length it was scarcely heard at all.

There have been comparatively small and occasional deviations. But the habit has thus been formed, and the intervals of indulgence have become shorter. Thus prepared, the man has ceased to watch against temptation, and by and by there has been committed some great sin.

Prayer has been neglected. If not altogether omitted, its fervours have been suffered to abate, till it has become little better than a cold dead form. The religious life begins to decline as soon as prayer is forgotten. It is an old remark that "declension begins at the closet door." So soon as we fail to seek that strength which God only can give, and which He gives only in answer to prayer, we are sure we are in peril.

The reading of God's word has been laid aside; or, if read at all, it has been read carelessly and seldom. There is no possibility of the soul prospering if that truth be neglected which is its aliment and its life. A neglected Bible is the sure precursor of spiritual decay. The above remarks, and the facts which have suggested them, recal to the writer's mind another circumstance.

A little more than thirty years ago, there appeared in the religious circle to which we belonged, a youth, a soldier, non-commissioned officer, and the schoolmaster of a regiment of cavalry which had just been stationed in the town. Much interest was excited by the very fact, then rarer it is believed than at present, of a soldier making a profession of religion; but in addition, his demeanour was gentlemanly, and his social qualities secured for him considerable attention. He was endowed, moreover,

with more than ordinary powers of public address, and his services were often rendered in that form to the community with which he had identified himself, as well as to other churches. On his departure, the term of his military life being nearly at an end, he was strongly urged to return as soon as he had obtained his discharge, and establish himself as a teacher. He did so; and in the course of a short time, partly through the kindly offices of friends, but mainly through his own superior qualifications for his work, he established a large and first-class school. For some time everything about him seemed most satisfactory. At length there appeared indications of a lessened interest in spiritual things. Declension was soon followed by positive inconsistency. Though seldom seen actually intoxicated, he had formed the habit of indulgence in strong drink, and in process of time something transpired which showed how badly he had fallen. It was then ascertained that he had been long a "backslider in heart," and secretly also in his life. Of course he was secluded from the fellowship of the Church. From that time his degeneracy was very rapid; then his school declined, and ere long his health failed. He was not, however, deserted by all his former friends, for some of them, anxious to restore him, visited him in his adversity, but for a long period there were no indications of an humbled spirit. It was not till very nearly the close of his life that there was anything like genuine contrition; but then, an excellent Christian minister who had known him in his prosperity, and who had never lost sight of him, found him truly penitent. "You think," said he on one occasion, "that I have been very wicked, and you are right; but you don't know how wicked I have been." He deplored the wrong he had done to his excellent wife and his children, and the irreparable injury which he had inflicted on the cause of Christ, and bewailed himself bitterly before God. His friend directed him to the true Source of forgiveness, and assured him of God's great mercy; and it was not in vain. He could scarcely venture to hope, he said;

and yet he *did* hope, and found peace, ere little longer he died, in the Lamb of God.

But what a solemn warning events like these address to the Christian! How impressive they seem to say to us, "Let him that thinketh he standeth take heed

lest he fall;" and how powerfully they urge upon us the need of prayer! Let us "watch and pray." Let our cry ever be, "Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually."

Silver-street Chapel.—The Meeting for Business.

A LEAF FROM AN AUTOBIOGRAPHY.

It is extremely difficult for those who used their ears and eyes some fifty years ago, to realize fully the change that has passed on our senators, in reference to Christian missions; while, could those who have risen into life during the last quarter of a century do so, it would startle them "like a spectre." Since the insurrection in India, the excellences of "the saints," as they had been derisively called, among whom Havelock became illustrious, have been admitted in both Houses of Parliament; the duty of disseminating the Gospel has been recognised; the importance of its entire freedom has been asserted; and the interference of the Government with it in any way has been vehemently deprecated.

Far otherwise was it when Mr. Charles Marsh said, in the House of Commons, July 1, 1813, on the East India Bill,— "The people you are so anxious to convert are, in the main, a moral and virtuous people; not undisciplined to civil arts, nor uninfluenced by those principles of religion which give security to life, and impart consolation in death." Dreadfully was he alarmed—though, on his own showing, he need not have been—at the enthusiasts, as he deemed them, who were "so hotly engaged in the work of conversion;" for thus he predicts the results of their labours: "Will these people—crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil, and renegades from the lowest handicraft employments—be a match for the cool and sedate controversies they will have to encounter,

should the Brahmins condescend to enter into the arena with the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub-preachers in the conflict?" Yet the large number of sympathisers with this speech within the walls of Parliament was surpassed by those without, for the speech which was cheered in St. Stephen's was speedily issued, in *artemae*, from the press.

Hitherto, very little interest had been felt in the Establishment, for even those who lived under the same sceptre, beyond the waters of the Atlantic. The Northern States of America, as is well known, were colonised and peopled chiefly by English Puritans and Non-conformists; but the Stuart princes, urged by the prelates, laboured solicitously to induce the Americans to adopt the rites of the Church of England, and yield full conformity in religious worship. Yet, in 1761, among more than seven hundred congregations in the four New England States, only thirty-six were Episcopalian; and in 1740, the city of New York contained seventeen Christian congregations, but only three used the Anglican liturgy.

"At the period of the American Revolution," says the biographer of Bishop Hobart, "the Church of England in this country [America] had for more than a hundred and fifty years been considered a portion of the spiritual charge entrusted to the Lord Bishops of London." Pathetically does he declare that no prelate had ever trodden their soil. "Every candidate upon our shores," he says,

"who could be admitted into orders, was compelled to repair with that view to the far-distant mother country. A great gulf lay between—an ocean of three thousand miles. No less than a fifth of all our young men who were destined for the Lord's service in the sanctuary, being exposed to various 'perils in the sea,' paid with their precious lives the cost of the severe ecclesiastical requisition."

No wonder, then, that the heathen were the objects of but little care to the same parties, till chiefly, if I remember rightly, the "Society for Missions to Africa and the East" arose among Episcopalians, as a flame kindled by the torch of Claudius Buchanan, whose "Researches" were read with interest in all evangelical circles. Then, on a Saturday evening, a room might be found in Salisbury-square, where a few zealous Churchmen might be seen, with good Josiah Pratt at their head; and where prayers and thanksgivings in behalf of "the sisters and brethren" in the field, or on their way, might be heard arising in the fervent simplicity of primitive Christianity. What a day of small things was that! Missions to the heathen were then regarded in the Establishment as projected, carried forwards, and sustained only by "enthusiasts"! There were then men in high places, who could not even see them as they passed by. As to the orb of episcopal and archiepiscopal patronage, it was far below the horizon, as the sun is for six months every year in the Arctic circle; the praying men of "the Missionary-house" feared perhaps it would long, if not always, be so; yet, some forty years after, it arose partially, with a portion of its disc eclipsed, for some ecclesiastical dignitaries still stood aloof; but loud was the exultation as its radiance fell around.

Falcon-square Chapel is the successor of an old building in its immediate neighbourhood—Silver-street Chapel, the minister of which, as of Islington Chapel, was the Rev. J. E. Jones, a good and useful man in his day. Hither I was attracted as a youth; for though I had

heard that "the Meeting for Business" of the Missionary Society was a very dull affair, I wished to see what it was for myself, having only a fog-encircled image before me. And well worth the visit it was. There was Mr. James (oh, how time passes!), thinking "it must have been intended, by employing the younger ministers on this occasion, to swear them, in the presence of their fathers, on the altar of religious zeal, eternal friends to the missionary cause." And after an eloquent appeal, he concluded with a figure which I have often heard since, but never heard before,—"The person who can live in this age without a degree of public spirit, should be deemed a piece of religious antiquity, to be deposited in a museum, like one of the mummies of Egypt, a memorial of an era which has gone for ever."

There was Mr. Collison, who, alluding to recent deaths, and particularly that of Dr. Vanderkemp, said, "Such losses should not dispirit the Society. If the three hundred Spartans who fell at the pass of Thermopylæ received from their country this monumental pillar,—'Go, traveller, and tell Sparta that we lie here bleeding for her liberties,' so the directors inscribe on the tombs of our deceased missionaries,—'Our bones are here deposited in the promised land; Israel must follow and possess it. Let no man's heart fail him.' " There, too, was Mr. Benjamin Neale, the right hand of the Rev. Rowland Hill, telling, as he urged the claims of Christian Missions, that "those ministers and congregations who withheld their aid, little consulted their own welfare or that of their respective congregations, for they would find themselves dry, like Gideon's fleece, while all around them were wet with the dew of heaven." How often have I thought of their words since then! I mention them now, not merely for their own truth and force, but to remind those who occupy our platforms, of the incalculable importance of uttering on such occasions something *worth the saying, and worth the remembering*. There, moreover, were Mr. Bogue, Mr. Townsend, Mr. Burder, Mr. Hill, and Mr. Wilks,—men not to be men-

tioned now without veneration and gratitude; and others, of whom it is enough to say, they were worthy to be their associates.

One incident of the meeting was amusing, and now, not a little suggestive. The chairman, W. Alera, Esq., afterwards W. Alera Hankey, Esq., rose—for what think you, gentle reader? To read the contents of the papers he held in his hand—the collections made for the Society, and the donations presented to it, *during the previous year!* The meeting, however, thought that they would take them for granted; and so, instead of a long string of cold and dreary items of account, we were interested and stimulated by *figures* of speech.

It may seem strange now, but at that time all such meetings were unfavourably regarded in certain quarters; it being held that preaching was the only legitimate means of appealing to the mind and the heart. Even that sagacious man, Andrew Fuller, most decidedly thinking so, said to a friend, "Perhaps some *day* a brother will propose that we have one of these *meetings* for our Baptist Mission; if he does, I shall get up directly after and suggest he shall have a strait waistcoat." But, at the period now referred to, a strong impulse was being given to such gatherings. Silver-street Chapel, which had been hitherto too large, was now far too small. Surrey Chapel was therefore offered by Mr. Hill for the next "Meeting for Business;" and a large building was provided for it thenceforward.

Another feature of bygone times was the printing of the four sermons delivered on each Anniversary of the Missionary Society, in connexion with the Report, these proving from the commencement the chief attraction. One sermon was delivered in some Episcopal edifice, and was continued until a few years since such a use of it was forbidden by the high prelatical authority of the late Bishop of London. The original platform of the Society was broad; and many good Church-people, sympathising with the little band in Salisbury-square, were happy to contribute to its funds, and to attend the Church-service. No easy task

could it be to supply the pulpit on that occasion; for evangelical clergymen were very few, and those sufficiently independent in judgment and liberal in spirit to undertake such a service were still fewer. Good Rowland Hill could hardly find terms to express to Dr. Gilbee, of Barby, near Daventry, his delight at hearing him at St. Bride's, a clergyman of his own church, preaching the simple Gospel; though it was equalled, if not surpassed, when he stood at the same pulpit door, and listened to his own nephew, whom he had brought up from his boyhood, then fresh from Oxford, the Rev. Edwin Sidney, pleading in his great Master's name for perishing men. With no clergyman, however, was there more general satisfaction at the time than with the Rev. Joseph Julian, rector of Trimley, near Ipswich. Most warmly did he grasp the hand of Mr. James, as a brother minister of Christ's Gospel, at a meeting of the Irish Evangelical Society; and finding some delay in beginning a Church-service at a Missionary Anniversary, and that it arose from the absence of the organ-blower, he offered instantly to supply his place. No wonder that his ready tongue and glowing heart were placed at the service of the Society more than once.

Juvenile and Female Associations and Auxiliaries were now starting into life and activity on every hand, under the influence of Mr. Wilks' sermon. "The stir about that way" was altogether unprecedented. Fuel was added, from time to time, to this hallowed flame. Thus Mr. Campbell returned from Africa, not merely to amuse the people by telling them, with a face deeply browned by the sun of the torrid zone, that he had gone where "a *white man* was never before seen," but to stimulate them to renewed efforts by heart-thrilling tales of God's wondrous mercy.

There is indeed a delightful sense of the common bond of brotherhood, when, at the tidings of a sinner's conversion, emotions of gladdened and affectionate satisfaction rise in the bosom, light up the eyes with exultation, or cause the tears of joy to suffuse the countenance.

The new disciple may be one of the fair sons of European climes, raised high by intellectual culture; or a Bechuana, with a once filthy body—image of a more degraded and polluted soul: but it is enough for him who sits daily at the feet of Jesus, that he is a *man*—a man once sunk in the depths of depravity, snatched from thence by the arm of the Almighty

Redeemer, and changed, by the inhabitation of the Holy Spirit, into a temple to the living God. This throws, as it were, a chain around his heart, to bind him indissolubly to his new-born brother, while he feels impelled anew to give, to labour, and to pray, that all the earth may soon see the salvation of Christ.

C. W.

The Hebrew-Inscribed Stones found in Ohio.

THESE remarkable relics, or whatever they may be called, have been forwarded to New York by the discoverer and proprietor, Mr. David Wyrick, of Newark, Ohio, for examination by scientific men.

The first of the stones, found in July last, is of a yellowish brown colour, smooth and hard, about seven inches long, of a wedge shape, with four sides, and two Hebrew words on each of them, in letters of the square alphabet (in use ever since the third century), about two-thirds of an inch in length. The meaning is: "*Law of Jehovah, Word of Jehovah, Holy of Holies, King of the Earth.*" Neither the discoverer nor any of his friends claim to assign any date or author for this or the second stone, which was discovered on the 1st of November, 1860, in an ancient earthen mound, which had been covered under the great "Stone Pile," an enormous conical heap of stones, originally 45 feet high and 182 feet in diameter at the base. In removing about half the stones, several years ago, for repairing roads and facing a canal, a number of small mounds of earth, ten or twelve feet high, were discovered under it, near the outside, ranged in a corresponding circle. These were left covered with the refuse stones, and all remained undisturbed until last autumn, when a party of six men from Newark uncovered one of them, and dug down to the bottom of it. There they found a grave on a level with the ground, with the remains of a coffin, formed of a kind of plank, with elevated ends and sides, which appeared to have

been shaped by hot stones and some rude instrument. It rested on sticks, laid on a bed of fine, whitish clay, several feet in thickness, and contained fragments of human bones, with several copper rings like bracelets, several small octagonal, hard stones, shaped with great skill and finish; and under one end, embedded in the clay, a plate of copper, a small stone cup, and a piece of an earthen jar. But from under the other end of the rude coffin, and in the clay, the spade struck something hard, which was dug out, and when cleaned, appeared like a stone, about seven and three quarters inches long, four broad, and three and a half in thickness, of a rounded oblong shape, and of a metallic colour, rather lighter than copper. It was opened, and found to be a stone box, containing a smaller stone, of a peculiar shape and dark colour, with the figure of a man on the upper side carved in relief, and surrounded by a rim, engraved with very square characters. On taking it out, it was found to be covered with similar characters, in lines, in every part, except a kind of handle, which lay at one end, broken off.

THE DESCRIPTION DECIPHERED.

The following brief account of the inscription on the enclosed stone was furnished the *Journal of Commerce*, by the gentleman (Theodore Dwight, Esq.) who has the relics in charge in this city:—

"There are two hundred and fifty-nine characters in all, generally three-eighths of an inch in length, engraved appa-

rently with a tool about one-twentieth of an inch in diameter, and rounded at the end, worked along by slight motions of the hand alternately to right and left. The stone is black externally, and all the engravings of the same colour; but it is white when scratched. Ten characters of the alphabet employed are so nearly like those of the Hebrew print, or Chaldaic, as to be easily recognised, and the others are soon ascertained by the help of their positions. They are all very rectilinear, and only four have any angles except right angles. These are Aleph, Zain, Ain, and Tsaddi. There is not a curve in the entire alphabet; final letters are not distinguished; words are not separated by spaces, but divided in any way required by a new line; there are no points. There are several errors in words and letters omitted; letters transposed, unfinished, or altered by the slipping of the graver. The execution of the whole shows a degree of skill, but not perfection. Unlike many ancient inscriptions, there is nothing lost or obliterated; and the subject, instead of being of heathenish connexions, is the essence, as it were, of the Old Testament, being an intelligent epitome of the Ten Commandments, with only one imperfection, which will be observed by the reader of the following translation, and will be alluded to below.

"Over the head of the figures are the three Hebrew letters M. Sh. H.—Moshch, or Moses. Then follow on about twelve lines, long and short, irregularly disposed on all parts of the stone, which signify:—

"Who brought thee out of the land of Egypt, out of the house of bondage. I am the Lord thy God. There shall not be to thee any other gods before me. Thou shalt not make unto thyself any graven image, not any. Thou shalt not bow down to them, nor serve them. Thou shalt not take the name of the

Lord thy God in vain. Remember the Sabbath day, to keep it holy. Six days and thou shalt do all thy work. Honour thy father and thy mother. Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidervant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

"It is not clear what word was intended as the antecedent of the relative 'who,' at the beginning of the inscription as we have given it. 'I am the Lord thy God' (here given after it) might be placed before it, but for grammatical difficulties which need not be considered here. The Rev. Mr. McCarty, of Ohio, wrote in November last—"From several items in the inscription, there is much room to conjecture that the writer spoke some other language than Hebrew." Mr. G. R. Lederer, of New York, one of the editors of the *Israelite Indeed*, while these relics were before the American Ethnological Society at their March meeting, remarked that he thought there were internal indications that the author of the inscription was a proselyte of some long past age, imperfectly instructed in the Hebrew religion. Mr. Lederer was formerly pastor of a synagogue in Hungary, but has never seen Hebrew characters like the *Aleph*, *Lamed*, or *Ain*. The two last, however, are identical with those on the coins of the Maccabees. Mr. Lederer is preparing an article on the subject for his magazine.

"These relics have interested such of our literary men as have seen them, and the Ethnological Society will probably report on the subject ere long."—*New York Evangelist*.

A Roman Catholic Revival.

THE Papal Church, ever watchful and ready to adapt herself to exigencies, has in these days of wide-spread revivals in Ireland and in Europe generally, as well as in our own country, brought into prominence an order of revivalists—"Passionist Fathers," as they are called; and we constantly hear of their protracted meetings, or "Retreats," "Missions," &c., as they prefer to call them. These priests appear to be selected with an eye to effect, and their moving addresses on charity, the history and intercessions of the saints, and kindred topics, are well calculated to interest and rouse an excitable and unready audience; and when the gorgeous ritual and sacraments of the Catholic Church are "rendered" with the dramatic pomp and scenic effect which these skilful manipulators so well know how to use, it is not at all strange that a vast and promiscuous audience of men, women, and children, should be

beside themselves. In illustration of this topic, we clip the following from a late paper, of Newburyport, Mass. :—

"The religious interest among the Catholics of this city is of the most remarkable character. There are not more than 2,500 in this city—men, women, and children,—and we think full three-quarters of these are attending church once at least every day, and some of these are there one-half the time. From a thousand to fifteen hundred of them will attend mass at five o'clock in the morning. This is the most decided sensation that has been produced here for years. The appeals of the priests are of the most exciting and moving character, and a Protestant present on Wednesday evening informs us that of the vast audience crowding the church—1500 on their knees at one time—not less than one-half of them were in tears, and many of them sobbing aloud."

Poetry.

OVER THE RIVER.

OVER the river they beckon to me,
 Loved ones who've cross'd to the farther side:
 The gleam of their snowy robes I see,
 But their voices are lost in the dashing tide.
 There's one with ringlets of sunny gold,
 And eyes the reflection of heaven's own blue—
 He crossed in the twilight, dim and cold,
 And the pale mist hid him from mortal view:
 We saw not the angels who met him there—
 The gates of the city we could not see;
 Over the river—over the river—
 My father stands waiting to welcome me.

Over the river the boatman pale
 Carried another—the household pet;
 Her brown curls waved in the gentle gale,—
 Darling Rhoda, I see her yet;
 She cross'd on her bosom her snowy hands,
 And fearlessly enter'd the phantom bark:
 We felt it glide from the silver sands,
 And all our sunshine grew strangely dark.

We know she is safe on the further side—
 Where all the ransom'd angels be :
 Over the river—the mystic river,
 My childhood's idol is waiting for me.
 For none return from those quiet shores,
 Who cross with the boatman, cold and pale :
 We hear the dip of the golden oars,
 And catch a gleam of the snowy sail ;
 And, lo ! they have pass'd from our yearning hearts,
 They cross the stream, and are gone for aye ;
 We may not sunder the veil apart
 That hides from our vision the gates of day.
 We only know that their barks no more
 May sail with us o'er Life's stormy sea ;
 Yet somewhere, I know, on the unseen shore,
 They watch, and beckon, and wait for me.
 And I sit and think, when the sunset's gold
 Is flushing river, and hill, and shore,
 I shall one day stand by the water cold,
 And list for the sound of the boatman's oar ;
 I shall watch for a gleam of the flapping sail,
 I shall hear the boat as it gains the strand,
 I shall pass from sight, with the boatman pale,
 To the better shore of the spirit land.
 I shall know the loved who have gone before,
 And joyfully sweet will the meeting be,
 When over the river, the peaceful river,
 The angel of death shall carry me.

Principia.

SACRAMENTAL HYMN.

D. C. M. (OR C. M.)

<p> We keep the feast in memory, Dear Saviour, of that night When with the twelve Thou didst sit down, At first to teach this rite ; And bore with their self-confidence And the unseemly strife, Then sanctified for them Thyselves, The Priest, the Lamb, the Life ! In loving, tender memory Of the sad Kedron prayer,— Man's sympathy so faithless found, The strengthening angel there ;— The conflict sore, the sweat of blood, The midnight loneliness ;— The torches' glare, the armed band, And the betrayer's kiss. </p>	<p> In solemn, awful memory Of the strange darken'd sky, The pale form of the Crucified,— The loud, forsaken cry ; The hands and feet by great nails torn, The pierced side of the dead,— Thy body ! broken — for our sake : Therefore, we break the bread. Thy soul in trouble unto death For our guilt, made Thine own ; The inward spirit's quivering, The agonies unknown ;— The bursting heart ;—Thy life-blood shed For us ! and this the sign : In deep adoring memory, With thanks, we drink the wine. <i>Feb., 1861.</i> </p>
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The May Meetings.

THESE meetings are become a wonderful fact in the proceedings of the British people. They constitute a history of no mean significance; they represent a large amount of intelligence and wealth, and furnish information of the most varied kind, gathered from every portion of the globe, compressed within a narrow compass, so as to be available for every purpose of religion and philanthropy. Above all, they exhibit the specific character and power of spiritual piety in our midst. We begin with the foundation of them all.

THE BIBLE SOCIETIES.

THE BRITISH AND FOREIGN BIBLE SOCIETY.—This honoured Institution held its fifty-seventh anniversary on Wednesday, the 1st of May. The Earl of Shaftesbury, its president, was in the chair. In introducing the business of the day, he addressed the vast assembly with his usual force on the openings made for circulating the Word of God in Italy, in the Austrian Empire, in the vast territories of the Czar, and in other countries; and concluded with a powerful rebuke of the authors of "Essays and Reviews," for maintaining in their teaching that the Divine Book, for the universal diffusion of which the Society exists, is *effete*! He summoned the islands of the Pacific, China, India, Madagascar, Rome, and the neologists of the day, as witnesses on the other side, to prove that the Word of God is the same to-day, yesterday, and for ever. The report, read by the Rev. S. B. Bergne, one of the secretaries, supplied the usual information on the detailed operations of the Society, and announced the cheering fact that the income of the Society had exceeded that of any previous year, which amounted to £167,941 14s. 7d. The total issues of Bibles and Testaments through the instrumentality of the British and Foreign Bible Society, have reached from the commencement to nearly *forty millions*! The Bishop of

London, Lord Ebury, the Rev. H. Venn, the Rev. J. Chown, the Bishop of Victoria, Mr. Pease, M.P., the Rev. W. Arthur, the Rev. J. Stoughton, Mr. Henderson, and the Rev. W. Cadman were, and proved themselves to be, the hearty advocates of this God-like Society.

THE NAVAL AND MILITARY BIBLE SOCIETY, the Trinitarian Bible Society, and the Bible Translation Society, and other institutions that make Bible circulation a part of their proceedings, have held their anniversaries; and indicate that among their advocates, whatever diversities of views they may entertain on many points, there exists a strong desire to circulate the Word of God throughout all classes of society at home, as well as among heathen, Mahomedan, and Popish nations abroad. In doing this work, the EVANGELICAL MAGAZINE will ever most heartily aid them all.

TRACT AND BOOK SOCIETIES.

THE RELIGIOUS TRACT SOCIETY.—Joseph Pease, Esq., M.P., of Darlington, presided over the sixty-second anniversary of this great institution on Friday evening, the 3rd of May, at Exeter Hall. After the offering of praise and prayer, the secretary read the report, which gave a full and succinct account of the issues, income, and expenditure of the Society during the year. Above forty-seven millions of publications flowed from the depôts of the Society during the year 1860-61, making a total of issues since the commencement of about *nine hundred and twelve millions*. The receipts of the year have been £103,127 16s. 11d., which was all expended in carrying on the operations of the Society over nearly every region of the earth, except a balance of some eight hundred pounds. The Rev. J. C. Harrison, the Rev. W. Cadman, the Rev. T. Nolan, the Rev. C. Vince, and the Rev. E. Mannering were the speakers, who advocated with heart and power the duty of diffusing saving

truth among all people, and of imbuing our literature with it.

SUNDAY-SCHOOL UNION.—The anniversary of this Union was held at Exeter Hall, on the evening of Thursday, the 2nd of May. The Hon. A. Kinnaid, M.P., was in the chair. The hall was, as usual, crowded with these active labourers in the cause of God, and with their immediate friends. The chairman briefly sketched the state of things in America, and the outpouring of the Holy Spirit in the revival of true religion in various countries; and these facts he looked upon as a very strong encouragement to yet increased efforts in the good cause which had brought that vast assembly together. Mr. W. H. Watson, one of the secretaries, read the report. During the last year, the Union effected several changes in the metropolitan sphere of its operations, which have worked satisfactorily. The sales at the depository have yielded the sum of £17,130 12s., but the income on the benevolent side has amounted from all sources only to the sum of £1,335. The Rev. J. Graham, Rev. Hugh Allen, Rev. J. P. Chown, of Bradford, Mr. Chambers, Q.C., Rev. J. P. Cook, of Paris, Rev. T. M. Kinnaid (a gentleman of colour), addressed the vast assembly,—an assembly for number, Christian energy, and zeal, not exceeded by any in the metropolis in the month of May.

MISSIONARY SOCIETIES.

LONDON CITY MISSION.—The anniversary of this society was held on the 2nd of May, at Exeter Hall. Joseph Hoare, Esq., presided. After a hearty address from the chair, the Rev. J. Garwood read the report. The funds during eleven months of the past year—for the accounts were closed a month earlier, a circumstance, the better management of the Society rendered necessary—amounted to £35,289 18s. There are now in connexion with the Society, 389 missionaries; nearly two millions of domiciliary visits have been paid in the course of the year; above eleven thousand copies of the Scriptures have been distributed by these faithful workers for Christ, and nearly

three millions of tracts have been given away; fifty-four thousand books have been lent; forty-one thousand meetings and Bible classes have been held, attended by a gross total of above a million and a quarter of persons; four thousand and four hundred out-door services have also been held; above eighteen hundred communicants and backsliders have been added and restored to the churches; more than six hundred families have commenced domestic worship; twelve hundred drunkards have been reclaimed; above three hundred couples have been induced to marry; nearly seven hundred fallen women have been rescued; more than two hundred shops have been closed on the Sabbath; ten thousand children have been sent to school; and nearly two thousand dying persons have been visited by the missionaries. Such is an outline of the work carried on in London by this noble institution. The Bishop of Ripon, the Rev. W. Morley Punshon, Lord Radstock, with several other gentlemen, were the speakers on the occasion.

CHURCH MISSIONARY SOCIETY.—The annual assembly of the friends and supporters of this great society was held at Exeter Hall, April 30th. The Earl of Chichester presided. Five or six bishops and a goodly number of clergy occupied the platform. The Rev. J. Venn read the report. The grand total of income from all sources at home and abroad, and for all the purposes of the Society, has reached £149,152. The mission stations are 148, on which labour 258 clergymen, of whom 66 are natives or East Indians; communicants 20,000. The Bishop of London, the Right Hon. J. Napier, the Bishops of Victoria and Carlisle, Lieut-Col. Lake, the Rev. W. Cadman, the Rev. F. D. Bernard, and others, were the speakers. A second meeting was held in the evening, presided over by the Marquis of Cholmondeley, in which addresses were delivered on the following subjects:—The Punjaub, &c., by Col. Dowes, Bengal Artillery.—China, by Rev. J. Ridgway, M.A.—Claims of Missions, by Captain Arthur Mildmay, Bombay Army.—Mahomedanism in India,

by Rev. Lal Behavri Sing.—The Gospel the regenerator of man at home and abroad, by P. F. O'Malley, Q.C.

LONDON MISSIONARY SOCIETY.—In these brief notices we can only request our readers to peruse with care its chronicle for the month at the close of the *EVANGELICAL MAGAZINE*. What thrilling incidents are contained in its report! what need of prayer and faith! We pass on to other societies, with this brief allusion to the annual assembly of one of the most honoured of our great institutions.

HOME MISSIONARY SOCIETY.—Samuel Morley, Esq., presided over the annual assembly of this Society, held on Tuesday, the 7th of May. The speech of the chairman was earnest and practical, as all his addresses are. The report read by the secretary, the Rev. J. H. Wilson, was inspiring and hopeful; Dr. Spence moved its adoption by a comprehensive and thoughtful address; the Rev. N. Hall filled his speech with power and zeal; the Rev. J. Parker sustained the impression of the preceding speakers; Mr. Flint, Rev. J. W. Richardson, and Dr. Campbell followed.

The Society has now one hundred and three principal stations; ninety-six agents; with one hundred and ninety-eight lay agents; and one hundred and ninety-eight lay preachers, in three hundred and thirty towns, villages, and hamlets; who addressed last year forty thousand hearers. There are one hundred and forty-seven Sabbath schools, with twelve thousand children, taught by more than fourteen hundred teachers. There are in connexion with these mission churches, five thousand members, of whom five hundred and seven were added during the last year. One hundred and sixty thousand tracts were distributed; two thousand and five hundred of the Scriptures were distributed; and seventy thousand religious periodicals. Five hundred prayer-meetings were held during the year.

CONGREGATIONAL BOARD OF EDUCATION.—The annual meeting of this board was held at the Congregational Library,

on Wednesday evening, 8th of May Samuel Morley, Esq., in the chair. Forty-two students are, at present, at the Training Institution, at Homerton; thirty-three completed their course during the year, and have been appointed to schools; and it was reported that there must be about eighteen thousand children in attendance at the schools connected with this organisation throughout the kingdom. The chairman's speech dealt almost exclusively with the report of the Royal Commissioners on Education. Mr. Barnes, M.P. for Bolton; A. Rooker, Esq., of Plymouth; Rev. W. Roberts, of Southampton; T. E. Flint, Esq., of Leeds; the Rev. J. Parker, of Manchester; and H. Coraham, Esq., of Bristol, took part in the proceedings.

CONGREGATIONAL UNION.—The thirty-first annual meeting of the Congregational Union was held on Tuesday, May 7, 1861, at Falcon-square Chapel, Aldersgate-street. The preliminary meeting was held the previous evening. The Rev. J. G. Miall, of Bradford, presided. After devotional exercises, the chairman delivered the annual address. The subject was, "What have we to learn from the principles and practices of other denominations?" The topic was an interesting one, and was discussed with great ability and candour. A resolution approving of the address was adopted with perfect and hearty unanimity. The Rev. George Smith read the annual report, which was listened to with much interest; it contained two statements, which gave special satisfaction: one, that more than 110,000 copies of the New Congregational Hymn-Book had been sold in twenty-three months; the other, that the Committee had appropriated £700 from the profits of publications to the following benevolent objects:—viz., £400 to the Christian Witness Fund; £200 to the Pastors' Retiring Fund; and £100 to the Congregational Pastors' Insurance Aid Fund. The report was adopted, after very effective speeches by Rev. Dr. Vaughan and Rev. S. M'All. An instructive paper on Romiah encroachments was read by Rev. George Smith, which gave rise to an important

discussion, led off, in an energetic speech, by Rev. H. J. Roper, of Bristol, and was concluded by referring the paper again to the committee for revision and publication. Various resolutions were adopted respecting the chairman for 1862, the autumnal meetings for 1861 and 1862, the qualifications for the committee of the Union. After dinner, at Radley's Hotel, a resolution on Church rates was carried unanimously—moved by Samuel Morley, Esq., and seconded by Rev. R. Ashton.

The adjourned meeting was held on Friday, May 10. This meeting was strictly private for free and confidential discussion on the state of the Congregational churches in England and Wales; but it diverged into a consideration, chiefly, of the best mode of improving the worship and preaching in our congregations. The conference terminated at one o'clock, and was followed by the introduction and adoption of an important resolution, expressive of utter repudiation of slavery in America, but of deep and prayerful sympathy with their Congregational brethren in the United States, in the distracted and fearful condition into which their country had been thrown by the threatened secession of the Southern States.

The meetings were altogether of a satisfactory character.

BAPTIST MISSIONARY SOCIETY.—The annual meeting of this Society was held at Exeter Hall, on the 25th of April. Sir Samuel Morton Peto, M.P., was in the chair. Mr. Underhill, one of the secretaries, read the report. The income of the Society was £30,468. The address from the chair was a review of the operations of the Society in connexion with its funds, of which he had a balance of above £3,000. The meeting was addressed by the Rev. R. Roberts, a deputation from the Wesleyan body; the Rev. J. C. Page, late of Madras, entered heartily into the work of missions in India; the Rev. J. Sale, of Jessore, followed most worthily the preceding speaker; the Rev. H. Wilkinson, late of Orissa, added nobly to the intensity of the in-

terest created on behalf of India; and the Rev. Paxton Hood brought the proceedings to a close, with a combination of sprightliness and truth.

BAPTIST HOME MISSIONARY SOCIETY.

—The annual meeting of this Society was held in the Metropolitan Tabernacle (Mr. Spurgeon's), on Monday, the 22nd of April. The attendance was large and the speeches effective. Frank Crossley, Esq., in the chair. There are 91 stations connected with the Society, to which must be added 76 subordinate stations. There are 600 Sunday-schools, above 1,000 teachers, and 7,000 scholars; the chapels will accommodate about 27,000 hearers, more than 17,000 attend them. The income during the past year was £3,348 19s. The Rev. F. Tucker, B.A., moved the first resolution; the Rev. G. Whitehead, the Rev. A. Mursell, and the Rev. C. H. Spurgeon, spoke each in his own style. The Rev. J. Hobson and the Rev. C. J. Middleditch took part in the proceedings of one of the best meetings the Society ever held.

BAPTIST IRISH SOCIETY.—This Society held its meeting in Mr. Spurgeon's Tabernacle, on Tuesday, the 23rd of April. The Rev. C. J. Middleditch, the secretary, read the report. The income of the Society during the year was £2,244, to which must be added the Revival Fund, which was £602. Richard Harris, Esq., of Leicester, was in the chair. Mr. Millard, of Maze Pond; the Rev. F. Edwards, B.A., of Leeds; the Rev. A. Mursell, and the Rev. C. H. Spurgeon, each so spoke as to give an impulse to this good cause.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.—Sir Morton Peto, M.P., was requested to take the chair, in the absence of the Earl of Shaftesbury. The receipts amounted to £293 16s. 11d. Rev. W. Landels; Dr. Angus; Rev. J. C. Page; the Rev. J. P. Chown; Joseph Payne, Esq.; and the Earl of Shaftesbury, addressed the meeting. This Society embodies a good principle, carried out, too,

in the right direction and with earnestness—*young men giving their strength to overcome the wicked one.*

WESLEYAN MISSIONARY SOCIETY.—The annual meeting was held under the presidency of J. R. Kay, Esq., at Exeter Hall, on Monday, 29th of April. Prayer was offered by Rev. S. H. Squance. The chairman summarily repeated the history of the mission from Wesley down to this day. Dr. Osborn read an elaborate report. Dr. Hoole read the financial account. The income for the year was £140,678 9s. 9d. Circuits, 540; chapels and preaching places, 4,168; ministers and missionaries, 815; paid agents, &c., 1,244; other agents and Sabbath-school teachers, 14,086; church members, 136,148; candidates for membership, 18,267; printing establishments, 8. The President of the Conference (the Rev. W. W. Stamp) moved the first resolution; the Rev. J. S. Wardlaw, son of the late Dr. Wardlaw, followed. Rev. Gervase Smith; the Right Hon. Joseph Napier, M.P.; the Rev. J. Radcliffe; the Rev. W. Arnot; the Rev. J. Ripon, missionary from Ceylon; Dr. M'Clintock; the Rev. J. Jackson; and Mr. Punshon, addressed the vast assembly.

PRIMITIVE METHODIST MISSIONARY SOCIETY.—The annual meeting was held at the Metropolitan Tabernacle, on Tuesday, 30th of April; Benjamin Scott, Esq., in the chair. Mr. Scott glanced rapidly over the state of the world at the present time, and showed that every part of the world encouraged the Christian Church to go forward. The Rev. T. Penrose read the report. Missionary stations are 88 in number; missionaries, 143; and 9,595 members. The grand total of its missionary income from all sources, £14,868 17s. 8½d. The usual resolutions on such occasions were moved by a number of ministers, who earnestly pleaded the cause; in which earnestness the vast assembly most fully sympathised.

MIDNIGHT MISSION.—The first anniversary of this mission was held at Free-

masons' Tavern, on Wednesday evening, the 24th of April. Lieut.-Colonel Worthy occupied the chair. Mr. Theo. Smith read the report. Meetings had been held in the West-end, in the East, and in the other parts of London. The result of the movement in London had been—85 females restored to their friends; 79 sent to service; 6 married; 81 taken into the home; 30 left after having been in the home; making a total of 281. Meetings had also been held at Liverpool, Glasgow, Edinburgh, Manchester, and in other towns, where 233 females were also rescued. The income had amounted to £2,000. The meeting was addressed by the Rev. T. Graham, Dr. Anderson, Rev. J. Burke, Hon. and Rev. B. W. Noel, and others, who powerfully appealed to the best sympathies of our nature for help. We would echo their sentiments till all shall hear, and the evil be swept away from our midst.

THE BOOK SOCIETY.—The annual *soirée* and public meeting of this good institution was held at the London Coffee House, Ludgate-hill, on Wednesday, 24th of April. Sheriff Lusk was in the chair. This was the one hundred and eleventh annual meeting of this Society, now venerable with age, but under its present management, it is renewing its strength, and upwards, year after year, it goes; and higher may it yet fly. The Rev. I. Vale Mummery, the secretary, read the report. The receipts amounted in all to more than £5,000. The objects of the Society were earnestly advocated by the Rev. J. De Kewer Williams, the Rev. W. Barker, Rev. S. Alexander, M.A., Assistant-Judge Payne, and others. Touching allusions were made in the report, and in the addresses that followed, to the death of the Rev. Jonathan George, one of its Honorary Secretaries, and to the retirement of Mr. Alderman Challis from the post of Treasurer, which he had held for a quarter of a century. It was shown that the good the Society can accomplish is only limited by the means placed at its disposal. Let that be a hundredfold, and it will prove a seed that shall yield a hundredfold more.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual breakfast of this most useful organization was held on the 7th of May, at six o'clock, in the rooms of the Society in Aldersgate-street. Mr. R. C. L. Bevan presided. The company numbered about 400. The chairman, the Rev. W. Gibson, the Rev. H. Allon, the Rev. T. H. Tarlton, and Messrs. Beauman and Bohun from Paris, addressed this early assembly of earnest young men, in terms and in a spirit suitable to the occasion, and the audience they desired to direct and to benefit.

RAGGED SCHOOL UNION.—The seventeenth annual meeting of this Society was held at Exeter Hall, under the presidency of the Earl of Shaftesbury, on Monday evening, the 6th of May. The Hall was literally crammed. The chairman's address was an examination of the "Report of the Royal Commissioners on Education," on its bearing on Ragged Schools. The report stated that there were at the present time 176 buildings; Sunday-schools, 207; scholars, 26,264; day-schools, 161, containing more than 17,000 children; evening schools, 216, with 9,841 scholars; boys attending industrial classes, 462; girls, 2,724; refuge inmates, 698; attendance at public worship, 4,340; voluntary teachers, 2,972; paid teachers, 407; paid monitors, 404; more than 1,800 scholars have been sent to situations; 1,216 prizes were awarded for keeping in one situation for more than twelve months; 122 scholars have become communicants; 144 scholars have become teachers; 84 penny banks are in operation; and 58 clothing clubs exist. The income of the Union was such, that a balance of £95 was in the hand of the treasurer. Messrs. Chambers, Allon, and Graham, with other gentlemen, addressed the meeting.

BRITISH AND FOREIGN SCHOOL SOCIETY.—Lord John Russell was unable to take the chair. In his absence, Lord Lyveden presided. The examination of the boys, prior to the public meeting, gave great satisfaction. Income from all sources, £20,345; expenditure, £26,698 10s. 6d. Messrs. Gurney Hoare, S. Gurney, M.P.,

Rev. W. Cadman, Mr. Ball, M.P., and Rev. R. Harding, with other speakers, addressed the meeting, whose harmony was interrupted by persons who deny the divinity of our Lord, seeking evidently to give ultimately an Unitarian character to the teaching of the school. In past years this school has done an incalculable amount of good; may its future usefulness exceed the past! May its unsectarian character, on the basis of the Scriptures, be ever maintained!

TURKISH MISSIONS AND SOCIETY.—The anniversary of this Society was held at Willis's Rooms, on the 26th of April. The Earl of Shaftesbury in the chair. Prayer was offered by Mr. Minton. Mr. Birch, the secretary, read the report, which took a rapid glance at the state of things in the Turkish empire. "To the honour," it states, "of the despised Moslem government, the most loyal toleration and the highest official protection were everywhere extended to the evangelistic and educational labours of Christ's devoted servants, whether natives or foreigners." The funds of the Society amounted to £3,681 19s. 4d. A. H. Layard, M.P., spoke with effect, because of personal acquaintance with Eastern countries. Dr. Perkins was from the scene of action, and addressed the audience on things he had seen, felt, and handled. Sir H. Rawlinson spoke, too, from personal knowledge; and Mr. Pratt, missionary from Aleppo, closed the proceedings; except an address by the noble chairman, in acknowledging the vote of thanks to him, who entreated the meeting to bear in mind what had been addressed to them by men of experience. The subject on which they had spoken was one of the most important in the present day. It involved one of the greatest duties ever imposed upon a nation. He hoped they would rise to a full sense of their responsibility and power in this matter.

NATIONAL PROTESTANT SOCIETY.—The anniversary of this Society was held in Hanover-square Rooms, on Wednesday evening, the 8th of May. G. H. Whalley, Esq., M.P., in the chair. Its

object is the diffusion of Protestant principles. The meeting was addressed by J. Bingham, Esq., Rev. C. C. Layard, Rev. W. Brock, E. Harper, Esq., Rev. M. M'Carthy, M. Richardson, and Sir W. Verner. God speed every effort to spread true Protestant principles!

COLONIAL MISSIONARY SOCIETY.—The annual meeting was held at the Poultry Chapel, on Monday evening, the 13th of May. J. Barnes, Esq., M.P., was in the chair. The report, read by the Rev. J. James, the secretary, reviewed the state of Independency in our various colonies, and to its proceedings in them, and at home in connexion with them. The year's income amounted to the sum of £6,703 12s. 1d. Dr. M. Browne, the Rev. T. Beazley, the Rev. G. Smith, Dr. Tomkins, and others, addressed the meeting. The importance of this Society cannot well be overrated, because many of these colonies will become in a short time "strong nations."

NATIONAL LORD'S-DAY REST ASSOCIATION.—The fourth annual meeting of this association was held on Thursday, May the 9th, in the Lower Room, Exeter Hall. The Society is conducted by working men. Mr. Robert Baxter presided. The committee have printed and circulated above 20,000 tracts during the year. The income of the Society was £128. Mr. J. Lydall, of 13, Bedford-row, is the Honorary Secretary. The Society grounds its appeal for sympathy and assistance on such facts as that there are 60,000 persons employed on railways on the Sabbath.

THE EVANGELICAL ALLIANCE.—The annual *soirée* was held on Tuesday, the 23rd of April, at Freemasons' Hall. Mr. Richard Baxter in the chair. After devotional exercises conducted by the Revs. W. M. Bunting and A. S. Thelwall, the Rev. W. Arnot, of Glasgow, gave an account of the great work of God in that city; the Rev. D. M'Afee spoke on the subject of Ireland; the Rev. J. S. Jenkinson, of Battersea, spoke on England; the Rev. R. Wallace, of Montreal, of Canada—French Mission; Lord Benholme, of Edinburgh; the Rev.

Dr. Perkins, from Persia, of the Nestorians; and Dr. Macgowan, of China and Japan. A goodly number of gentlemen from the Continent were present, and it cannot be doubted but that the spirit of union and co-operation was promoted.

UNITED BRITISH ARMY SCRIPTURE-READERS' AND SOLDIERS' FRIEND SOCIETY.—The annual meeting was held at St. James's Hall, on Thursday, the 16th of May. Lord Calthorpe was in the chair. Colonel Pitcairn read an abstract of the report. The Rev. the Chaplain-General of the Forces; Lieut.-Colonel Stuart, M.P.; the Bishop of Victoria; the Rev. W. Chalmers, Presbyterian; the Rev. C. Green, Chaplain to the Forces at Chatham; and Major Straith, addressed the meeting. *It was said that there is hardly a regiment now but in which there is a nucleus of religious men.* The income of the Society was £9,972 19s. 9d.

NATIONAL TEMPERANCE LEAGUE.—The annual meeting was held at Exeter Hall, which was densely crowded, on Tuesday evening, 14th of May. Samuel Gurney, Esq., M.P., was in the chair. The Rev. N. Acworth, the Vicar of Plumstead, offered prayer. Mr. Tweedie, one of the Hon. Secretaries, read the report. The league has now in its service six travelling agents. During the year the gratuitous assistance of above forty ministers and others had been obtained; a "Ladies' National Association" has been formed. Influential drawing-room meetings had been held in many towns; the expenditure of the Society during the year had been £2,654; the Revs. Newman Hall, J. Burke, W. Acworth, and Messrs. Bradley, B. Scott (Chamberlain of the city of London), and Judge Payne, addressed the vast and enthusiastic assembly in an effective manner. *This movement is leading many out of numerous temporal evils, and many souls to the Saviour.*

BAND OF HOPE UNION.—On Monday evening, the 13th of May, the sixth annual meeting of this union was held at Exeter Hall. The large hall was

crowded to excess. Samuel Gurney, Esq., M.P., presided. A large number of clergymen occupied the platform. The cause is constantly advancing. The expenditure of the union had been during the year, £627 19s. 10½d. The Revs. W. M. Statham, G. Lamb, J. B. Smythe, W. Acworth, and others, advocated the cause. A choir of 500 children, belonging to various Bands of Hope in the metropolis, sang several pieces during the meeting, which elicited much applause.

THE EVANGELICAL CONTINENTAL SOCIETY.—The annual meeting of this Society was held on Thursday evening, the 16th of May, at Bloomsbury Chapel.

Ebenezer Pye Smith, Esq., in the chair. Rev. J. Shedlock, the Secretary, read the report. The income of the Society amounted to more than £1,630. The meeting was effectively addressed by Dr. Davis; M.M. Bersier, of Paris, Vernier, of Geneva, G. Monod; Messrs. Henderson, Tiddy, Ashton, and Davies. The attendance was small, but the spirit of the meeting was everything that could be desired. The income of the Society was considerably more than it ever was before. *The Continent ought to receive more help from British Christians*; this sentiment was pressed on the audience by every speaker—by implication, or in a direct manner.

Pages for the Little Ones.

"RIGHT FROM HEAVEN."

In a miserable cottage at the bottom of a hill, two children were hovering over a smouldering fire. A tempest raged without, a fearful tempest, against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dared not enter, for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I have hunted for a potato-paring, but can't find any."

"What an awful storm!"

"Yes; the old tree has blown down. I guess God took care that it didn't fall on the house. See, it would certainly have killed us."

"If He could do that, could He not send us some bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. And when they paused, expecting, in their childish faith, to see some miraculous manifestation, a

humane feeling stole into his heart—some angel came to soften it. He had bought a loaf at the village, thinking it would last him a great many days; but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God for giving us bread because we asked Him."

"We'll ask Him every day, won't we? Why, I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask Him to give father work to do all the time, and we need never be hungry again. He'll do it, I'm sure."

The storm passed; the miser went home. A little flower had sprung up in his heart; it was no longer barren. In a few weeks he died, but not before he had given the cottage, which was his, to the poor labouring man. And the little children ever felt a sweet and solemn emotion when, in their matinal devotion, they came to these truthful words—"Give us this day our daily bread."

LITTLE GEORGIE'S PRAYER.

Little Georgie, an interesting boy of four summers, had been taught by his mother to pray, and she had often told him that to pray to God was to talk to Him, and tell Him just what he wanted. At night, after he had repeated the Lord's prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words. Though Georgie was generally a very good boy, and loved his parents most tenderly, yet it sometimes happened that he needed correction; for, like all children, he liked to have his own way.

One day, being unwilling to yield to his mother's wishes, she was obliged to punish him, for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and, as he had been taught, he *talked* to God about it, in the following manner, feeling all the while very serious, though his language was so childish: "O Lord! bless Georgie, and make him a good boy; and don't let him be naughty again, never; no, never, because you know, when he is naughty, *he sticks to it so!*"

Would it not be well for some little readers to make use of Georgie's prayer?

NEVER TELL A LIE.

How simply and beautifully has Abd-el-Kader, of Ghilon, impressed us with the love of truth, in a story of his childhood! After stating the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he thus proceeds:—

I informed her of what I had seen, and she wept: then, taking out eighty dinars, she told me, as I had a brother, half of that was all my inheritance; she made me swear, when she gave it to me, *never to tell a lie*, and afterwards bade me farewell, exclaiming, "Go, my son, I consign you to God; we shall not meet until the day of judgment."

I went on well till I came near Hamandai, when our Kaslinh was plun-

dered by sixty horsemen. One fellow asked me what I had got.

"Forty dinars," said I, "are sewed under my garments."

The fellow laughed, thinking, no doubt, I was joking with him.

"What have you got?" said another.

I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," said I. "I have forty dinars sewed in my garments."

He ordered them to be ripped open, and found my money.

"And how came you," said he, in surprise, "to declare so openly, what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother, to whom I promised *I never will tell a lie.*"

"Child," said the robber, "hast thou such a sense of duty to thy mother, at thy years, and I am insensible, at my age, of the duty I owe to God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it."

He did so. His followers were alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path to virtue."

And they instantly, at his order, made restitution of the spoil, and vowed repentance, on his hand.

I'M GLAD I'M NOT A SLAVE.

In "Sabbath-school Concert Hymns" we find the following, which we hope every Sabbath-school in America will be permitted to sing.

"I'm glad I'm not a slave, mother,
To be sold away from you;
And of my father and my mates
To bid a last adieu;
Oh, I'm sure 'twould break my heart,
From home and all its joys to part."

A A

"I'm glad I'm not a slave, mother,
To be shut up in a pen ;
Or dragg'd up on the auction block,
And sold to evil men ;
The vendor's praise would make me cry ;
Oh, mother, I should want to die.

"I'm glad I'm not a slave, mother,
To work with all my might,
And ever shuddering for fear
I should be whipp'd at night ;
And, oh, when all my work was done,
Have nothing I could call my own.

"I'm glad I'm not a slave, mother,
For then I should not know
What God has said about the way
In which I ought to go ;
Oh, how I pity the poor slaves,
Who find no rest but in their graves !

"Are they not wicked men, mother,
Who boys and girls do treat
As if they were no better than
The dogs that run the street ?
I think our Father God, ere long,
Will punish them, for all their wrong."

THE THREE HANDFULS OF GRAIN.

It was one day in the early spring of the year that Gerard Steimer called his three sons—Adolphus, Henry, and the little Bernard—to his side. In his hand he held an open letter. The tears shone in his eyes, and his voice was very sad, as he addressed them :—

"You have often heard me speak, my children, of my brother Bernard, who left home many years ago, to go into business in a distant country."

"Yes," they replied, and they gazed wonderingly at their parent.

"Well, my sons," he continued, "your uncle Bernard, having at last amassed a considerable fortune, had determined to return to his native village, and take up his abode with me ; for we are the only two that remain of a happy family of seven brothers and five sisters," he added, as he drew his hand hastily across his eyes.

"And is uncle coming soon ?" inquired Henry, in an animated tone.

"He should have been here by this time, my son," replied his father, "but

an all-wise Providence has ordered it otherwise ; and now," he added, "I fear that you will never see him, for this letter informs me that he is lying very ill in a distant city, and he desires me to come to him, that he may see me once more, and that I may assist him in arranging his affairs."

"And you will go, father ?" said Bernard anxiously.

"Certainly, my child. And during my absence, cousin Jacob Reimmer and his wife will come and take care of the house, for I shall probably not return until the autumn, as I shall have to travel some distance ; and in case of your uncle's death, there may be a great deal for me to attend to."

"Perhaps he will get well, and then you will bring him home with you."

"I fear, Bernard, that that may not be, for he writes me word that the doctors say his case is hopeless. Listen now attentively, my children, to what I am going to tell you, for it is a message to each of you from your dying uncle. He says, 'Give a handful of grain to each of your three children when you leave them to come to me, and tell them to do with it what they think best during your absence, and when you return you will decide who has made the best use of it, and will reward that one according as I shall tell you.'"

It is autumn. The little Bernard stood watching at the open window, when a carriage drove hastily up to the door, and the aged Gerard stepped from it, holding in his hand a small tin box.

"Oh, there is papa ! there is papa !" he exclaimed.

Then the three children rushed from the room and threw their arms around him, saying—

"Oh, we are so glad to see you, papa, you have been so long away."

"And I am glad to see you, too, my children, and all looking so well," replied the aged man, as he bent forward and gave them each a kiss.

Cousin Jacob Reimmer and his wife now approached to welcome him, and he inquired of each of them how the children had behaved during his absence.

"Oh, they have been very good boys," he replied.

They all now entered the house. Gerard Steimer then placed the tin box that he held in his hand upon the table, and taking a small key from his pocket opened it, and drew from thence the last will and testament of his brother Bernard Steimer.

All gazed sadly upon the old man, as with trembling hands he unrolled it, and said,—

"I had the sad pleasure, my children, of closing my brother's eyes in peace, and of laying his remains in their last resting-place. In this will he bequeaths the whole of his property to the one that I shall decide has made the best use of the handful of grain that I gave each of you before I left home. Let me now hear, my children," he added, "what you have done with it."

"I," said Adolphus, "have saved mine. I put it in a small wooden box, in a dry place, and it is just as fresh as the day that you gave it to me."

"My son," said his father in a stern voice, "you have laid by the grain, and what hath it profited thee? Nothing! So it is with wealth. Hoard it, and it yieldeth neither profit nor comfort. And you, Henry," he continued, "what have you done with your handful?"

"I ground it to flour, papa, and had a nice sweet cake made of it, which I have eaten."

"Foolish boy!" he replied, "and it is

gone, having given thee but a moment's comfort and support. So it is with money. Spend it upon thy pleasures, they also are but for a moment." The aged Gerard now turned towards his youngest son, and drawing him towards him, said:—

"What use has my little Bernard made of the handful of grain that I gave him?"

The child smiled, and clasping his father's hand between his own, said,—

"Come with me, papa, and I will show you."

They all followed the boy as he led the way toward a field that belonged to his father, but which was situated at some distance from the house.

"See, papa!" exclaimed the happy child; "see what has become of my handful of grain!" and he pointed in delight toward a corner of the field where grew the tall, slender corn, which, laden with its golden ears, waved and rustled beneath the gentle breezes.

The aged Gerard smiled, and resting his hand upon Bernard's head, said, "You have done well, my son. You sowed the grain in the earth, and it has brought thee forth a bountiful harvest; to you must I award my brother's fortune. Use it as wisely as you have the handful of grain. Neither hoard it up nor spend it merely upon thine own pleasures, but bestow it upon the poor, upon the fatherless and widow, upon the little ones of Christ, and *He* shall remember it with a plenteous reward."

Reviews.

THE DIVINE COVENANTS: THEIR NATURE AND DESIGN; or, the Covenants considered as successive stages in the development of the Divine purposes of mercy. By JOHN KELLY. (London: Jackson, Walford, and Hodder.)

THERE has been a break in the publications of the Series of the "Congregational Lectures," of which Mr. Kelly's volume is the last published. The Lectures delivered by Professor Godwin, of New College, have not yet appeared in

print; and although, perhaps, it does not concern the public to know the reason of this, yet in their non-appearance there seems something like a failure of engagement on the part of the Committee of the Congregational Union. The terms of the original advertisement which is inserted in every volume of Lectures, inform us that "the arrangements made with the Lecturers are designed to secure the publication of each separate course without risk to the authors." The subject

of Mr. Godwin's Lectures was one of much interest and importance, and we trust that the volume will yet appear.

But we have to do in this place with books that are published, and we give an honest and cordial welcome to the able volume by Mr. Kelly. It is a solid and instructive piece of theological literature. The subject which he has selected for discussion is not, perhaps, a very popular one, but this does not subtract anything from its great importance. The idea commonly attached to the word *covenants*, has probably more in it of human theory than of Divine revelation; hence the very term influences many, as if it proclaimed an unattractive and unfruitful region of inquiry and thought, into which few, save those who study theological science for its own sake, will care to go. Doubtless much that has been written on the subject has tended to produce this impression; and a great and good result will be gained, if Mr. Kelly's book shall be the means of setting "the covenants" in a clear and scriptural light, stripped of all those needless or noxious human accessories which depend on mere conjecture or fancy. At all events, this has been his steady aim; and we think he has succeeded to a greater extent than any previous writer. The volume consists of eight lectures, with the following titles:—1. The Covenants. 2. The Noachic Covenant. 3. The Abrahamic Covenant. 4. The Sinaitic Covenant. 5. The Davidic Covenant. 6. The Covenant under the Prophets. 7. The Mediator of the Covenant. 8. The Administration of the Covenant. The design of the whole is well described in the second title of the book,—*"The Covenants considered as successive stages in the development of the Divine purposes of mercy."* And if the geologist is personally enthusiastic, and meets with the applause of others in the pursuit of his favourite science, which unfolds to him the successive formations in the construction of this wonderful globe, much more may the theologian be interested in the study of the gradual development of God's dealings and designs

in His moral government of men. In the case of the latter, the Scriptures are the only source of information, a principle which Mr. Kelly states at the outset, and to which he rigidly adheres throughout. With this light, he says, the term *covenant* "is expressive, invariably, of a gracious and sovereign constitution or economy, consisting mainly of free promises, or of a system of laws subservient to these promises, ratified by sacrifice, and usually connected with institutions illustrative of the nature of these promises. The essentials of a covenant are the free promises which it contains, and the sacrifices by which it is confirmed."—P. 12.

Having thus laid down the meaning of the term, he proceeds to show that it cannot apply to the Divine dealings with Adam before he fell, and proves that the Adamic dispensation can in no proper sense be called a covenant. In the second lecture he takes up the covenant with Noah, and points out in what respect it conveyed additional light regarding the purposes of God to that given in the promise of a Deliverer to our first parents. In the same way, in the third, fourth, and fifth lectures, he deals with the Abrahamic, the Sinaitic, and the Davidic covenants, showing how each gave forth clearer light than its predecessor regarding some points of the great purpose of mercy,—gradually narrowing the channel through which, genealogically considered, the promised blessings were to come, and expressing in more distinct outline the nature of these blessings themselves. The lecture on the covenant made with the children of Israel at Sinai is very able, and gives a clear idea of the relation of the Mosaic law to the covenant of mercy, a point on which there is often much misconception.

In the sixth lecture, which treats of "the Covenant under the Prophets," Mr. Kelly first shows the true nature of the prophetic office, and then points out the expansions of the former covenants given in the ministry of the seers. The following remarks on the peculiar work of the prophet are very just, and a due regard to the truth which they convey

would have much tended to prevent the reaction which has set in, and which denies that the prediction of future events was any part of the prophetic office at all.

"That speciality in some of them [the prophetic writings] which had respect to the prediction of future events, has attracted undue attention. This was perhaps natural. Its marked peculiarity, and the use largely made of it as a department of Christian evidence, have served to create a misapprehension in regard to the nature of the gift, most prejudicial to a right understanding of the subject. The main purpose of the prophetic office has been all but overshadowed. By many it is hardly known,—or if known, strangely overlooked,—that its leading design contemplated the present spiritual interests of the people; that the prophets were chiefly employed in imparting instruction to them, laying bare their sins, exhorting them to repentance, affording them direction in duty, and in various ways promoting their religious improvement."—P. 196.

The forgetfulness of this and the idea that prediction, in the proper sense of the term, occupied the chief, if not the sole place in the ministry of the prophets—the idea, in fact, that they wrote and spoke mainly to supply us with evidence of the truth of revelation—has led in our day to the other extreme, in which prediction is altogether excluded from the work of these witnesses for God. Mr. Kelly observes that their ministry was of material use in filling up the truth which, in summary outline, the Covenants exhibited, placing in varied lights the person and work of the Redeemer, and the vast results of His undertaking, and awakening in the godly portion of the people expectations of a future immensely surpassing anything yet realized in their history.

This future, as it comes before us in the "New Covenant," is mainly the theme of the last two lectures,—the seventh on the Mediator, and the eighth on the Administration of the Covenant. In them, our lecturer expounds the offices and qualifications of Christ, shows the nature of His present reign, and the means by which His government is administered, and by which it must be

extended. These concluding discourses are admirable specimens of lucid and Scriptural theological thought, which will well repay careful perusal. In them, Mr. Kelly proves that the Covenant contemplates a far wider extension of its benefits than has yet been attained, and points to scenes far more glorious than have at present been realized. But the future, in the fulfilment of all promised, and the unfolding of all predicted, is positively sure, for the Mediator of the Covenant lives and reigns in the exercise of supreme authority.

"There is in some respects a striking analogy between the state of things prevailing in Israel from the time of their deliverance from Egypt to the coming of Christ, and that which has existed from the times of the apostles to our own day. How long did the hope of Israel seem deferred! How sad was the condition of the people during the greater portion of that lengthened period! How gross were their corruptions! There was much apparently calculated to defeat the very end of their separation from the rest of the nations; and yet, through all these adverse circumstances, the promise of God held good, and was in due time fulfilled. Very similar has been the condition of the Christian Church, in reference to those predicted scenes—the object of our present expectation. . . . The state of the Church has been one of feebleness and disorder, affording slender evidence of adaptation for the accomplishment of the great work to which its best energies ought to have been directed. . . . But God's dealings with Israel teach their lesson to us, and not the least important of the instruction they supply is the encouragement to our faith regarding the future. Just as surely as God fulfilled that promise which was the hope of the Church in former times, so surely, in spite of all obstructions, will He fulfil to the Christian Church what He has warranted them to expect. . . . The Divine engagements meanwhile sustain our hope, and supply a plea to give energy to prayer. 'Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.'"—Pp. 305, 306.

We sincerely thank Mr. Kelly for the careful and instructive treatment which he has given his theme, and trust that his book will have a reception such as its solid merits deserve.

Brief Notices of Books.

The History and Destiny of the World and of the Church. By ALEXANDER KEITH, D.D. Part the First. The Four Monarchies, and the Papacy Romanists, the Witnesses. (London: Nelson.) The object of the author, so well and advantageously known as a writer on fulfilled prophecy, is, after a brief exposition of the prophecies by Daniel of the four great monarchies, to identify "another little horn," and another beast, and the woman who sitteth on the seven hills, and the false prophet, and the king who doth according to his will, and the Apostasy, or Man of Sin, as the Papal Power. He proceeds to illustrate the history and character of that power by very copious extracts from Roman Catholic writers, and by an appeal to Popish antiquities, including medals, figured on the pages of the book, and also to vestments worn by Romish dignitaries, coloured representations of which are given from engravings familiar to all who have visited "The Eternal City." A great deal of historical information is thus supplied, which, independent of its application to prophecy, will be found of service to those who would understand the Papal system. The beast that carrieth the woman is identified with Daniel's fourth kingdom—the Latin kingdom; and Dr. Keith sees in Napoleon III. the man in whom the prophecy is fulfilled. How the Latin kingdom, or Roman Empire, which fell at the commencement of the middle ages, can be identified with the empire of the two Napoleons, we never could understand; and as to the help afforded to the Papacy by the present Napoleon, it is of a very doubtful kind. He professes reverence for the spiritual dominion of Pius IX., but certainly he is the grand cause of his Holiness being deprived of the Papal States. To say the least, Dr. Keith's application of prophecy is precipitate: he should wait to see whether Napoleon will withdraw his troops from Rome.

Man, contemplated in his Primeval, Fallen, Condemned, and Millennial Condition. By the Rev. N. ROUSE. (London: Hamilton.) Mr. Rouse some time ago published a book on sacred chronology, in which he differs from most chronologists. He takes care to remind us of this in his first sentence. "Nearly eight thousand years have elapsed since man by the sovereign Sat

of the Creator became a tenant of this world." We question this, and so we do many other things in the book. Mr. Rouse believes in the Wesleyan doctrine of sinless perfection, and deduces from it what seems a peculiarity in his creed,—that the hereditary human form of depravity ceases in the case of children born of sanctified parents, and that such children do not need regeneration. We confess there is great ingenuity and force in Mr. Rouse's reasoning on the Wesleyan hypothesis, and it would be very difficult to answer him on that ground. But we object both to his premises and conclusion. The argument can have no force with us, as we deny the doctrine of sinless perfection. We are afraid Mr. Rouse will find, if he looks into the families of those whom he would count perfect, that facts are sadly against him. We object to many other things in this book, but we must do the author the justice of saying that he writes like a thoughtful and intelligent man. He exposes with much force the absurdities involved in the literal interpretation of the prophecies of the Millennium.

Travels in England. A Ramble with the City and Town Missionaries. By JOHN SHAW, M.D. (London: Johnson.) The object is to point out the spiritual destitution of our large cities and towns, with a view to stimulate English Christians to greater exertion. The object is so good, and the writer is so benevolent, that we are quite indisposed to be severe in our criticisms on his book. But we must say, that the incoherent manner in which many parts of it are written, and the carelessness with which it has been put together, will greatly interfere with the excellence of the design. Some of the anecdotes related do not appear to be given on sufficient authority; and certain chapters are calculated to leave an incorrect impression. Norwich, for example, is represented as in a state of most deplorable ignorance, and no notice is taken of anything on the other side, except the labours of ten city missionaries. Is it right in such a case, that the existence of thousands of excellent Christian people, and numerous faithful and devoted preachers of the Gospel, with their influence and efforts in manifold ways, should be totally ignored? Dr. Shaw should know, that to travel through England by rail, and

to take a hasty walk with City Missionaries through their districts, is not the way to get at a correct knowledge of the moral condition of any place as a whole.

The Triumphs of Invention and Discovery. By J. HAMILTON FYFE. (London: Nelson and Sons.) "Peace hath her victories, no less than war." So sang John Milton, two hundred years ago: and how, since his time, have such triumphs multiplied, as he celebrates in his immortal verse! Often, however, has the battle been a long and weary one, ere the fighter won his crown. The hardships and sufferings of the soldier in the campaign have been equalled by the privations and miseries endured by some of the great inventors and discoverers of the last three centuries. Stories of how they fought and how they won are well told in the book by J. Hamilton Fyfe. Printer, potter, cotton-spinner, light-house-builder, and many before, are well described; John Pounds with his Ragged Schools, and David Livingstone on the Zambesi river, bringing up the rear. The lad who buys this book will make a very good investment.

Sons of Strength, Wisdom, and Patience—Samson, Solomon, Job. By the Rev. J. S. WATSON, M.A. (London: Longman.) The object as stated by the author is to set forth the life and history of these old Testament worthies "some-what more fully than they are shown" in Scripture. He seeks to do this by an apparatus of semi-fiction and dialogue of the dramatic order. Books of this class are not to our taste. Even when the poetic element is strong, we find them failures. Here, where all is eminently prosaic, the failure is signal. Feeble descriptions and colloquies in the English style of the 19th century make up the volume. The effect is to take one out of Hebrew life altogether, rather than to lead further into it. The chapters on Job are chiefly versions of the original, from which all life and fire are drawn away. In polishing his censor, Mr. Watson has managed to shake out all the incense.

Self-made Men. By the Rev. W. ANDERSON. (London: Snow.) Mr. Anderson knows well that self-help must be joined to God's help. He wisely urges what Wordsworth says,—"These two things, contradictory as they may seem, must go together—manly dependence and manly independence; manly reliance and manly self-reliance." The characteristics of self-made men are sensibly pointed out, and examples are furnished in lively sketches—of John Bunyan, Edward

Baines, Hugh Miller, and John Kitto. Mr. Anderson tells us how men are made, and finishes with appeals founded on his facts. It must be acknowledged that this sort of literature is rather overdone just now, and we could well spare a pause in hero worship; but the present book is one of the better class; and we hope it may stimulate some to seek to be both self-made and God-made men.

Evenings with John Bunyan; or, the Dream Illustrated. By JAMES LARGE. (London: Nisbet.) We are intense in our reverence for Bunyan, and gladly hail anything which serves to increase public interest in the glorious dreamer. But he is certainly, nowadays, likely to suffer from some of his admiring commentators, if people take the trouble to read the comments. We have no doubt that Mr. Large is a very good man, and means well; but this attempt to interpret the dream in a series of very unskillfully-contrived fireside dialogues between parents and children is a remarkably dull and wearisome affair—too superficial for intelligent adults, and wanting in the simplicity, freshness, poetic spirit, and genial touch necessary to captivate the young.

Thoughts on Preaching; specially in relation to the Requirements of the Age. By DANIEL MOORE, M.A. (London: Hatchard.) Some time ago we noticed Vinet's book on preaching, and spoke of it as too *Frenchified* to be of much practical use to English preachers. The defect of M. Vinet is supplied by Mr. Moore. These are thoroughly English thoughts on preaching, full of good sense, much reflection, extensive knowledge, and correct appreciation of all the difficulties which beset his subject. There may be a few things, but they are only a few, in this book to which we cannot give our most entire approval. It is a most admirable manual for young ministers, and to them we warmly recommend it.

The Headship of Christ and the Rights of the Christian People. By HUGH MILLER. With Preface by PETER BAYNE. (Edinburgh: Black.) We were so simple-minded as to suppose when we took up this book that it was some new treatise on Church government, discovered among the papers of Hugh Miller. It turns out to be a collection of newspaper articles of all sorts and sizes, relating to the great disruption in the Church of Scotland. This ought to have been stated in the title. Such a collection of papers will be valued by our brethren on the other side of the Tweed, and may be of great use to

some future historian; but for general readers they have now lost much of their interest.

Grapes of Eschol; or, Gleanings from the Land of Promise. By the Author of "Morning and Night Watches," &c. (London: Nisbet.) The author is well known, amongst a certain class of readers, for his simple and easy and pleasant application of Divine truth. The subject of the volume is the rest and joy of heaven. There is nothing to exercise thought; but there is much to awaken feeling. The reader is left to do nothing for himself but eat the grapes; not to gather them from the bough, or pick them off the bunch. Some do really want as much help as that; and here it is kindly and lovingly done.

Earning and Living; or, from Hand to Mouth. Scenes from the Homes of Working People. By M. A. BARBER. (London: Nisbet.) Books of this kind multiply fast, and we are glad of it. They afford little work for critics, for it is not by literary tests that they are to be judged; but they suggest to their readers—and, we hope, inspire in them—habits of earnest, Christian, loving work in behalf of the poor; especially in that prime department of benevolence, helping them to help themselves. This is a good book of Mr. Barber's.

Journal of what passed in the Temple Prison during the Captivity of Louis XVI. By M. CLERQ, the King's Valet. Translated by JAMES BROMFIELD. (London: Blackwood.) This is a deeply interesting publication. The story of Louis is told by an eye-witness and a faithful servant. The colouring so imparted will be allowed for. In his preface the Editor shows that he does not understand the French Revolution from his having overlooked what led to it.

Lays of the Pilgrim Fathers. Compiled in Aid of the Fund for completing the Memorial Church of the Pilgrim Fathers in Southwark. By B. SCOTT, F.R.A.S., Chamberlain of London. (Longman.) Some beautiful and touching pieces of poetry relative to the Pilgrim Fathers are here collected by Mr. Scott for the purpose indicated in the title-page. It is worthy of his taste and benevolence, and we shall be glad to hear of its obtaining a large circulation.

Household Proverbs; or, Tracts for the People. By the Author of "Woman's Work, and Woman's Secret." (London: Shaw.) *The Rubs of Life*, and other Tracts. By the Author of "Old Felix Pious." (London: Wertheim and Co.) These belong to a large class of books

worthy of circulation amongst the poor. They are sensible and instructive. The second of these volumes illustrates, on Christian principles, important lessons in domestic economy.

Consecrated Heights; or, Scenes of Higher Manifestation, by Dr. FAROUXON (Ward and Co.), has, we are glad to say, reached a second edition. It carefully brings out, in connexion with the mountains of the Bible, the illustration of some great principle embodied in the events which there took place. The book is thoughtful and devout, and the favour with which it has been received justifies the author in hoping that there are in it elements which may be quickening to the minds of his readers.

The Black Ship, and other Allegories and Parables. By the Author of "Tales and Sketches of Christian Life." We are delighted to see another book by the author of "Tales and Sketches of Christian Life;" and most cordially do we recommend the exquisitely beautiful parables and allegories which it contains. They are not written exclusively for the young, but contain lessons of faith and love, contentment and thankfulness, which those of riper years may read with profit.

Eighty Sketches of Sermons; together with an Introductory Essay. By FRANCIS CLOSE, D.D., Dean of Carlisle. (London: Hatchard.) The character of the author, so well known, is a guarantee for the plain, direct, and Evangelical handling of the texts he preaches on. His pulpit notes are very good, but by no means original, or striking. The introductory essay on the composition of sermons is calculated to be useful to young ministers.

A Book for the Sorrowful. By the Rev. E. HEYWOOD. (London: Judd and Glass.) The writer has evidently passed through much trouble, and here presents to his readers a variety of consolatory reflections, which have been the staff and stay of his own soul. They are all very simple and scriptural; well adapted to meet the case of plain Christian people. As such we heartily recommend them.

Short Sermons to Children. By the Rev. ALEXANDER FLETCHER, D.D. Sixth Edition. (London: Ward and Co.) That these sermons have reached a sixth edition, and that they are written by that monarch among preachers to the young—the late lamented Dr. Fletcher—render a word of commendation unnecessary. We simply therefore call attention to this new edition, advising those who have not yet procured these discourses to do so without delay.

The Remarkable Scenes of the Bible, by HUGH HUGHES, D.D., is a new illustrated volume of the interesting monthly series published by James Blackwood. Places mentioned in the Old Testament are described with their associated events. Though the chapters do not take exactly the form of sermons, they abound in such remarks and appeals as belong to that kind of composition. The tone is decidedly evangelical.

A Visit to the Mint; or, the Magdalen restored.

Ruin and Rescue. A True Story. By Rev. JOHN KIRK, Sheffield. (The Book Society.)

Both these little books are encouraging to those who are endeavouring to save the morally degraded. Mr. Kirk's narrative is very interesting, and he assures us it is quite true. We recommend it to those who are apt to grow weary in well-doing, as a healthful stimulant to perseverance.

Anthems for the Church and Family. Edited by the Rev. SAMUEL MARCH. (London: John Snow.) Admirably selected, and adapted to the capabilities of most congregations, these sixteen Anthems, thirty-two Chants, and the Te Deum, form one of the most compact and best works of the kind that can be met with.

Busy Hives around us. (London: Hogg and Sons.) The book consists of trips and visits to mines and factories, for the purpose of illustrating some of the forms of industrial life and ingenious handicraft, characteristic of the present day. The author, in his attempts at fine and clever writing, has done much towards spoiling a book full of interesting information.

The Church at Home. A Pastor's Plea for Family Religion. By SAMUEL CLARKSON. (London: Ward and Co.) A tho-

roughly practical book on an important subject. It not only generally states and enforces the religion of a household, but it goes most judiciously into particulars, without being tedious or tame. We cordially commend it.

The Light of the Village: a Sketch of Elizabeth Bath. By a PASTOR'S WIFE. (London: Ward and Co.) An interesting narrative, showing that the humblest talents, and the humblest position in life, may be owned of God to the accomplishment of great things for His glory. It merits a wide circulation.

Whispers from the Hearth. (London: J. F. Shaw.) *Annette; or, Ears to Hear.* (London: Knight.) *What shall it be? or, a Boy's Choice of a Trade.* (London: Nelson.) These are all tales having the right tendency. The last has most of novelty, the scenes and circumstances being American.

Bible Incidents, and their Lessons. By the Rev. J. ANDERSON KINNOUL. (London: Nelson.) Interesting meditations on Old Testament incidents pleasantly put together, and forming a cheap but tasteful little book, fit for a present.

The Heart and the Mind: True Words on Training and Teaching. By Mrs. HUGH A. KENNEDY. (London: Nisbet and Co.) A half-dozen well-written chapters on a subject of transcendent importance. We urge young mothers to read the book.

Life for God, exemplified in the Character and Work of Nehemiah. By the Rev. W. RITCHIE DUNSE. (Edinburgh: Elliot.) Intelligent and practical lectures on a portion of Scripture not sufficiently pondered.

Holiness; or, what we should be, and what we should do. By the Rev. F. FERGUSSON, M.A. (Glasgow: Christian News Office.) Full of sound divinity, and the fruits of spiritual experience.

Our Colonies.

HAVING directed the attention of our readers to two of the British dependencies in the Southern Hemisphere, we think it right to bring under their notice some of the Northern. We feel the more disposed to do this by the recent visit of His Royal Highness the Prince of Wales to British

America. It may be hoped that the tour of the heir-apparent to the British throne through those interesting regions, will serve to diffuse information concerning them, which will lead to a juster estimate of their incalculable importance. How few persons imagine that the finest por-

tion of the North American continent is an integral part of the British Empire, inhabited by a people loyally attached to the Parent State, and daily consolidating its national resources and power! The free institutions, the literature, and, above all, the religion of Britain, are there; and with confidence, therefore, it may be anticipated, that, with the rapid increase of its population, the cause of "pure and undetiled religion" will advance with, at the least, an equal progress. We propose to confine our remarks for the present to the Lower Provinces of NOVA SCOTIA AND NEW BRUNSWICK. We refer to these provinces jointly, as they were originally considered one settlement, under one local superintendence. This territory is supposed to have been first visited by Sebastian Cabot in the year 1497. The earliest authentic account of its European colonisation was by the Marquis de la Roche, who, by the orders of Henry IV. of France, sailed from that country with a number of convicts in 1598. It was subsequently visited by De Monts and his followers, with some Jesuits, in 1604, who for eight years attempted to form settlements at different places, but were finally expelled by the English Governor and colonists of Virginia. A considerable portion was successively occupied by the French and English, till in the year 1713 it was ceded by the former to Britain, and called Annapolis in compliment to the reigning sovereign, Queen Anne. Being for a long time neglected by the British, it became an object of envy to the French, who strove to evade the stipulations of the treaty, and greatly annoyed the settlers who had arrived there. At length, by the Treaty of Paris, February 10th, 1762, France relinquished all further claim to any of her former possessions in North America, and this province, as well as Canada, has been from that time in the undisturbed possession of the English. This was the result of the triumphs of the immortal Wolfe, who fell, at the moment of victory, in the battle of Quebec.

The population in these provinces consists of several distinct elements. The first immigrants came from New England before the revolutionary war of 1776. These were for the most part industrious and pious people. They were attracted partly by the shoals of fish in the Bay of Fundy, on the Atlantic shore of Nova Scotia, and in the rivers and lakes, which are very numerous throughout the entire region; and partly by the extensive forests of pine, spruce, yellow

birch, and maple, which then, and which still characterise these truly noble provinces.

In the year 1744 an expedition was fitted out by the Government of Massachusetts, for the purpose of attacking Louisbourg, the chief town in Cape Breton, then in the possession of the French, and strongly fortified. As the inhabitants were Papists, the war assumed somewhat of a religious character, those who engaged in it thinking they were doing God service. The flag was presented to the celebrated George Whitfield, who was then preaching in New England, and who was pressed by the Commander of the troops to give him a motto suitable to the occasion. He suggested as an inscription on the flag, "*Nil desperandum Christo duce.*" This gave the expedition the air of a crusade, and many of Whitfield's followers enlisted. One of them, a chaplain, carried on his shoulder a hatchet with which he intended to destroy the images in the French churches. The expedition proved completely successful, and Cape Breton became a British possession.

These first New England and Puritan immigrants founded settlements which have grown into towns, as at Yarmouth, Liverpool, and other places in Nova Scotia, and at Sheffield, and various parts of New Brunswick. They brought with them the Bible—they founded schools—built places of worship—formed congregational churches—chose pastors—sustained with great fidelity ecclesiastical discipline, and preserved, in some instances, the records of the Church with singular minuteness and care. These men endured much, but as they passed away, left successors who to this day, in the cause of liberty and religion, constitute the vitality of the community.

The second constituent element of the population consisted of American refugees and disbanded soldiers, who came over from New England and other parts of the present United States, at the close of the Revolutionary War. They prided themselves on their loyalty; and their descendants at the present day take every opportunity to extol their ancestors, and not unfrequently speak of them as the first settlers in these provinces. A statement to this effect is said to have been addressed to the Prince of Wales, on the occasion of his visit to St. John, New Brunswick. It is, however, historically untrue, as the first settlers referred to above had taken possession of the land long before the advent of the new-comers, and were as firm in their loyal attach-

ment to their sovereign as the refugees themselves.

A third constituent element of the population of these provinces is found in the emigrants from Scotland and Ireland. In the eastern portion of Nova Scotia especially, the population is principally of Scottish origin. This portion of the inhabitants has done immeasurably more for the development of the resources of the country than the "refugees," so called, just referred to. They belonged chiefly to the more liberal sections of the Presbyterian Church, and, to the honour of their descendants, it may be stated they have been true to the principles of civil and religious liberty. In the struggle for responsible government, these men have stood side by side with those of Puritan descent, and achieved that triumph by which constitutional political administration has been secured for these provinces. In the island of Cape Breton, which is included in the colony of Nova Scotia, the population is largely of Highland descent; and a newspaper in the Gaelic language is still circulated amongst them. They are principally Roman Catholics, and cling to the Jacobite faith of their forefathers, singing at their feasts the old Stuart songs in honour of the Pretender, Prince Charles. They are presided over by a Bishop, usually of Highland origin. Their late Bishop Fraser was a man of exemplary Highland physical strength. It was their boast that he could take a horseshoe and bend it as a green with.

The Irish population, which has become numerous, is principally Roman Catholic. In some parts, however, of Nova Scotia, and especially in the city of St. John, New Brunswick, there are many Irish Presbyterians. The present Dr. Irvine, of Toronto, was minister of a large and influential congregation in St. John. These Irishmen are staunch friends of liberty, and zealous Protestants; not, however, too zealous, as Roman Catholicism is a thing to be dreaded in our colonies. If the Papacy lie wounded and nigh unto dissolution in Europe, there is some danger that it may recover in giant strength and destructiveness in the out-lying portions of the British Empire. A multiplication of devoted Protestant ministers, such as those sent forth by the Colonial Missionary Society, and kindred institutions, with the largest possible encouragement to Protestant emigration, can, it would seem, alone avert the threatened danger.

There are still a few of the aborigines to be found in both provinces. In Nova

Scotia there are the Micmacs. They are not as numerous as formerly. It seems as if the coloured races were doomed to perish and disappear before the "pale faces," as the Indians term the Europeans; and that even when no violence is used towards them. It is supposed that the Micmacs number about a thousand, and are nominally Roman Catholics. They may be seen on festival days in small groups about the Catholic chapel, though their home is still in the forest. They are not one of the noblest tribes of Indians, but they are shrewd, intelligent, and inoffensive. There are fond of smoking and drinking, and delight to hunt the cariboo and the moose. They are singularly expert in fishing. In the depth of winter they make a hole in the ice, and standing on its margin, they, with wonderful adroitness, spear the salmon and the eel which appear in the water beneath. The most highly wrought romance will not compare with the wonders of their legends, whilst their language is full of pictures and of poetry. The Rev. Mr. Rand, a devoted and intelligent Baptist minister, is regarded as the apostle of the Indians in Nova Scotia. With great zeal and industry he has made himself familiar with their language, and has translated part of the Scriptures for their use. He preaches to them with simplicity and earnestness the glorious Gospel of the blessed God, and has succeeded, to some extent, in inducing settled habits of industry.

The Indians of New Brunswick are a different and superior tribe, which is indicated by their personal appearance, dress, and general bearing. Their condition is similar to the Micmacs. Their number is not known.

An interesting section of the population of Nova Scotia is found in the Acadians. They are the descendants of the remnant of the French, the majority of whom were driven out by the British at the period they took possession of the country. Longfellow, in his "Evangeline," has in his own style celebrated the exodus of this people from Nova Scotia. He says:—

"This is the forest primal, but where are
the hearts that beneath it
Leaped like the roe when he hears in the
woodland the voice of the huntsman?
Where is the thatched roof village, the home
of Acadian farmers?
Men whose lives glided on like rivers that
water the woodlands,
Darken'd by shadows of earth, but reflecting
an image of heaven?
Waste are those pleasant farms, and the
farmers are ever departed!"

Scatter'd like dust and leaves when the mighty blasts of October
Seize them and whirl them aloft, and sprinkle
them far on the ocean!
Nought but tradition remains of the beautiful village."

This is not strictly true, as long rows of flowing willows still mark the settlements of the Acadians; and thousands of their descendants yet remain. They are an industrious, but not an enterprising people. They speak in French *patois*, and profess the Roman Catholic religion. Their priests were formerly French Abbés, but, as these died, they have been furnished with Irish Maynooth priests, who are by no means agreeable to the mild Acadian, who is strongly averse to the rude harshness of Irish Romanism. In the western part of Nova Scotia, on the shores of St. Mary's Bay, for a distance of more than thirty miles, there are a number of Acadian settlements, and five large churches, providing accommodation, in the total, for several thousand persons.

The usual religious denominations of the mother-country are to be found in Nova Scotia and New Brunswick. In the former, the Baptists are both numerous and active. They are very strict as to immersion, which the majority of them believe, to be scriptural should take place in the river. They also practise close communion. As the rule, the ministers and people are uneducated; and hence have been greatly imposed upon by political aspirants, who have courted their suffrages on account of their numbers. There are also a few *free-will* Baptist ministers and congregations in the provinces.

The Congregationalists are not very numerous in Nova Scotia, the last census showing that they were under 10,000. They are, however, increasing, and new places of worship have been erected, and congregations gathered, under the auspices of the Colonial Missionary Society, in Yarmouth, Liverpool, Milton, Brooklyn, Pleasant River, and other places. New Congregational places of worship have also been raised in the city of St. John, at Sheffield, and Milton in New Brunswick.

The Wesleyan Methodists are active and numerous, and as to the intelligence of the ministers and people they are certainly not inferior to their brethren in the mother-country.

The Presbyterians, of the United, Free, and Established Church of Scotland, may boast of a noble band of men. Some of

Scotland's best ministers have settled in Nova Scotia.

The Episcopalians, in proportion to the entire population, are not very numerous, and most of their ministers have been trained in the colony. They are a respectable body of men, but it would be incorrect to assert that they have a single minister remarkable either for talent or learning. A quiet, genteel superficiality characterises the ministers of this communion. They mingle but little in the religious movements of the province. Scarcely any of them have been induced to aid even in the Bible Society. There is an Episcopal Bishop, Dr. Medley, in New Brunswick, of High Church views, but possessed of fine taste and literary culture. Fond of music and architecture, and especially skilled in the former, and using a strong racy Saxon style of address, he is very popular. There is also a Bishop of Nova Scotia, Dr. Binney. When a child he was brought to England by the wife of a Baptist minister, recently deceased. He became a Fellow of Worcester College, Oxford, and is said when in that city to have professed his attachment to Evangelical views. In the Colony he aims at High-Churchism, and is especially chagrined that some of his relatives should still belong to the Baptist denomination. He has the Oxford style and mannerism, and an unadorned perspicuity of utterance, but none of the genius and raciness of his reverend brother of New Brunswick. He does not seem to sympathise with Dr. Medley, in his enthusiasm for music and architecture.

The Roman Catholics have an Archbishop and Bishop in Nova Scotia, and have recently erected a Bishopric in New Brunswick. A cathedral has just been erected in the city of St. John, and Dr. Conolly constituted the first Bishop.

The population of the two provinces is considerably over half a million; that of Nova Scotia exceeding New Brunswick by a hundred thousand. There are several millions of acres of land at present unappropriated. A very large proportion of this would richly repay the labour of the agriculturist, and may be obtained at an almost nominal sum. The tide of emigration has never set very strongly in the direction of these fine provinces. This is greatly to be regretted, as in no part of the world does a richer reward await honest, industrious, and above all sincerely religious men, than may be confidently anticipated in these truly noble Colonies.

Our Letter Box.

10, Langham Street, W.,
April 2nd, 1861.

DEAR SIR,—On reading "The Life and Times of the EVANGELICAL MAGAZINE," in your April No., I was much gratified at the review of its progress to the year 1794; and of the origin of "The London Missionary Society." I well recollect having heard a sermon by the Rev. Matthew Wilks, in the year 1795, at Tottenham Court Road Chapel, from the text, Psalm xliii. 3,—“O send out thy light and thy truth: let them lead me.” After enforcing the necessity for exertions abroad, and alluding to a pamphlet by the Rev. Melville Horne on the subject of missions—he notified that he was engaged to attend a meeting the next evening at a friend's house (Mr. Hardcastle's), for the purpose of forming a society for the spread of the Gospel in foreign lands.

Although I was then too young to join actively in the movement, I had the happiness and privilege soon afterwards to be admitted a member of the society, then named "The Missionary Society," since called "The London Missionary Society," which from a small beginning

has risen to a height of usefulness which will no doubt increase until China, India, Japan, and Italy may be induced to "salute" us as brethren.

Having been a reader of your invaluable magazine upwards of half a century, I can vouch for the truth of your observations, that the existence of that noble institution was mainly owing to the EVANGELICAL MAGAZINE and the labours of its honoured editors and contributors.

It must indeed be a source of gratitude and joy to find that the Fathers Wilks, Boguc, Morison, and many other dear and valued friends, now entered into their eternal rest, are succeeded by men of kindred spirit, who (while "Essays and Reviews" are proceeding from other quarters) are inculcating *all* the Divine truths of the blessed Gospel, in their integrity and fullness, as plainly revealed in the Holy Scriptures, which alone are able to make us wise unto salvation.

That the Magazine may prosper and continue to render good service to the cause of missions, is the earnest prayer of

Yours, with esteem,

GEO. FRED. ABRAHAM.

Diary of the Churches.

TRUSTEES' MEETING.

THE usual May Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Wednesday, May 8th, after the Missionary Sermon at Surrey Chapel. The Rev. Dr. Burder, the Chairman of the Trustees, presided, and was supported on the right by the Treasurer, the Rev. S. B. Bergne, and the Editor, the Rev. J. Stoughton. There were also present the Revs. G. Clayton, T. Adkins, T. Binney, J. Alexander, J. C. Harrison, A. Raleigh, G. Smith, T. James, W. Legge, Dr. Ferguson, J. H. Roper, Dr. Perkins (of America), &c. &c.

Addresses were delivered by various brethren, who expressed a very decided conviction that the Magazine was never more vigorous, or rendering more important service to the cause of religion, than at the present time; while great pleasure was felt at the efforts made to increase the MAGAZINE FUND, which affords such valuable assistance to the Widows of our Ministers.

I. V. M.

April 10.—Lancashire Congregational Ministers' Provident Society. The nineteenth annual meeting of this society was held in Grosvenor-street Chapel, Manchester, William Armitage, Esq., treasurer, in the chair. After prayer by the Rev. James Bedall, the annual re-

port was read by the secretary, the Rev. W. Roseman, and the financial report by the treasurer. The adoption of the report was moved and seconded by those venerable fathers in the ministry, the Revs. Dr. Raffles and R. Slate, who feelingly and impressively addressed the assembly.

April 15.—Norwich, Princes Street Chapel. The Sunday-school rooms which have lately been erected in connexion with the above place of worship, were publicly opened by special meetings on this and the following three evenings. The first was devoted to prayer and praise. On the second a meeting was held, when it was stated that the entire cost was nearly £1300, of which only £85 remained unpaid, which sum was raised before the assembly broke up. The building consists of a large central room, which will seat about 320 persons, surrounded by eleven class rooms, and a commodious infant school-room. The meetings were presided over by the pastors, the Rev. J. Alexander and the Rev. E. S. Prout, M.A.

April 17.—Deddington, Oxon. The Rev. G. Grant, of Clapham, near Bedford, was ordained Pastor of the Independent Church in this place. The Revs. W. Hedge, of Helindon, W. Magor, of Adderbury, W. T. Henderson, of Banbury, J. Jukes, of Bedford, D. Martin, of Oxford, J. N. Smith, of America, and other ministers, took part in the services of the day.

April 18.—Henley-on-Thames. A public meeting was held in the school-room adjoining the Independent Chapel, to celebrate the 25th anniversary of the pastorate of the Rev. James Rowland. The Rev. W. C. Yonge presided. After devotional exercises, Mr. Maynard, one of the deacons, presented an address to the pastor on behalf of the church and congregation, accompanied by a purse containing seventy-five sovereigns and a timepiece, as an expression of their affectionate esteem. The Revs. W. Legge, J. Aldis, and others, took part in the proceedings of the evening.

April 22.—Cornwall Association of Congregational Churches. The annual meetings of the above association were held on this and the following day in Lady Huntingdon's chapel, Bodmin. On Monday evening a sermon was preached by the Rev. J. P. Allen, M.A., of Falmouth, after which the Lord's Supper was administered to a large number of members of various churches. On Tuesday morning the ministers and delegates transacted the usual business. In the evening there was a public meeting, when the Rev. Messrs. Slater, Bonser, Robertson, Grant, Coope, and Harris, took part in the proceedings.

— Newark. A public meeting was held in Lombard Street Independent Chapel, when the debt incurred by the erection of

new vestries and other improvements was paid off, and a purse of twenty guineas was presented to the Rev. T. E. Attenborough by his people.

April 23.—Gloucestershire Congregational Union. The ministers and delegates of this Union held their annual meeting in Tewkesbury. A report was read of the last year's operations, and upwards of £600 were voted for the purpose of like operations for the next year. It was also resolved to extend the efforts of the Association to Herefordshire, Monmouthshire, South Wales, and part of Worcestershire. A public meeting was held in the evening, presided over by the Rev. Dr. A. M. Brown, of Cheltenham, when several addresses were delivered.

— South Devon Congregational Union. The associated churches of South Devon held their annual meetings at Morley Chapel, Plymouth, on this and the following day. On the evening of the former day the annual sermon was preached by the Rev. E. Miller, M.A., of Tavistock, from 1 Cor. i. 4. On the morning of Wednesday a meeting for prayer was held at seven o'clock. At ten, the pastors and delegates met for the transaction of business, when the report was presented, and the officers appointed. In the evening a public meeting was held, the Rev. C. Wilson in the chair. The Revs. R. W. Carpenter, E. Hipwood, N. Parkyn, H. Trigg, T. E. Anthony, with Messrs. A. Rooker, E. Polkinghorne, &c., took part in the various engagements.

— South Staffordshire Congregational Union. The forty-seventh annual meeting of the above Association was held on this and the following day in the city of Lichfield. On the Tuesday evening there was a public meeting in the Corn Exchange, at which the Rev. G. B. Scott presided, and addresses were delivered by several ministers. On the forenoon of Wednesday, the conference of the Association was held in Wade-street School-rooms; T. Banstock, Esq., in the chair. The treasurer, S. Dickinson, Esq., and the general secretary, the Rev. J. Whewell, presented reports: grants were made to the several churches, and preaching stations aided. In the evening the Lord's Supper was administered, the Rev. S. M. Coombs presiding, when addresses were delivered by the Revs. J. G. Jukes, W. McOwan, and R. A. Davies.

— Hampshire Association. The half-yearly meetings of the above Association were held on this and the following days

at the Independent Chapel, Alton. The Tuesday evening was devoted to the Sunday-school Union; W. Tice, Esq., presiding. On Wednesday morning a devotional service was held, when the Rev. J. O. Jackson delivered an address. At the close of this meeting, the members of the Association remained for the despatch of business, the Rev. F. M. Holmes in the chair. The meeting was chiefly occupied in considering the spiritual claims of certain districts in the county, and how best to call out the liberality of the churches in order to their evangelisation. The sermon was preached in the evening by the Rev. P. Turner, of Southampton, and the Rev. T. Adkins presided at the Lord's Supper.

April 24.—Sussex Home Mission. The half-yearly meeting of this Mission was held at Hastings this day; Mr. Stevens, of Brighton, in the chair. S. Morley, Esq., and the Rev. J. H. Wilson, attended on the part of the Home Missionary Society, and a good deal of practical business was transacted. The report showed an increased interest in Home Missionary operations. In the evening there was a public meeting in the Rev. Mr. Griffin's new chapel, at which the claims of the mission were advocated.

April 25.—Leeds, Queen Street Chapel. A public meeting was held in the school-rooms connected with this chapel, to welcome the Rev. W. Thomas, late of College Chapel, Bradford, to his new charge. Mr. Alderman March presided. Addresses were delivered by the Revs. R. Harris, J. Waddington, J. M. Morgan, G. W. Conder, and Messrs. J. Dodshun, T. E. Plint, and J. Kershaw.

— Llanddensant. The Rev. T. T. Williams, of the Bala Theological Seminary, was ordained pastor of the United Churches at Llanddensant and Shiloh, in the Isle of Anglesey. The introductory discourse was delivered by the Rev. R. E. Williams, of Ruthin, and the usual questions proposed by the Rev. W. Griffiths, of Amana. The Rev. P. Howell, of Pwllheli, offered the ordination prayer, after which the Rev. W. D. Jones, of Bala, gave the charge, and the Rev. W. Griffiths, of Holyhead, addressed the people. The Revs. D. James, W. Williams, and R. Roberts, took part in the services.

April 26.—Orphan Working School. The one hundred and third annual meeting of this charity took place at the London Tavern; T. M. Coombs, Esq.,

the treasurer, presiding. The report stated that there were 181 boys and 83 girls in the school, making a total of 1,970 who had received the benefit of the Institution since it was established in 1758. The income of the year was £9,778 19s. 3d., while the expenditure had exceeded that amount by £419 10s. 10d.

April 26.—Bristol, Castle Green Chapel. The foundation stone of the new school and class rooms in connexion with this chapel was laid by Thomas Thompson, Esq., of Prior Park, Bath. The Rev. H. Quick, the pastor, gave out a hymn, after which the Rev. J. A. Pratt engaged in prayer. The Revs. J. Glendinning, E. Probert, Mr. H. Corsham, and others, took part in the proceedings.

April 28.—St. Paul's Cathedral. The special Sunday evening services held during the winter months under the dome of St. Paul's were brought to a close this day, by a sermon from the Rev. Dr. Thompson, preacher of Lincoln's Inn.

April 30.—Hayward's Heath, Sussex. The new Congregational chapel erected by the church and congregation under the pastoral care of the Rev. A. Foyster, was opened for Divine worship. In the afternoon a sermon was preached by the Rev. Dr. Ferguson, of London, and in the evening a public meeting was held, at which Apsley Pellatt, Esq., presided. The building is Gothic, providing accommodation for 200 persons, and has cost about £500, the whole of which sum was raised before the interesting engagements of the day were concluded.

— Congregational School, Lewisham. The fifty-first annual meeting of this school, designed for the education of the sons of ministers, was held at the Congregational Library, Finsbury, this morning; R. J. Kitchener, Esq., in the chair. The report was read by the Rev. G. Rose, the secretary, which stated that there are 40 boys in the school, and that the present is the jubilee year of this valuable institution. It was announced that arrangements are in progress for the enlargement of the house at Lewisham, at a cost of about £1100, towards which £700 have been contributed.

— Herefordshire Congregational Association. The annual meeting of this Association was held at Hereford this day. The Rev. J. O. Hill, the newly chosen pastor at Eignbrook Chapel, presided at the business meeting in the morning, and the public meeting in the evening. At the former a resolution of

cordial concurrence in the proposed efforts of the Bristol and Gloucestershire Congregational Union, in connexion with the Home Missionary Society, on behalf of the destitute parts of the country, was unanimously passed; and at the evening meeting, addresses were delivered by the chairman, and the Rev. Messrs. Waite, Buck, Birch, Pinn, and Bowles.

May 1.—Kingsbury, Devon. A meeting was held in the large school-room of the Independent Chapel this evening, when the church and congregation met to welcome their new pastor, the Rev. John Elrick, M.A. A goodly number of ministers and friends were present, including representatives from the various principal denominations in the town and neighbourhood. The venerable Mr. Peek, of Hazlewood, was called to preside. The Rev. Messrs. Paul, Allen, and others, gave addresses suitable to the occasion.

May 2. — Paddock Congregational Church. The Rev. W. H. Dickenson was publicly recognised as pastor of the above church. The following ministers took part in the proceedings:—The Revs. R. Bruce, M.A., R. Skinner, J. Collier, J. Hanson, S. Chisholm, W. Axford, W. Hotchkiss, &c.

May 14.—Deptford, Kent. The foundation stone of the new Independent Chapel, for the use of the church under the pastoral care of the Rev. J. Pulling, was laid by Sir Ralph Anstruther, in the presence of a large assembly. The Scriptures were read by the Rev. H. Battiscombe, M.A., minister of St. Germain's Church, Blackheath. Prayer was offered by the Rev. C. Gilbert; an address was delivered by the Rev. Dr. Halley, and a brief history of the church was read by the Rev. J. Pulling. The Revs. J. Russell, G. Rose, J. Beazley, and Mr. J. Maitland, took part in the service. A public meeting was held in the evening, Wilbraham Taylor, Esq., presiding. After prayer by the Rev. S. Goodall, addresses were delivered by the Revs. Dr. Halley, Dr. Hewlett, W. Tyler, Paxton Hood, G. Gogerley, S. March, and W. Noble.

PASTORAL NOTICES.

THE Rev. J. Sugden, B.A., of Lancaster, has accepted an invitation to become Secretary to the newly-formed

London Congregational Association, and has therefore resigned his pastoral charge.

The Rev. J. T. Davies, M.A., of Spring Hill College, has accepted the pastorate of the English Independent Church, Merthyr Tydvil, Glamorgan-shire.

The Rev. Thomas Barker, B.A., of the Lancashire Independent College, has accepted an invitation to the pastorate of the New Congregational Church, Furnace Hill, Dukinfield.

The Rev. W. Orgar, of Bingley, has accepted an invitation to the pastorate of the church worshipping in Rehoboth Chapel, Morley.

The Rev. Alexander Dewar has resigned his charge as pastor of the Independent Church, Ormskirk, Lancashire.

The Rev. W. F. Clarkson, of New College, London, has accepted an invitation to the Congregational Church, Head Gate, Colchester.

The Rev. E. H. Davies, of Market Weighton, has accepted an invitation to the pastorate of the Independent church worshipping in Ebenezer Chapel, Tipton.

The Rev. A. B. Paton, B.A., who has been for twelve months minister at Park Church, Blackburn, has tendered his resignation, owing to ill health.

The Rev. Henry Stacey, of Abbott's Roothing, Essex, has accepted an invitation to the pastorate of the Independent Church, Great Chesterford, in the same county.

The Rev. C. T. Sevier, of Partington, Cheshire, owing to advancing years, has resigned his pastoral charge, and retires with a life annuity guaranteed by his friends the trustees of the chapel.

The Rev. T. Hall, of Hartshill, Warwickshire, has accepted a call to become pastor of the Independent Church at Hales Owen, Worcestershire.

The Rev. G. W. Harris, of Kirley, Moorside, has resigned his pastoral charge.

The following students of Brecon Independent College have accepted invitations from the undermentioned churches:—Rev. W. M. Davies, Blaenycloed and Penybout; Rev. D. Davies, Risca, Monmouthshire; Rev. D. Rowlands, B.A., Llanbrynmair, Montgomeryshire; Rev. R. S. Williams, Brecon; Rev. E. Owen, Clydach and Glais, Glamorgan-shire; and Rev. E. Evans, Moriston, near Swansea.

THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SIXTY-SEVENTH GENERAL MEETING.

At the close of another Anniversary, we have to congratulate the friends of the Society on the signal tokens of the Divine presence and benediction which have characterised the hallowed season. While the review of what has been already achieved in undermining the strongholds of error and superstition furnishes ample ground for praise and thanksgiving, we joyfully recognise in the signs of the times, and in the unabated zeal and piety of the Churches, an earnest of future triumphs. In some parts of the field of labour, indeed, unexpected obstacles have impeded the progress of the Gospel, and tried the faith of our Missionaries; but we believe that these apparently adverse events will be overruled for the further development of God's purposes of grace and mercy. The various meetings and services peculiar to our time-honoured festival have been very numerous attended, and on no former occasion have the friends and supporters of the Society evinced a more lively and intelligent interest in the cause of Missions, or a deeper sense of their obligation to help it forward by their prayers, their efforts, and their contributions.

MONDAY, MAY 6th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. F. BECKLEY, of Sherborne, commenced with reading and prayer. Rev. JOSEPH PARKER, of Manchester, preached from Acts xix. 26, and also offered the concluding prayer.

TUESDAY, MAY 7th.

Fetter Lane Welsh Chapel.—A sermon was preached, in the Welsh language, by Rev. D. REES, of Llanelly, from Acts iii. 1—12.

WEDNESDAY, MAY 8th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Dr. HALLEY, of New College. Rev. ALEXANDER RALPH, of Canonbury, preached from Esther iv. 13, 14. Rev. E. H. DELP, of Coventry, presented the concluding prayer.

Tabernacle.—Rev. H. QUICK, of Bristol, read the Scriptures and prayed. Rev. FRANCIS TUCKER, B.A., of Camden Road, preached from John xii. 32. The service was concluded by Rev. S. GOODALL, of Durham.

FRIDAY, MAY 10th.

SACRAMENTAL SERVICES.

Craven Chapel.—Rev. J. ROWLAND presided. Addresses, prayers, &c., by the Revs. J. GRAHAM, G. L. HERMAN, and S. LUXE.

Falcon Square Chapel.—Rev. E. MANNERING presided. Addresses, prayers, &c., by the Revs. W. FAIRBROTHER, J. S. HALL, J. B. LAW, and E. H. DELP.

Union Chapel, Islington.—Rev. E. P. HOOD presided. Addresses, prayers, &c., by the Revs. C. R. HOWELL, A. M. HENDERSON, H. TARRANT, J. SUGDEN, and W. SPENCER.

Kingsland Chapel.—Rev. T. AVELING presided. Addresses, prayers, &c., by the Revs. H. OLLARD, J. B. COLES, S. CONWAY, C. DUKES, and — STANION.

Pembury Grove Chapel, Clapton.—Rev. T. BINNEY presided. Addresses, prayers, &c. by the Revs. Dr. TURNER, A. McMILLAN, and J. ROSS.

Hanover Chapel, Peckham.—Rev. J. G. MIALl presided. Addresses, prayers, &c., by the Revs. J. BARKER, LL.B., J. FRAME, J. S. WARDLAW, A.M., and J. PILLANS.

Trevor Chapel, Brompton.—Rev. S. MCALL presided. Addresses, prayers, &c., by the Revs. J. STOUGHTON, J. ALEXANDER, E. PORTER, R. MACBETH, T. ALEXANDER, E. MORLEY, and W. M. STATHAM.

Blackheath Chapel.—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. W. GILL, G. GILL, and J. BEAZLEY.

Eccleston Chapel.—Rev. W. CHALMERS, A.M., presided. Addresses, prayers, &c., by the Revs. B. PRICE, S. HOOPER, H. BACHELOR, H. QUICK, J. H. BUDDEN, W. THETTON, H. MARCH, R. W. CARPENTER, and J. S. PEARSALL.

Park Chapel, Camden Town.—Rev. J. FLEMING presided. Addresses, prayers, &c., by the Revs. P. THOMSON, T. MANN, H. B. INGRAM, and J. C. HARRISON.

Hoxton Academy Chapel.—Rev. S. MARTIN presided. Addresses, prayers, &c., by the Revs. J. RAVEN, G. GOGERLY, W. GRAIGSBY, A. BUZACOTT, and EDWIN DAVIES.

Craven Chapel.—Rev. JOHN CORBIN, presided. Addresses, prayers, &c., by the Revs. R. BRINDLEY and W. ROBERTS, B.A.

Sion Chapel.—Rev. T. ADKINS presided. Addresses, prayers, &c., by the Revs. W. ROSE, A. CORBOLD, J. KENNEDY, W. TYLER, and other Ministers.

THE Anniversary Meeting of this Society was held on Thursday last at Exeter Hall, which was throughout densely crowded. The Chair was taken at 10 o'clock by E. Baines, Esq., M.P. On the platform were E. Ball, Esq., M.P., G. Hadfield, Esq., M.P., J. Kershaw, Esq., M.P., T. Barnes, Esq., M.P., Frank Crossley, Esq., M.P., Sir Culling E. Eardley, Bart., C. E. Mudie, Esq., J. Crossley, Esq., W. Willans, Esq., John Morley, Esq., Henry Rutt, Esq., Eus. Smith, Esq., P. Carstairs, Esq., Henry Spicer, Esq., W. D. Willa, Esq., W. C. Wells, Esq., J. K. Welch, Esq., &c.; the Revs. Thomas Binney, Dr. Halley, John Graham, Dr. Campbell, Dr. Tidman, E. Prout, J. Stoughton, John Alexander, Andrew Reed, Dr. Lockhart, T. Aveling, Newman Hall, J. H. Wilson, W. Tyler, George Smith, Dr. A. M. Brown, H. Allon, A. Raleigh, J. G. Miall, J. Kennedy, J. Beasley, Dr. Hugh Allen, E. Mellor, Dr. Morgan, Dr. Weir, &c.

The proceedings were opened by the singing of the 76th hymn in the Missionary Collection, "From Greenland's icy mountains," and the offering of prayer by the Rev. Joseph Beasley.

The CHAIRMAN said:—My Christian friends, my fellow-constituents and members of the London Missionary Society, I congratulate you on the return of another anniversary of that glorious evangelizing association. It is one of the oldest, the most important, and the most honoured of those great societies which at this season of the year gather in this temple of Christian philanthropy to acknowledge the goodness of God shown to them in times past, and to gain strength for further work in His service. Whilst every Christian must feel bound by the first principles of his faith to extend the Gospel of salvation as far as it may be in his power to extend it, there are some considerations which show that it is the special duty of England to be prominent and first in this great and sacred work. The first of these considerations which I would mention is the fact of our vast colonial empire, stretching round the globe, and our universal commerce, bringing the people of England into actual contact with almost every nation under heaven, and thereby giving opportunities which involve a sacred responsibility. The next of these considerations is the amazing and unequalled amount of moral power and means existing in this country itself, consisting in its material wealth, in its moral and political influence, in the freedom of its press, in the happy nature of its institutions, in all that tends to give to this land influence throughout the civilized and the uncivilized world. There is a third consideration higher than either of the others, which should have great and continual power with Christians, namely, the unparalleled amount of spiritual blessings which it has pleased God to heap on our happy land; where we live in the full blaze of Gospel light, in the perfect

enjoyment of religious liberty, with the happy knowledge of spiritual revival amongst us; where the word of God has "free course" and is "glorified;" and where inappreciable, inestimable blessings lay upon each man an individual obligation to return to the great Author of them all, whatever human service he can in the advancement of His glory and the salvation of His creatures. It is even fearful to contemplate the amount of privilege, of mercy, and of responsibility heaped upon this land by the facts to which I have alluded. How can we possibly discharge the responsibility which is laid upon us, except by the most active, untiring, and pre-eminent zeal in the promotion of that cause for which this Society was established? I have for years counted it a great privilege and happiness to be a humble member of this Society, and I have watched with deep interest its proceedings during many years of great, though not unmixed and unchequered prosperity. One happy feature of this Society, which I have always noticed,—not that it distinguishes it from most of the other great missionary societies which were happy to know exist amongst us—is the entire singleness of object it has always shown, its absolute separation from all sectarian and from all worldly influences or objects, the happy and perfect union and harmony with which it has worked with all other societies established for the same great and sacred end. And then, has not God blessed this Society during the more than sixty years of its existence, with an amount of usefulness in various parts of the world, that overpays a thousand fold all the efforts which have been put forth, and all the sacrifices which have been made by its friends and its agents? I believe that the report which will be read to-day will state that the finances of this Society are in a prosperous condition; I believe it will tell you that a great work is being carried on by your missionary agents abroad, and that at home there is harmony and accord amongst the Directors; that, in short, great spiritual prosperity is being steadily realized by this Society. But we shall have the pleasure of hearing to-day some of those faithful and honoured men, who, having devoted their lives and all their powers to the great work of promoting the salvation of their fellow men and the glory of the Redeemer, have returned through the pressure of ill-health from their work, at least for a time, and will tell us something about the difficulties and trials which they have encountered, and something about the great and glorious things which have been accomplished through their instrumentality and that of their fellow labourers. I believe that the constituents of this Society will ultimately approve of the original selection of its great fields of labour in various parts of the world, and of the maintenance by the Directors of those fields of labour, which one after another were adopted by the earlier managers of this Society. Out of five great fields thus occupied by the London Missionary Society, three are such as involve us in special duties and responsibilities; being connected with our great colonial empire, they call upon us for special efforts for the advancement of the moral and spiritual welfare of those with whom we are thus brought into connection. The three fields to which I allude are South Africa, the West Indies, and India. In South Africa you have labouring no less than thirty-seven Missionaries, who have accomplished not merely a spiritual work, but also a great and glorious work of secular deliverance for those among whom they were placed. It was your honoured missionary Dr. Philip who was the means of delivering the Hottentots from the cruel bondage in which they were held by the Dutch Boers, who had so long been the rulers and owners of the colony. There are now to be seen towns, villages, churches, schools, smiling with the happiness of Christian communities, in the midst of those who were among the lowest, and some of them the most ferocious, of the savage tribes by whom the world has been peopled. Of the West Indies also, where we have nineteen Missionaries labouring, I may say that we are under a special obligation to its sable inhabitants, who for so many ages had been toiling under the rule of their task-masters, who happily, through a glorious act of liberality on the part of this country, were

redeemed from their servitude, but also still being held in much of ignorance and much of debasement, have a claim upon you to give them that knowledge, and to cultivate in them those qualities and habits which would fit them for the enjoyment of Christian freedom. Although one of our great reverses took place there in the ignominy, the death, the martyrdom, of John Smith, yet that grand reverse was overruled in the providence of God, and made one of the earliest and most efficient means of the abolition of slavery throughout the whole of our colonial empire. Then I turn to the great, the mighty empire of India, where I am happy to see that you have no less than fifty-two European Missionaries labouring at this time, and where 150,000,000 of our fellow subjects, possessing indeed an ancient civilization, and possessing high qualities of nature, are yet sunk in what is perhaps the foulest, most demoralizing, and most hateful of all the superstitions that prevail on the face of the globe. So that in these three fields of labour you have no less than 108 of your Missionaries out of 153 now labouring, and I venture to think that you will approve of the maintenance of those fields by the Directors. But then there are two other fields, each of them involving great though different kinds of interest. First, there is your earliest and youngest sphere of operations, once the darkest and then the brightest, Polynesia, the vast multitudes of islands that stand in the South Seas, and where such great triumphs have been won for the religion of our blessed Saviour. There you have no less than twenty-seven Missionaries labouring; and from that field, I believe we shall have one representative to-day. And then, there is the latest and largest of all the fields, and which has been recently opened to our labours, and which, not during our time only, or that of our fathers, but for 4000 years, has been closed against all foreign influence—the great, the unparalleled empire of China. I do not know what is the entire number of the European and American Missionaries who are labouring there; but I believe that your Society was the earliest in the field, and that it has a greater number of agents at present than any of those honoured Societies whose co-operation we hail with joy in that mighty field of Missionary enterprise. You have now no less than eighteen Missionaries labouring in China; and I am sure you will be pleased to learn that, so impressed are the Directors with the claims of the mighty empires of India and China, which contain together, it is estimated, nearly two-thirds of the human family, that they intend to send out this year no less than fifteen additional Missionaries to those great fields of labour. As regards China, Lord Elgin has lately stated that he has ascertained by the most careful inquiries that the estimate of the population, given long ago by Dr. Medhurst, in his book, and by other Missionaries of this Society, was perfectly well founded, and that the almost incredible, and absolutely inconceivable number of 400,000,000 of inhabitants crowd that vast, interesting, and now apparently divided and distracted empire. Perhaps the most remarkable event of the age in which we live is the opening of the empire of China to Western civilization, and to the efforts of the various Evangelizing Societies. And now, at the time when that opening has taken place, we see a great division in that empire, a rebellion which seems likely to be successful; and the most remarkable feature of which is that it is founded on a mortal hostility to the old idolatries and superstitions of the country. We cannot claim the rebels as enlightened Christians; but it is a marvellous proof of what God can do, and that in a short time, that they do to a certain extent recognise the true God, and set themselves against the religion which has been held for so many centuries by their forefathers. I believe this Society has the great and distinguished honour of having translated into the language of that vast empire, in two separate translations, the Word of God, and thus rendered it accessible to almost one half of the human family. Let me here say, what indeed in my conscience I am bound to say, that I do detest, with all my heart and soul, much of the conduct which has characterized both the commercial and political feelings of England with regard to China. I look upon the opium traffic as a detestable and accursed traffic, the effect

of which it will take ages to remedy. I believe, too, that in the history of several of the wars which have been overruled to the opening of the Chinese Empire, we have much to deplore. Although other powers may have been wrong as well as England, yet there has been an amount of wrong on our part for which we have reason to blush. But surely those who entertain this opinion are bound to offer all the compensation in their power, and the highest compensation that we can render is to diffuse the gospel of salvation in China, and thus confer upon it the greatest of all blessings. One sad and heart-rending reverse will, my friends, be laid before you to-day in the Report. But we are accustomed to reverses, and can sustain them, I trust, with humble Christian submission, especially as it is out of former reverses of this Society that we have seen its highest glories and successes spring. When your Missionaries were banished from Tahiti, the most signal proof was given that their work had been well accomplished; when they were expelled from Madagascar, the blood of the martyrs proved to be the seed of the church, and converts have multiplied more rapidly since that expulsion than they did previously. Thus out of evil has often sprung good. Perhaps even out of the loss of one of the most honoured and celebrated of all your Missionaries, out of the martyrdom of John Williams, at Eramanga, arose the highest amount of good that has been wrought among the inhabitants of the other islands around. It was not the thirst of vengeance and blood which was excited by that event, but the true spirit of Christianity, nay of Christ himself, that spirit which led Him to say, "Father, forgive them, for they know not what they do." One other observation will close these preliminary remarks. In the western hemisphere a great calamity has befallen civilization and Protestant Christianity. Our great ally in the work of Protestant Missions, the United States of America, is divided into two parts. The awful crime of slavery has drawn down upon the American people the terrible retribution of civil war; and it is to be feared that that great body of most pious, distinguished, and successful American Missionaries, who are scattered abroad throughout Turkey, and Syria, and Persia, and India, and Birmah, and China, and Polynesia, may fail to obtain some of that support which they have been accustomed to receive from their fellow-countrymen. Hence they may have to appeal to you for help, and I trust that if they should do so, you will not have the heart to refuse it. I will conclude with one inspiring consideration, and that is, that the enterprise in which we are engaged is one that cannot fail. The word upon which it rests, the word of promise, is more stable than the everlasting hills. The world must "be filled with the glory of God;" all men must "be brought to the knowledge of the truth." God has from eternity given to His Son "the heathen" for His "inheritance," and the "uttermost parts of the earth" for His "possession." The question is, then, shall we take a part in this great work? shall the deliverance be wrought out by us, or shall we stand aside, and not, when it comes to be accomplished, be partakers of the labour, the honour, and the joy? I trust that an effectual answer will be given by this meeting to that question.

The Rev. HENRY ALLON, on behalf of Dr. TIDMAN, who was suffering from a severe cold, read the following Report:—

THE Directors of the London Missionary Society, in the review of the Missionary year of which they now present a sketch rather than an adequate report, are thankful that, through the grace given to them, they have not ceased to urge the ever-growing claims of the Society on the earnest prayers and increasing liberality of their constituents, and they gratefully acknowledge the cheerfulness and energy with which its friends have well sustained its operations and its interests.

In the prosecution of their great enterprise, some of our self-sacrificing and heroic Missionaries have had to sympathise with their suffering people under the awful calamities of

cholera and famine, while others have found their graves on the pestilential deserts whither they had gone, at the call of their Redeemer, to save immortal souls from death.

But, amidst these sad occasions for sorrow and humiliation, our motives to steadfastness and ardour were never so powerful, and our prospects of success never so glorious, as those which are supplied by the history of our Missions throughout the Sixty-seventh year of the Society's operations.

To each of these prominent features of interest the Directors invite the special though brief attention of their assembled friends.

I.

The HOME PROCEEDINGS of the Society, with their results, are highly encouraging, and claim our special thankfulness to God.

By some sincere friends of the Society it has been feared that the successive appeals for new and extended Missions in AFRICA, INDIA, and CHINA, would operate injuriously on its ordinary income; but these apprehensions have happily proved groundless. On the contrary, the unparalleled magnitude of these several objects has added strength to the permanent claims on our Missionary zeal, and has thus tended to increase rather than diminish the Society's annual resources.

It will be remembered that in the income of the last year, in addition to special contributions for India and China, amounting to upwards of £13,000, there was also included the munificent reversionary gift of £9500 from a deceased Friend, making a total of £22,500, which must be regarded as supplementary to the Ordinary Income.

During the present year the various Contributions for special objects have not greatly exceeded £10,000; but, with this deduction, the Ordinary Income for the year exceeds that of the year preceding.

INCOME, 1860-61.

ORDINARY.

Subscriptions, Donations, and Collections	£46,971	8	2
Legacies	6624	9	7
Fund for Widows and Orphans and Superannuated Missionaries	3048	10	7
Australia and Foreign Auxiliaries	1527	7	3
Dividends, etc.	1080	15	9

59,252 11 4

Missionary Stations	15,976	4	4
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75,228 15 8

SPECIAL.

For the Extension of Missions in India	1648	1	0
For the Extension of Missions in China	2558	10	2
For the Relief of Sufferers from Famine in Southern India	877	5	11
For Repairs and Outfit of the "John Williams"	5050	14	6

Total . 85,363 7 3

EXPENDITURE.

Home Payments	66,084	0	2
Raised and Appropriated at the Mission Stations	15,115	5	10

81,199 6 0

JUVENILE EFFORTS FOR THE MISSIONARY SHIP.

In acknowledging the *Special Offerings* of the year, the Directors cannot but express their warmest gratitude to their *Juvenile Friends*, by whose exertions the sum of £3450 was raised within a few months for the Repairs and Outfit of the "*John Williams*"—an amount not only sufficient effectually to meet that twofold object, but leaving a balance of about £1000 towards the expenses of the vessel during her prospective voyage. This amount, added to the produce of former efforts, makes a total, raised on account of the Missionary Ship by the children of England associated with the Society, of £22,200. While gratefully receiving this most valuable offering of their young friends, the Directors affectionately hope and pray that the heart of every contributor may, in the morning of life, be dedicated to that Saviour whose glorious cause he thus promoted by sending the Gospel to the perishing heathen.

ARRIVAL AND DEPARTURE OF THE "*JOHN WILLIAMS*."

The "*John Williams*" reached the Port of London on the 30th of June last, and, having undergone a thorough and complete repair, and been amply provided with all necessary stores, she sailed again for the South Pacific on the 23rd of November—being her *N/A* voyage to that distant ocean. The Directors cannot omit to acknowledge their obligations to the several gentlemen in the shipping interest by whom the works were executed, not only for the satisfactory manner in which they were performed, but also for their liberal contributions toward the expenses incurred.

The vessel is again intrusted to the command of Captain Williams, whose Christian character, nautical skill, and able seamanship, both the Directors and the several Missionary Voyagers who have sailed in her, are most happy to acknowledge.

Five new Missionaries embarked in the "*John Williams*" to reinforce our Polynesian Missions—Messrs. Green and Morris, appointed to the Society Islands, and Messrs. Simmons, Lawes, and Bird, to the Samoan Group, with a view to the settlement of one of their number upon Savage Island. After a short and prosperous voyage of sixty-two days, the vessel reached the Cape of Good Hope on the 24th of January, where several of her passengers completed their voyage. Of these, a devoted Missionary of the Paris Society, appointed to labour among the Bassutos, describing the voyage, writes:—

"The sixty-two days which we were allowed to spend on board the charming ship of your Society will for ever remain engraved in our hearts. We pray you, dear Sir, to thank the members of your honourable Committee very heartily for us, for having granted us the privilege and happiness of sailing on board their ship. We have been most happy with your Missionaries; they have all shown us much Christian affection."

A female friend, also connected with the Paris Society, writing from the fulness of a grateful heart to her relatives in that city, observes:—

"I have had daily proofs of the Lord's loving and faithful care. He has surrounded me with friends who have lavished on me the tenderest care, so that I have wanted for nothing; and I have often been led to ask myself what must be the state of those who voyage in ordinary vessels? In this one we are *at home*. Every comfort has been provided for the passengers by the kind Christian forethought of the Directors, and I believe we know the trials of our position only under their most gentle and alleviated form."

On the 29th of January the "*John Williams*" proceeded from the Cape to Australia, where the friends of the Society in the several colonies are waiting to give her Missionary voyagers a hearty Christian welcome.

DEPARTURE OF MISSIONARIES.

The Rev. Joseph Mullens, after rendering valuable assistance to the Society and to the cause of Missions generally, during his visit to England, returned with his family to Calcutta in the month of September, accompanied by the Rev. J. E. Payne and the Rev. George Shrewsbury, the former appointed to Calcutta, and the latter to Berhampore. They safely reached their destination on the 20th of December, and forthwith entered on the duties of their respective Missions.

REVISION OF THE SCRIPTURES—VERNACULAR CHRISTIAN WORKS.

The Rev. R. C. Mather returned to India in November last. During his sojourn in England, he was employed by the Committee of the British and Foreign Bible Society in the revision of the Bible in Urdu, for which he was eminently qualified by his scholarship in that language; and before his departure from England, Mr. M. had the satisfaction of carrying the whole of the sacred volume through the press.

During the latter part of the year, two of our devoted and experienced Missionaries from Polynesia have also been engaged in similar labours by the Committee of the British and Foreign Bible Society—the Rev. Dr. Turner in superintending the printing of the revised edition of the Samoan Bible, and the Rev. Alexander Chisholm in rendering like service with the revised edition of the Scriptures in Tahitian.

The funds of the Bible Society will ultimately be relieved of all the expenses connected with these Polynesian Versions. This has been realized in all former editions; and the Christian Islanders continue not only willing but anxious to possess the Bible, though at a price fully equivalent to the entire outlay.

Next in value to the inspired Volume, are suitable works for its illustration, in the languages of the people among whom our Missionaries labour; and the Directors cannot but again express their gratification at the prosecution of this important object by Brethren well qualified for the task, in almost every field of Missionary labour. The Reverend J. H. Budden, now in this country, is engaged in carrying through the press five works in Urdu and Hindee—a most valuable contribution to the Vernacular Christian literature of the many millions of North-Western India. The Committee of the Religious Tract Society have generously assisted Mr. B. by a grant of half the expense of printing his several volumes.

INCREASE OF MISSIONARY STUDENTS.

At the date of the last Annual Report, the number of the Society's Missionary Students was Twenty-two—a number much larger than the Directors had been able to report for several preceding years. Of these, Six have since gone forth to Missionary labour; but during the year, Twenty new candidates have been received, making the present number of Missionary Students *Thirty-six*. Several additional applications are under consideration, and it is confidently hoped that hereafter not less than *Forty Students* may be annually sustained by the Society—a number barely sufficient to supply the vacancies occasioned in the present band of labourers by disease, old age, and death; and to enable the Directors to fulfil their engagements of sending forth an increased number of Evangelists, more especially to India and China.

The large increase in the number of Candidates for the service of Christ among the heathen, must afford to the friends of the Society peculiar gratification, inasmuch as it may be regarded as a gracious answer to the special and importunate prayers which have ascended from the hearts of thousands to the Lord of the harvest, that He would send forth

more labourers to occupy the fields of almost boundless extent, which His providence has opened.

The Directors cherish the expectation that in the course of the ensuing autumn *Sir* of the Missionary Brethren now in England will return with renovated strength and energy to their several fields of labour in the East, and that they will be accompanied by at least *five* new labourers for India and China.

The *present* number of the Society's European Agents is 153, of whom Twenty-seven are connected with the several Missions in the South Pacific, Nineteen labour in the West Indies, Thirty-seven in South Africa, Eighteen in China, and Fifty-two in India.

During the year, the Directors have had the pleasure of holding the usual half-yearly meetings with their Co-Directors from the country; and on both occasions they have been favoured with the unanimous expression of their concurrence in the measures adopted for the management of the Society.

II.

The hopes of the Directors and the interests of the Society, have, during the year, been deeply affected by unforeseen visitations of SUFFERING and BEREAVEMENT.

CHOLERA AND FAMINE IN TRAVANCORE.

It is an interesting fact, well known to the friends of the Society, that its Mission in the Province of Travancore is, next to that of the Mission in Tinnevely, the strongest and most promising of any in Southern India. In the last Report the Directors had the great satisfaction of stating that the unrighteous persecution which the Native Christians had suffered in the year preceding from their heathen countrymen had, through the intervention of the British Government, happily terminated, and that the Mission Churches again had rest.

The year 1860 commenced with auspicious prospects to the Missionaries and their flocks, and they rendered grateful praise to Him who had made the wrath of man to praise Him, and turned their flowing tears to streams of joy. But in the midst of their enjoyments, clouds and darkness were gathering around the throne of their Father in heaven, and accumulated afflictions awaited them, not from the wrath of their enemies, but from the hand of God. Cholera in its most fearful form, and in a period incredibly short, swept away thousands of the people, of whom about fifteen hundred were connected with our several Mission Stations; and while those who just escaped its fatal power were still emaciated and helpless, the pestilence was followed by dearth and famine, and multitudes have been reduced to beggary, starvation, and the grave.

From the letters of our Missionaries, written in the midst of these aggravated sufferings, the Directors select the following brief but expressive passages. Under date Neyoor, Nov. 19th, the Rev. F. Paylis writes as follows:—

"Owing to long-continued drought, there was no harvest here at the usual time (September). Food has in consequence been gradually rising to famine prices, and many of the people around us are literally starving. About a month ago, the tanks were all dried up, so that even water for the cattle could scarcely be procured, and large numbers of cocoa-nut and other trees were withered, which is not a common occurrence.

"But this has not been the greatest of our trials. That dreadful scourge, cholera, has been in our midst, taking away numbers of our people, and, so far as I am able to ascertain, a far greater proportion of the Heathen and Catholic population. You may judge how great its ravages have been when I tell you that, in this district alone, at least 400 of my people (250 adults and 150 children) have been taken since the beginning of September. This is nearly a *tenth* of the whole number of adherents under my care. The mortality has been even greater in the Pareychaley district. Altogether I reckon, that of those regularly connected with our South Travancore Missions, 1200 of all ages have been carried off in this visitation, many of them very suddenly. . . .

"People say they have never known any thing like this before. Cholera has often attacked villages here and there quite as violently, but this time it appeared to be in *every place*. There is scarcely a village that has been free—scarcely a household into which death has not entered. From this congregation, twenty-two have been taken, among them a catechist (J. Rathbone), and the wife of the catechist C. Glover, but some of my congregations have lost from thirty to forty-five individuals."

The sufferings of the people in the vicinity of *Trevandrum* exceed even those of *Neyoor*; this will be seen from the following affecting representation of the Rev. J. Cox, dated December 6th, ult.

"Since the commencement of Missions in Travancore, I believe that no year like the present has been experienced. Last year the hand of man was raised against our work; but it quickly fell palsied, and many saw and owned that God was with us, therefore no one who rose against us could prosper. But the year through which we are passing is far different. God himself has smitten this land, and His sore judgments, famine and cholera, have been, and still are, carrying away hundreds into eternity. Continued drought destroyed the rice crops, and numbers of the inhabitants fainted from want of food and shrunk to mere skeletons. Men whom I knew as strong able-bodied labourers, I saw after a month or two, and could not recognise, in their emaciated forms, the identity of their former selves. At the time when great numbers were in this weakened condition, and still without the means of subsistence, the cholera swept over the land from the south towards the north, and fatal as that disease is in ordinary circumstances, now it became awfully destructive. It found but shadows of men to encounter, and they passed away before its breath.

"I see no prospect yet of relief, from the great scarcity of food; the rains in October were very deficient, and consequently in many places the rice crop has failed. Lately a black caterpillar has appeared in swarms in the rice fields, and has destroyed the crops where, notwithstanding the drought, they had a small supply of water. There are many cases where people survived the attack of cholera, but could not obtain food to regain their strength or to support life, and thus they sunk from exhaustion, and died. I find it impossible to give adequate relief to the sufferers connected with my Mission. The schools are nearly all stopped, partly from the late prevalence of cholera, and partly from the children not having food to enable them to leave their houses. Many, in order to obtain a little food, have disposed of the few things they had in their houses, or have mortgaged or sold the few trees they possessed; these means are now exhausted, but the famine still continues. We cannot expect rain again till about April, except a few intervening showers. The heart is overburdened with anguish at the sight and contemplation of all this distress. The Sircar has provided work in making and repairing roads, and in cutting a new canal; and this gives help to many, but it does not meet the case of the weak, the languishing, and infirm."

Two months later our Brother yet further enlarges on the sufferings of the people.

"Not only in the twenty-three years I have been in Travancore, but as far as the memory of the oldest of the inhabitants reaches, no such distress and mortality, and no such combination of causes to produce them, have been known. . . .

"From all I learn, not less than 1500 souls connected with our Missions have been taken away, mostly in the three months of September, October, and November; and it is impossible to know how many of those not connected with us have died. . . . The people of the labouring classes have hitherto managed to live by selling the few things they had. Trees in the gardens, tools for their work, and even doors, and other parts of their houses, have been sold to buy food; and now these resources are exhausted. They have eaten roots and leaves, till these have failed. The green tamarind from the trees has made an article of food, and the stones of it are being sold by the roadside. Existence, prolonged by such substances, becomes only a burden, as the emaciated body and swollen limbs testify. One feature more must stand distinct in its own darkness. *The people are selling their own children, and this for a mere trifle.* I hesitate to mention the lowest sum I have heard; but for a quarter of a rupee, and less, they sell their children into slavery of the Mohammedans, and others, on the sea coast; and *they* have the means of disposing of them again, so as to make much profit. Of course, they make converts of them at once. The poor starving parents, instead of seeing their children dying with hunger, which they are unable

to appraise, know, or hope that they have something to live upon. How deeply we should pity them, in this extremity of misery !"

Mr. Cox, in a letter received by the last mail, and dated as late as March 21st, very gratefully acknowledges the pecuniary assistance he had already received, and bears also a willing testimony to the zeal and liberality of the Rajah, the native officers, and the British Resident, in their efforts to alleviate the miseries of the famishing people. Still, however, their condition was most deplorable, and the following brief extract from his letter, shows how heavily this calamity falls upon the children.

"The Dewan has aided me to put up a small house for starving children, near my bungalow : and, though it is not yet finished, I have already received twenty-six—some Christian, and some heathen. One of these had been sold ; one is the daughter of a man who has sold three children, and was about to sell this, if he had not heard of this asylum ; two are the remains of two families, in each of which two children have died from want of food ; the others are children of widows whose husbands died in the pestilence last year, or of parents who have no means to support their children. . . .

"Yesterday I went to the cunjee house on the east side of Trevandrum, to see the poor receive their meal. When I arrived, 1800 of several castes had just been fed, and then I saw 600 Pulhars (former slaves) sit in rows on the dry sand of the river to take their food. Poor creatures, many of them were but skin and bone, and, without these supplies of charity, many would have died."

That these statements of our Missionaries in no degree exceed the mournful reality, will be evident from the following extract from the "Cochin Courier":—

"The dire calamity which now prevails in Travancore has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity for prompt and decisive action on the part of the government more apparent. In South Travancore the distress has reached its height, and we have it on authority that we are unable to question, that *parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighbourhood of Cotaour, a fine boy about seven or eight years of age was offered for sale by a poor woman for eight chuegrums, or four annas and a half!* Trevandrum, we are informed, literally swarms with the miserable poor, and despite the feeble efforts of private benevolence, many are dying daily from starvation."

Such narratives could not fail to awaken the deepest sympathies of humanity and religion ; and their insertion in the pages of the "Missionary Magazine" has already been followed by contributions from friends of the Society, specially intended for the relief of the Travancore sufferers, amounting to upwards of £810.

All classes of the British public have been moved with deep compassion by the awful calamities which have befallen the *Natives of North-Western India*, and large funds have been raised to provide food for the starving millions ; and even these efforts of enlarged benevolence will be insufficient to do more than mitigate the sore and wide-spread evils. This generous help has, however, been *restricted* to the *North-West* : but while the famine extends in those provinces over a wider sphere, and the number of sufferers is proportionately greater, yet the intensity of their distress can scarcely exceed that of the inhabitants of Travancore. Of these Tamil sufferers upwards of *Eighteen Thousand* have renounced idolatry, and placed themselves under Christian Teachers, of whom about *Twelve Hundred* are in membership with our Mission Churches : and while Christian charity will extend its sympathy to every object of suffering humanity, it is under an obligation of the highest authority specially to do good to the necessitous and afflicted of the household of faith.

The Directors are therefore truly thankful to those friends who have so kindly and

promptly contributed to the Famine Fund for Travancore. They have already advised their Missionaries as to the best methods of its application; and in the hope of receiving additional donations for this urgent case they have authorized them to draw on the Treasurer for £1000.

FAILURE OF THE MISSION TO THE MAKOLOLO.

Since the massacre of Williams on the Island of Eramanga, in the year 1839, no event has befallen the Society so deeply afflictive as the issue of the arduous attempt to establish a Mission among the native tribes on the north of the Zambesi—the great river of Central South Africa. The Christian public in general, and the members of the Society in particular, are well aware that, as the result of Dr. Livingstone's travels while in the service of the Society, and at his special instance and advice, the Directors, with the cordial concurrence of their constituents, resolved to establish two Missions, the one on the north of the Zambesi, among the Makololo, and the other on the south, among the Matabele.

The attempt to establish the former was committed to the Rev. Holloway Helmore, with Messrs. Price and Mackenzie as fellow labourers; and with the mournful result the friends of the Society are already acquainted. The difficulties and dangers attendant on their journey of nearly a thousand miles from *Kuruman* to *Linyanti*, were such as nothing but the noblest Christian principles would have induced them to encounter or enabled them to surmount. Of these, the chief was the destitution of water both for themselves and their oxen; so that in more than one case, they were obliged to remain several weeks in the vicinity of a fountain, not knowing how remote the next might prove. One of these trials of faith and patience is thus described by Mr. Price:—

"From the Zougá we travelled on pretty comfortably, till near the end of November, when we suffered much from want of water in the neighbourhood of a place named Gukobo, which, by way of distinction, was called 'Detention Pool.' For more than a week, every drop of water we used had to be walked for about thirty-five miles. You may imagine dear Mrs. Helmore's feelings when, one afternoon, the thermometer standing at 107 deg. in the shade, she was saving just *one spoonful* of water for each of the dear children, for the next morning, not thinking of taking a drop herself. Mr. H., with our men, was then away searching for water, and when he returned the next morning with the precious fluid, we found that he had walked full *forty miles*. Little Henry remarked, 'How happy we shall be, now that Papa has brought us water.' We left that place on the day after Christmas day, and proceeded on our way to the Makololo. But about a week's journey thence, we had to halt for three weeks until rain came."

At length, after enduring innumerable difficulties and privations for seven months, they arrived, on the 14th of February, 1860, at *Linyanti*, the residence of the Chief Sekeletu.

"The King," writes Mr. Price, "was said to be out hunting, and was not likely to return for two days. However, on the morrow, a fine fat ox was sent to us for slaughter, and on the third day Sekeletu himself, accompanied by an immense number of his people, came to see us, bringing presents of beer.

"Nothing had been seen or heard of Dr. Livingstone, and therefore we had a consultation as to what we should do. Sekeletu refused to allow us to remove elsewhere, or even to point out a healthy place where we could settle down and wait for the Doctor, but proposed that we should live with him. This proposition was of necessity accepted, and we began forthwith to build temporary houses. Mr. H. preached in the King's Kotla on the first Sunday, and also on the morning of the second."

Thus far, although disappointed by the non-arrival of Dr. Livingstone, and grieved by the refusal of the Chief to allow them to seek a salubrious spot for the Mission, our Brethren were sustained by hope, and forthwith commenced their work of mercy among the people.

"But now," says Mr. Price, writing to the sister of Mr. Helmore, "begins a dark, very dark chapter in the history of the Makololo Mission, than which perhaps there are not

many darker in the history of Christian Missions. In the course of about a week we were all laid low, but more especially Mr. and Mrs. Helmore, the four children, and all our servants; but through the great mercy of God Mrs. Price and myself were still able to move about a little, although with great difficulty. We were able to attend a little upon our dear friends the Helmores, neither of whom could hardly move a limb. As I was going round one evening to see if they were all comfortable, I found the four children lying on a bed on the outside of the tent, and Mrs. H. by the side of the bed on a cushion. They were all asleep. I felt their foreheads, &c.; at last I came to dear little Henry: he was cold—he had just slept the sleep of death. I immediately went and informed his father, who was lying in the tent: he told me I had better not tell Mrs. H. till the morning. I took the child into the tent and wrapped up the body in a piece of carpeting, and engaged men to prepare a grave, that we might bury him the next morning. He was buried by the side of Malasi, my waggon driver, who had died a few days previously. When it was told Mrs. H. she took no notice whatever, although it was her *dear, precious* little Henry. This was on the 7th of March; on the 9th our own dear little baby died. On the 11th Selina Helmore died, and on the same day Thabi of Lekatlong. On the 12th Mrs. H. died. Mr. H. had some conversation with her shortly before she expired. She said she had no desire to live: her work was done, and she wished to go home to Jesus. After that, Mr. H., and Lizzie, and Willie improved considerably, until about the middle of April, when Mr. H. paid a visit to Sekeletu in the town, and came back very tired and feeling very unwell. From that time he became worse and worse, and on Friday afternoon, April 20th, he fell into a kind of sleep, and remained in that state of unconsciousness for about thirty-five hours, and then, on the night of Saturday breathed his last.

"All these I wrapped up and consigned coffinless to the silent tomb with my own hands, with the exception of my own child, which died in the arms of its mother whilst she sat by my bedside as I lay helpless from fever. Never have I seen so much Christian courage, patience, and zeal for Christ's cause displayed as in Mr. and Mrs. H., amidst all that they suffered both on the journey and at the Makololo.

"When we saw that Mr. H. was becoming seriously ill, we endeavoured to get him to give us some instructions as to how we should manage with the two dear children and his goods. But alas! it was too late; he had in a great measure lost his power of speech, and it was only by putting a direct question to him that we could understand anything, for he could not say more than just yes or no. One thing that he particularly desired me to do was to take his children to Cape Town and see them safely on board ship for England."

From this scene of pestilence and death the solitary Missionary and his devoted wife prepared to depart as the only means of saving their own lives and the lives of the little orphans intrusted to their care.

By the last African Mail, letters to the Directors arrived from Mr. Price, Mr. Mackenzie, and our venerable friend Moffat, dated Kuruman, February 20th, where they had all just arrived after their long and trying journey.

That of Mr. Price, which is deeply affecting, confirms the several statements already given of the sufferings and losses at Linyanti, and supplies the strongest proofs of the unprincipled and cruel conduct of the Chief. The following are some of its heart-rending details:

"What were my feelings on the morning of the 22nd of April, as I followed the remains of my dear Brother to the silent tomb, can better be imagined than expressed. All then fell upon me, and I was so reduced that I was hardly able to move, and my poor wife had entirely lost the use of her feet and legs.

"But I forthwith began to make preparations for returning to the South, although I was obliged to be carried or led about from box to box; and packing for a couple of hours in the morning would lay me up completely for the two following days. However, I managed to get all ready by the end of May. Up to the time of Mr. H.'s death, the Makololo were pretty quiet; whether we lived or died they did not trouble us much. But when he died, and I began to prepare for going away, then began our real troubles. By day, things were taken before our eyes by force, if they were not delivered up willingly; and by night, stealing by wholesale; my clothes, that I had been wearing during the day, were stolen at night from the foot of my bed. When I was ready to go away, Sekeletu came, and, without any ceremony, took possession of Mr. H.'s new waggon, and a host of goods of his and mine. They being taken, he demanded two front and two hind oxen, wherewith to train others; then he

compelled me to remain and let my men train oxen for him. All my guns and ammunition, both tents, and a host of other things were taken whilst I was still at the town. One day I was lying on the ground hardly able to move, when a messenger came from Sekeletu demanding some more goods before I could go away. I said if they did not let me go soon, they would have to bury me beside the others. I was simply told that I might as well die there as anywhere else.

"At length on the 19th of June, we left the town accompanied by Sekeletu in his new waggon. In the evening we reached the river of Linyanti, and on the following day all the remaining goods were taken over in canoes. That being done, a message came to me from Sekeletu to this effect, that now the goods were on one side of the river and the waggons on the other, and that they would remain so until I went over and delivered up all Mr. H.'s goods. I remonstrated, but in vain; I was like a lamb in the lion's mouth. A great many of my own things also I had to deliver up. Three cows also and several oxen were taken at that river. Having thus got a good draining there, I proceeded to the Chobe. I took out all my goods ready for crossing, and then a message came to me that Sekeletu had hitherto got only Mr. H.'s goods, and that now he must have mine. After a good deal of pleading, I was allowed a few things for the journey, such as a couple of shirts, a vest or two, two or three pairs of trousers, an old coat that I had worn in England about two years, an old pair of shoes which I had on, &c. Already they had taken all my bed-clothing, with the exception of what was just sufficient for one bed; for the other we had a kaross. But before my oxen could cross the Chobe, I must needs deliver up one blanket. Every grain of corn which I had for food for the men, they had taken, and for all these things I did not get even a goat for slaughter for the road. These were my prospects for a journey of upwards of a thousand miles to Kuruman.

"Alas! when will this dark chapter end? On the plain of the Mababe, on the evening of the 4th of July, Mr. H.'s two children, my own dear wife, and I met together for our evening meal, when we entered into conversation about what we had seen and suffered; and feeling that we were beginning to breathe again the free air of the desert, we admonished one another to forget the past and think of our mercies; for we felt that we had still what might, through the mercy of God, bring us within reach of help. My dear wife had been for a long time utterly helpless, but we all thought she was getting better. She went to sleep that night, alas! to wake no more. In the morning early, I found her breathing very hard. I spoke to her, and tried to wake her, but it was too late. I watched her all the morning. She became worse and worse, and a little after midday her spirit took its flight to God who gave it. I hurried her the same evening under a tree—the only tree on the whole of the immense plain of the Mababe. This was to me a heavy stroke, but 'God was my refuge and strength, a very present help in trouble.' Such things are hard to bear; but God knoweth our frame, and as our day is, so is our strength."

In this letter Mr. Price expresses a strong impression that Mr. and Mrs. Helmore, their children, and the Bechuana Christians who died at Linyanti, were all the victims of poison administered to them by the Chief, through the presents they received on their arrival at his town. This painful conclusion of our friend is founded on the report of certain of the Makololo, who also informed him that after his departure the body of his beloved wife had been disinterred and mutilated, and the face taken to Linyanti for exhibition. But the notorious habits of invention and lying of these people would afford strong ground for distrusting such statements. Sir George Grey, and other friends at the Cape, were also of opinion that the symptoms and characteristics of the disease were identical with the fever which so often prevails in the interior, and which Dr. Livingstone so frequently witnessed and even suffered on his former travels. With regard to the latter report, had it been true, it can scarcely be imagined that such a revolting fact could have been altogether unknown to Dr. Livingstone when he subsequently visited Linyanti. The hope, therefore, may at least be cherished that our bereaved friend may hereafter be relieved of these aggravations of his accumulated sorrows.

JOURNEY TO THE NORTH, OF THE REV. J. MACKENZIE, AND MEETING WITH THE
REV. R. PRICE.

When Messrs. Helmore and Price commenced their journey to the north, in the month of July, 1859, Mr. Mackenzie, who was appointed as their fellow-labourer in the Makololo

Mission, was prevented and, as it now appears, most providentially from going with them, and remained at the Karuman until May in the following year. In that month he started, with Mrs. Mackenzie and their infant, in the hope of surmounting the difficulties and perils of the wilderness, and of secretly uniting with his Erethren in their embassy of mercy to the Makololo. The former part of the journey was comparatively easy, and the travellers went forward cheerfully. But sore trials awaited them, not only from the want of water, but from the conflicting and self-interested counsels of their native guides, and, above all, as at length successive reports told them, of the afflictions and death of their beloved friends.

The first intimation of these sad tidings is thus described by Mr. Mackenzie, in a letter dated Bamangwato, 4th December, 1859:—

"At Ma'ta, an old Bush man, who had just arrived from the Mahabe, was brought to me by the Chief, Pute, to tell me the news. Pute said, 'Perhaps what he has to tell you is lies—perhaps it is true—but at any rate I thought it my duty to bring him to you before you go forward to the country from which he has come.' The news was to the effect that Sekeletu had killed all the white people who had gone to him, and had taken their property. Of course I smiled at the old man, being convinced then that Sekeletu was not the man to do such a thing. When we reached the Zouga we met with a party of Lechulathebe's people going up the river in a boat. They arrived at the great bend of the river at the same time with my waggon. These men told me the same tale—all the whites were killed, but one man and two children, who, they said, were now at Lechulathebe's place. Knowing that the Batwana and the Makololo were enemies, I did not credit them, viewing the story as one got up for the purpose of inducing me to turn aside to their master instead of going to his enemy, Sekeletu. The four Batwana left me, saying, 'they had never seen such a hair-headed white man.' They assured me at the same time that they would acquaint my friend of my arrival at the river, and that they had no doubt—if I would only wait—I should soon receive a letter from him."

"On Saturday, the 31st September, while we were moving along the river's bank, a little above M'pasi's village, I beheld a party of men coming from the river and directing their course to the first waggon, which they stopped. On going forward and asking their reason for stopping my waggon, the chief man answered that he came from the king, and had brought boats to carry my goods over the river. I told him that I did not intend to go to Lechulathebe's, and therefore did not need his boats. 'But I have brought the white man with me—your brother—the son of your own father.' I answered, 'Where is he then? and if you have the white man, why do you come without him?' 'Because he is sick and tired, and remained in the boat.' Still I did not believe this statement, and therefore answered, 'I will go on just as I intended; if you have got the white man bring him to the ford, where we shall sleep, and where we shall rest to-morrow (Sunday), and then I shall believe you.' The waggons accordingly went on. About sunset we drew near to the out-spanning place. It was a beautiful well wooded spot, and the river gave a life and freshness to the prospect which those alone can appreciate who have toiled through the riverless, almost waterless, deserts of South Central Africa. I shall not attempt to describe my anxiety on hearing this place. Could it after all be true that my dear friends had thus been swept away? I went on with the first waggon, engrossed in anxious thought, when the driver said to me, in a tone which made me start, 'Ki ena, (It is he). I sprang from the waggon, and went forward to meet some one, who, I could see through the trees, was a European. At length I saw it was my dear friend and brother Mr. Price. 'But can it be that all this which I hear is true?' I hurriedly asked, almost before I had grasped his hand. 'Alas! I saw what the answer would be before I heard it—'All is true.' And then I had to go back and break the news to Mrs. Mackenzie, that her beloved fellow-labourers Mrs. Helmore and Mrs. Price were no more! Oh! it was indeed a trying hour. Hopes which had cheered us during our long journey were now dashed to the ground; and bright pictures which had often filled our minds with pleasure now gave place to one gloomy scene of desolation and of death. We sat down and wept for those who were not. Our men betokened their sympathy by the solemnity of their countenances; and the simple Makololo stood at some distance witnessing the scene."

On the arrival of our Missionaries at Linyanti, they found Sekeletu, the Chief, much disappointed at the long delayed return of Dr. Livingstone with the party of his subjects by whom he was accompanied in the year 1855 from Linyanti to Tette. About four months

after the decease of our lamented friends, Dr. L. arrived at Linyanti, and heard for the first time of these mournful events, and on his return to the east he wrote the following letter to the Foreign Secretary, dated Chicova, Zambesi, 10th November, 1860 :—

"MY DEAR SIR,—On reaching the country of the Makololo, in August last, I learned to my very great sorrow that our much esteemed and most worthy friends the Helmores had been cut off by fever, after a very short residence at Linyanti. Having been unexpectedly detained in the lower parts of this river until May last, my much longed for opportunity of visiting the upper portion was effected only by performing a march on foot of more than six hundred miles; and then I was too late to render that aid which I had fondly hoped to afford. The poignancy of my unavailing regret is not diminished by remembering that at the very time when our friends were helplessly perishing, we were at a lower and much more unhealthy part of the river, and curing the complaint so quickly, that in very severe cases the patient was able to resume his march on foot, a day or so after the operation of the remedy. It was first found effectual in the cases of my own children, and an English party at Lake Ngami, in 1850, and has been successful in every case of African fever met with since, without causing loss of strength to the patient. Aware how readily one may deceive himself as to the effect of particular remedies, I said little about it more than is stated towards the end of the 'Missionary Travels.' The ample experience of this expedition seems to warrant speaking of its value more positively. The medicines employed are common ones, but used in a way which many believe ought not to be attempted without certain preliminary measures. I take the liberty of inclosing the prescription.

"From all I could learn, the Makololo took most cordially to Mr. Helmore. They wished to become acquainted with him—a very natural desire—before removing to the highlands, and hence the delay which ended so fatally. Had his life been spared a little longer, there is no doubt but that a promising Mission would have been established. He told the people subsequently to the death of his wife, that 'nothing would prevent him from going and doing his duty whither he had been sent. Whoever did, he would never turn back from his work.' This I have learned from my present Makololo companions; and I hope that the same spirit may animate the members of the Society that sent him.

"Our course for part of the way lay along the north bank of the Zambesi, above the Kafue. The country on both banks literally teems with people. There, at a month's distance from Moselekatse, we heard the message of the Missionaries to that chief to abstain from deeds of blood, and all were anxious to know if Sekeletu would give heed to similar words of peace. Turning westward, and ascending some 2000 feet to near the base of a mountain called Tabacheu, we breathed the clear cold air of the highlands. In that magnificent country, where we actually saw hoar-frost and a little ice, we had hoped that a Mission might have been formed, and those influences put in operation which alone can produce peace on the earth. There being no more communication between Tette and Linyanti than between London and Timbuctoo, we had till then anticipated the pleasure of meeting with our friends, and had no foreboding, that, instead, we should stand by their graves at Linyanti. The Makololo are quite ready to remove. They are perishing themselves, and should they not depart from these lowlands soon, they will break up as a tribe. A town is to be formed this year by way of experiment, and my present companions are instructed not to come back to Linyanti, but, on our going to the Kafue, to send a message that we have arrived there, and the whole tribe will come. This arrangement is by the Chief himself.

"We examined the whole river below the falls, by dropping down from Sinamane's in canoes; and I have no doubt that an ordinary steamer could ascend while the river is in flood. While in the lower part of the river, we had no news to communicate about the country in which you are specially interested; hence the silence of

"Yours affectionately,

(Signed) "DAVID LIVINGSTONE."

There is not only a wide discrepancy but a direct contradiction between the friendly professions of Sekeletu towards Mr. Helmore, as represented by Dr. Livingstone, and his actual conduct to our departed friend. Instead of yielding to the entreaties of Mr. H. to be allowed to proceed to the higher and healthier country, the Chief compelled him to remain at Linyanti, and after his decease, instead of manifesting any feelings of sympathy and good will, he cruelly robbed the orphan children and their protector, Mr. Price, and sent them

to make their way back through the wilderness with neither food nor clothing sufficient for the journey.

It is indeed possible that the wise and urgent counsels of Dr. Livingstone, subsequently given to Skeletu, may have convinced him, on the ground of health and safety, of the necessity of removing to the higher lands; but on that supposition it must be an occasion of the more bitter regret that such influence came too late to save the lives of our Missionaries; and this regret is yet farther aggravated, as we learn from Dr. L. that while his old friends and fellow-labourers were sickening and dying at Linyanti, he was in possession of a remedy which he has never known to fail in subduing the virulent fever to which they fell victims. But these sorrows are unavailing, and, recognising His providence in whose sight the death of His saints is precious, and whose government, when most mysterious, is ruled by perfect wisdom and boundless love, it behoves us with devout submission to exclaim, "Even so, Father, for so it seemeth good in thy sight," and what we know not now, to wait to know hereafter.

JUSTIFICATION OF THE MAKOLOLO MISSION.

Certain writers in the South African Journals have made the failure of this noble enterprise an occasion, not of admiration and sympathy for the self-sacrificing Missionary, but rather of cold animadversion on the assumed want of knowledge and prudence with which the Mission was both planned and executed.

"The sad fate of this party," it is said, "ought to be a warning to other parties whose enthusiasm and earnestness in the 'good cause' decide them to try and do good to the benighted Makololo. No party ought to attempt to penetrate these parts, if without experience, or unaccompanied by men who know the country. There is far less danger in travelling from place to place than in settling on one spot. Mr. Helmore's mistake was in staying at Linyanti, a most unhealthy place; but unfortunately he did not know it."

This paragraph has gone the round of our English newspapers, secular and religious, without correction or remark; but the reflection it conveys upon the honoured dead arises solely from the ignorance of the writer, and the cautions addressed to the living, whose "enthusiasm" might induce them to promote the "good cause" in which our friends and Brethren fell, are wholly gratuitous.

The establishment of the Makololo Mission was projected by Livingstone—the most intelligent and most experienced of African travellers—the only man who was familiar both with the country and the people. Its execution was committed, at Livingstone's suggestion, to his friend and fellow-labourer, Helmore—a man well acquainted with the native language, and qualified by the experience of twenty years of Missionary life among a people whom he found as debased and wretched as the Makololo, but whom, by God's blessing, he had elevated to the dignity and happiness of Christian life. If any man could have conquered the selfishness and cruelty of the heathen Chief, the courage, patience, and disinterested love of Helmore would have insured the triumph; and our Brother found his grave at Linyanti, not because he was ignorant of the attendant danger, but because his well-founded expectations of removing to a salubrious locality were utterly frustrated by its despotic ruler, and he was *compelled* to remain amidst swamps teeming with pestilence and death.

To attempt an elaborate eulogy on the life and labours of their beloved Missionary would appear to the Directors as unsuitable as it would be superfluous. To that Saviour who loved him, who redeemed him by His blood, and renewed his heart by His Holy Spirit, the *entire life* of the departed, made up of toil and privation, was gratefully consecrated. By Divine grace he was richly endowed with qualifications for the arduous ministry he was

called to discharge; and by his childlike simplicity and truthfulness, his generous self-sacrifice and indomitable perseverance, Helmore secured the confidence, admiration, and love of all his associates in Missionary labour.

The Church at Lekatlong, composed of more than four hundred Christian Bechuanaas, whom he rescued, by the grace of God, from the deepest misery of heathenism, will prove an undying memorial of his compassion to perishing souls and his fidelity to Christ his Lord. When called by his Divine Master to leave the lovely Oasis which he had for many years planted, and watered, and watched, and to advance a thousand miles into the wilderness and there begin his work anew—with a cheerful heart he obeyed the call, and went forth, not knowing whither he went. And although he entered into rest just as he reached the outskirts of his new and long-sought field of labour, yet are we sustained and comforted by the perfect assurance that the compassionate and Almighty Saviour soothed and animated the departing spirit of His devoted Missionary with the consolations of His Holy Spirit, and greeted him at the threshold of heaven, with the benign salutation, "Well done, good and faithful servant—it was well that it was in thy heart to do it—enter thou into the joy of thy Lord."

GENEROUS SYMPATHY OF FRIENDS AT CAPE TOWN.

When the painful intelligence reached CAPE TOWN, of the decease of Mr. and Mrs. Helmore and their children, it awakened the most affectionate sorrow among the friends of Christian Missions, to whom our departed Brother was well known. As no tidings had been received as to the fate of Mr. Price, or as to the position and prospects of Mr. and Mrs. Mackenzie in their progress towards the pestilential region, our friends at Cape Town generously projected a mission into the interior in search of both our Brethren, and to render them, should they be found, such assistance as their trying circumstances required. With this view, a public subscription was commenced, headed by the Governor, Sir George Grey with a contribution of £25. The Bishop of Cape Town, and Archdeacon Mackenzie, were also, with many of the most respectable inhabitants of Cape Town, generous contributors. These contributions, with any additions received from the interior, will now be applied towards repairing the heavy losses sustained by the disastrous mission to Linyanti; and the Directors most gratefully acknowledge their obligations to friends and benefactors at the Cape, in which they feel assured the members of the Society will heartily unite.

The Directors would deem it at present premature to express any opinion as to the practicability of renewing the mission at the Makololo, as they are not in possession of information sufficiently ample and specific to enable them to form a conclusion; but should such an attempt hereafter be made, their two devoted Brethren, Messrs. Price and Mackenzie, express their readiness to devote their lives anew to the enterprise.

The former closes his letter with the following expression of unsubdued zeal and entire consecration to the cause of Christ among the heathen.

"I intend, in about six weeks or two months, to proceed to Cape Town with the children. Whether I go any further will depend upon the Directors, for I am at their service; for some reasons, I should like to accompany the children to England, provided I could be sure of coming out again soon.

"If suffering in the Mission work is doing anything, then I have done something; if not, then I have done but little. My prayer now is that God will direct me to some suitable sphere where I may spend my life in the service of Christ among the heathen."

III.

The history of the Society throughout the year supplies powerful ENCOURAGEMENTS to persevering and extended labour.

PROGRESS OF THE MISSION TO THE MATABELE.

Among these encouragements, it will alleviate the sorrow awakened by the disastrous issue of the Makololo Mission, that the Directors are able to report that *the introduction of the Gospel to the Matabele on the south of the Zambesi* has been attended with the cheering indications of the Divine favour and protection.

The powerful and arbitrary chieftain Moselekatse, though capricious and selfish, has manifested much kindness to the Missionaries; and notwithstanding that now he more fully comprehends their primary object in the religious instruction of his people, and although he has had proofs of their fidelity in rebuking his superstition and his vices, yet the proof of his good will have been increased.

The Rev. Thomas Thomas, in a letter dated Nyati, October 10th, writes:—

"I have much pleasure in being able to let you know that our prospects among the Matabele are gradually brightening; for though we cannot say that any one has as yet really believed our report, yet we have reasons to conclude that many are beginning to be interested by it. About two months ago we were a little alarmed by some signs of an approaching persecution. The King seemed very uneasy about our preaching, showed his disapproval of, and unbelief in what was said on several occasions, and went so far once or twice as even to oppose Mr. John Moffat to his face; and we were afraid, therefore, that he would immediately take some measure, either to drive us away from the country, or to put a stop to our preaching. But instead of doing so, although he left off coming to the service, he has ever since treated us kindly. His people also, who once were very troublesome, have begun to behave much better, and to trust and respect us much more than might have been expected.

"During the last four months, I have briefly gone over those truths which are essential to be known in order to be saved—speaking through an interpreter. But last Sunday week, for the first time, I spoke to them in their own language. I have commenced giving them the history of our blessed Saviour, which history I intend to translate into Setabele.

"It is surprising how well they can remember. I have heard some of them repeat, almost verbatim, a whole prayer or address, and when asked concerning what has been told them, their answers are generally very satisfactory. Last Sunday week I asked three old men, who had been to the service, if they understood my Setabele, to which one of them replied that the words they did understand well, for they were certainly their own, but the doctrines which I preached being new and strange to them, they did not thoroughly comprehend; but that they loved them, and would ere long be able to understand them.

"Last Sabbath (October 21st) I went and preached to a large congregation at the town where the King now is, and in answer to my request to be allowed to visit the surrounding towns, he said, *I might go to preach wherever I wished; he wished all his people to hear the Word of God.* It is a new thing to me to go about to preach armed with a loaded gun, but such is the state of this country that we cannot go far from the house before meeting wild beasts, and hence the necessity, whether on the Sabbath or any other day, to be well prepared to defend ourselves."

The fidelity and courage of our Missionaries have, in some instances, been severely tested; but God has enabled them to maintain a good conscience, and the result has been encouraging.

"One Sabbath morning about six weeks ago," Mr. Thomas reports, "having gone up as usual to the native town, when near it I saw a trader's waggon and the king's chief minister and several of his officers trying to induce the owner to trade. Having called the minister, I asked him why he was so ungodly as to trade on the Lord's day. In answer he said, 'We are here according to the king's orders, and, as you well know, we are bound to do everything he tells us; but you can speak to him freely, and he will *hear you.*' Having found Moselekatse, I asked him if he traded on the sacred day. He said, 'No, I could not think of such a thing, seeing it is the Lord's day.' 'What then,' I inquired, 'are your officers doing with ivory at the trader's waggon?' 'I do not know,' said he, 'I have not sent them, so if they are there, they are there without my orders. They must have forgotten

that it is the Lord's day.' 'Did you not send them to trade, telling them that it was the Teacher's Sabbath and not yours?' 'I never said such a thing, I never sent them.' 'Now, why do you purposely tell me an untruth? Do I not know that there is not a single man, not only in this town, but in the whole of your dominion, who dares even to utter a syllable against your will, much less steal your ivory. The people are sent to trade by yourself, and by sending them and denying the fact, you have this day committed two great sins, not against me but against the great God. And remember this, that thus sinning you fight against Him, and if you fight against God you will most certainly repent of your foolishness and guilt.' He blushed, went to hide himself in his waggon, sent to stop the trade, and to call the traders and all his own people to come and hear the Word of the Lord.

"We have received some strange orders of late from the king and some of his wives, one of which is the following. The Mother of this Town, (as she is called, and as some one of the king's wives in every town is called,) sent to me to tell me that I must not dig my garden to-day, because they were going to bury the bones of the dead in this mountain, in order that the rain might come; for if I put a spade in the garden on that day, I would certainly be guilty of keeping away the rain. To this, I replied, that to bury not only the bones but also the flesh of the dead, and that not at a certain season, but whenever the soul departed from the body, seemed to me much better than to leave them, as they usually do, to be eaten by birds and wolves—that it was strange to me they were not taught by their own nature and feelings to do so always. But to bury or not to bury had nothing to do with the rain—that to dig or not to dig was no cause to bring rain or to send it away, and since they were so erroneous in their views concerning the causes of rain, I could not think of sinning so great a sin against Him who had the rain and all other things which were good for man in His own hand as to pay any attention to what they said; and that, if they wanted to convince me of the propriety of their proceedings, and of the truth of what they said, they must bring reasons instead of unmeaning traditions and dreams."

At the date of Mr. Thomas's letter he had not received the mournful intelligence of the death of our friends at Linyanti, and in the concluding passages he adverts to his previous intention to visit his Brethren, who, as he hoped and assumed, were labouring among the Makololo.

"I would have gone to see the Zambesi, the Makololo, and our Brethren who are there, had not the King, by giving promises of people to go with me, which he did not fulfil, hindered me until the season to cross the country between this and Linyanti had passed by; and now I must wait until next winter. I cannot make out the exact distance between the two places, for though I have taken the latitude of our place, and found it to be 19° 58' 42", yet, not having the 'Nautical Almanack' for this year, I cannot make out the true longitude.

"I lately met two men at the King's town who had come from Linyanti, and, being able between the Setablele and Sichuana languages to converse a little with them, I found out that they had come from the north—from the Zambesi, from Sekeletu, and that they were eight days coming; but I could not ascertain anything concerning Messrs. Helmore and Price. From all I can make out, Linyanti must be about 150 miles north of us."

If the information acquired by Mr. Thomas prove correct, the course from the south to the north of the Zambesi will not only be practicable, but at certain seasons of the year may be accomplished with safety within seven or eight days. Should, therefore, the confident expectations of Dr. Livingstone be well founded, and Sekeletu and his people actually remove to the higher country, a door of entrance may hereafter be thus found for the heralds of salvation to the benighted Makololo.

FAVOURABLE PROSPECTS IN INDIA.

The social aspect of India, since the suppression of the fearful mutiny of 1857, has undoubtedly become more favourable to the efforts and the hopes of the friends of Missions. It is remarkable that, in some of the scenes of NORTHERN INDIA which at that season were distinguished by treachery and carnage, the preaching of the Gospel has been attended with the grace and power of the Holy Spirit, and followed by an amount of success hitherto unknown. In all the populous cities, the English Missionary and the Native Evangelist

can command a numerous and generally an attentive audience; and numbers are ready to admit the truth and excellency of Christianity, who are still enchained by superstition and caste.

In the PRESIDENCY OF MADRAS the disposition of the people is no less hopeful. They send their children to Mission Schools, where they know the Bible is taught and explained, and that with a view to the conversion of the people; and, to any extent to which such schools could be multiplied, they would be crowded with Hindoo youth. In several of our Educational Institutions, the most striking instances of conversion have occurred—young men of high caste have forsaken all for Christ; and although such events produce temporary consternation, and the school for a season is reduced, yet within many weeks alarm subsides, and the classes are restored in numbers as before.

It is no uncommon event for the Missionary to find among his hearers a native not only acknowledging the claims of the Gospel and the value of its blessings, but commending it to the acceptance of his heathen countrymen; such a strange yet hopeful anomaly is presented in the Report of the Rev. Wm. Dawson, of *Vizianagarum*:—

"In a village about six miles distant, as I was preaching to a large assembly of men, women, and children, the head man of the village, attracted by the crowd, came and heard me most attentively, checking any one that was inclined to be insolent, and using his authority in every way to secure me silent attention. After a while he came near, and seating himself close by me, said, with the most evident look of approbation, which he seemed unable to suppress, 'Well! you have spoken nothing but the truth. There is no doubt about your success. You have undertaken a noble work in seeking the conversion of the country, and, having truth on your side, you will prevail to the utmost of your intention. Falsehood must give way. But alas for us! we cannot hope to share in the happy result. We feel it impossible as yet, however convincing and attractive your message, to break the chains of our present bondage and come out of the world. I cannot expect it now; but gradually and certainly your cause must triumph.' And to those around he said, 'What is the use of all your puny arguments with him? He speaks the truth, and we should honestly acknowledge, though we feel we cannot adopt it.' I felt my heart yearn for this poor prisoner of Satan, and commended him to the almighty grace of God, to which nothing is impossible. What this poor man was bold enough openly to avow is the conviction, though unexpressed, of many minds around us. May God be pleased to break the iron bars and set their captive souls free to embrace the glorious liberty of the children of God!"

From the Report of the Rev. W. Beynon of Belgaum, we select the following brief narrative, equally extraordinary and gratifying:—

"During the year, as usual, we have had a number of professed inquirers, and among them several young men whose minds are in a most interesting state. One of the Native Assistants, who has seen most of them, writes: 'A few young men, Brahmins, and other castes, are in the habit of coming to my house to discuss religious subjects, and this they do also among themselves. In our meetings they unite with us in prayer, and sometimes they themselves engage in prayer, with propriety, and with apparent sincerity and earnestness. They frequently attend my family worship, and accompany me to the meetings for prayer which I conduct in Christian families. Sometimes they assemble in a private place of an evening to read the Scriptures and Christian books, and before they separate some of them engage in prayer. Let us hope that the incorruptible seed of the Word of God, which has been sown in their hearts, may put forth the blade, the ear, and in due time the full corn in the ear. Besides these, there are others whose consciences are awakened, and in whose minds God has produced serious thoughts about their souls' salvation.'"

Our Mission Churches generally, throughout INDIA, have increased; and when we reflect on the fiery ordeal to which the faith and courage of the newly awakened convert is always subjected, we must wonder and rejoice that many are willing to forsake all and take up the cross and follow Christ. Among several examples of such decision and constancy, the following account of the conversion and baptism of a young Brahmin and his wife at *Belgaum* will be read with interest:—

"The converts Narrain Vishnool, and his wife, Rookumnee," writes Mr. Beynon, "were by caste Brahmins, respectably connected in this place. The young man was an inquirer for about two years. As his mind became gradually enlightened by the reading of the Word of God, and having its truths explained to him and applied to his peculiar circumstances, he began to manifest a concern for his state as a sinner. He made known his feelings to others and expressed his doubts and dissatisfaction with Hindooism. When his relatives became acquainted with this, he was prohibited from visiting us, and was for some time confined to the house. When he obtained his liberty, he went to one of the Assistants and expressed his determination to renounce Hindooism and embrace Christianity. The consequences were made known to him. He said that he was decided, and hoped to be enabled to meet the consequences, whatever they might be. He was told also that it was his duty to inform his wife, to explain to her the way of salvation through the Lord Jesus Christ, and to pray with her, if he could, that the Lord would change her heart and induce her to accompany him. He replied that she was his chief enemy, much opposed to the step he was about to take, and did all she could to dissuade him from doing what would expose him to the dreadful consequences of the renunciation of caste. We exhorted him to try again what prayer and the Word of God would effect. A few days afterwards he wrote to one of us, saying, that a happy change had taken place in the mind of his wife, and that she was determined to accompany him and become a Christian. They fixed the day on which they would leave home and take up their abode in Peerajee's house. When they arrived they appeared much excited, as might be expected, and called for water, of which they both publicly drank—thus at once renouncing caste. When their departure was made known, by the young man himself writing to his friends, it caused great distress and commotion among his relatives; but, being of full age, they were at liberty to act for themselves. However, this was not allowed without persecution. The young woman had left home with a few jewels. The consequence was, that a charge of robbery was preferred against the young people: a warrant to apprehend them was issued and executed by the order of the native magistrate. On inquiry, Mr. Beynon ascertained that they had brought nothing with them but the clothes they wore, and the young woman had no other jewels than what she was in the habit of wearing daily. Mr. B. requested that an inventory should be taken of all they had, and that he would become responsible for them—which was done. We expected all would have finished here. However, during the day, Mr. Beynon received a summons from the deputy-magistrate, conveying the charge that undue means had been employed in inducing Narrain and his wife to embrace Christianity. The summons was of course obeyed, and Mr. B. and the converts appeared at noon in the cutcherry. The room and the verandah were filled chiefly with Brahmins. The young woman seemed very timid and faint: she entered the room leaning on Croopee, Peerajee's wife. The relatives had employed a Vakeel to plead their cause. He commenced by asking the young man what Christianity was. To this Mr. B. objected by saying that we were not summoned to discuss the claims of Christianity. The deputy-magistrate interfered, and all was conducted in a regular and satisfactory manner. The young man's deposition was first taken, and afterwards his wife's. We were surprised at her reply, when the question was proposed to her, 'What caste are you?' She replied with a firm voice, 'I am a Christian.' We felt thankful that she was able to bear such a bold testimony to the truth. They were baptized in the English school-room, which is situated in the bazaar in the centre of the town. The place was crammed—all conducted themselves with decorum and respect during the service. Since her baptism, Rookumnee has learned to read in Mahratta and Canarese. The young man wishes to be useful to his countrymen, but this must depend on the qualifications he exhibits. At present he attends the English School, and has passed his examination for employment under government."

In the Report of last year, the Directors gave expression to their strong and growing conviction of the importance and necessity of a well qualified and duly attested Native ministry; and they have been gratified to learn that during the year the number of ordained pastors and evangelists in India has been enlarged. In the months of September and November, our Missionaries in *Trevancore* publicly set apart *eleven* of their most intelligent and experienced Native Brethren to the work of the ministry; and in a letter from the Rev. Joseph Mullens of *Calcutta*, just received, he gives an account of the ordination in that city of *three* young men as pastors of Native Churches and evangelists to the heathen:—

"The three Native Brethren, Suriyo Kumar Ghose, Têrâproud Chatterji, and Kainath Dotto," writes Mr. Mullens, "who as Catechists have been fellow labourers with us for four years, and both by their steady character, consistent piety, and zealous labours have already given us so much satisfaction, were prepared to take a higher position of usefulness, and a higher place in our confidence, and we trust also in yours."

"They were ordained at Union Chapel, on Wednesday evening last, March 20th. The chapel was quite filled with English and native members of many Churches interested in the solemn events of the day, and included also most of the Missionaries and officers of all our local Societies. After a short devotional service conducted by Mr. Payne, Mr. Storrow gave a brief but instructive history of the three candidates, showing how they had borne much for the Saviour on their first profession of His truth, and had been growing in steadfastness and usefulness during all their Christian course. After answering briefly several questions put to them by Mr. Johnson respecting their personal hope of salvation, and their views of evangelical truth, each of them proceeded to read (in English, which they all speak well) a fuller statement of their views of the Christian ministry, and their purpose in desiring to give themselves to its solemn work. Their tone was eminently modest, spiritual, and humble, yet exhibiting an earnest desire that they may be wholly consecrated to the work of winning souls to Christ. They were then commended to God in earnest supplication, Mr. Storrow offering the Ordination prayer.

"I had the pleasure of giving them a brief charge from the example of Ezra, who 'prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments,'—inviting them to imitate the character of this distinguished servant of the Lord, that they might enjoy his eminent usefulness. The whole service was greatly enjoyed by the friends of the Mission, who felt that such an advance is a token of blessing that should call forth renewed zeal and effort on behalf of the millions by whom we are surrounded. Our three Brethren continue in the course of labour which they were already carrying on; indeed, preaching to the heathen in our several chapels has been put entirely in their hands; and I trust that they will give themselves to this 'ministry of the Word' with fresh zeal and devotion."

RESTORATION OF PEACE WITH CHINA.

The most auspicious event of the year, as affecting the interests of Christian Missions, is the termination of hostilities with China, and the ratification by the Emperor of the Treaty with our country and France, agreed on in the year 1858. By this Treaty, should it be honourably maintained, commerce and science will be widely extended, and unrestricted freedom will be enjoyed by the Christian Missionary to preach and teach the sacred truths of Christianity, and to all natives of the country both to embrace and propagate its blessed principles.

Already have our allies taken full advantage of this provision, and have laid claim to sites and edifices in Peking and other cities of the Empire, as the property of the Catholic Missionaries and their Chinese converts.

During the continuance of hostilities, the labours of our Brethren at *Shanghai*, and in the surrounding country, were obstructed, but at *Amoy*, *Canton*, and *Hong Kong*, they suffered neither let nor hindrance. The Church in *Amoy* has admitted 40 additional Converts, and, at the date of the latest report, consisted of 236 members; the congregations also were both numerous and attentive.

The power of the insurgents under the *Tae-Ping Wang* has, during the past year, been greatly extended, and still it is extending. His Government, established for several years in the city of *Nanking*, is now acknowledged in several of the richest and most populous provinces of China; and the power of the Emperor, humbled and reduced by the arms of England and France, will probably prove unable, as indicated by the latest intelligence, to interpose any effectual resistance to the victorious progress of these resolute antagonists.

Their political status, therefore, no less than their religious professions, renders them objects of the deepest interest to our countrymen, and most of all to the friends of Christian Missions. It is well known that the insurgents, or rather their leader, while professing to

receive the Bible as the Word of the only true God, grossly misrepresents some of its most important truths, and adds to its authority blasphemous pretensions to a divine mission of his own. In the judgment of our Missionaries he is, however, a deluded fanatic rather than a designing impostor, and since he appeals with themselves to the Word of God as a common basis of faith, they indulge a prayerful hope that, by the blessing of God upon their efforts to expose his errors and to explain to him more perfectly the way of life, he may be led to renounce his infatuated and impious pretensions, and to receive the kingdom of God as a little child.

The docile spirit exhibited by the King Chang (a man holding the highest authority under the Chief) when conversing with Mr. John, was truly amiable and hopeful :—

“Tell the Foreign Brethren,” said he, “you have had the Gospel for upwards of 1800 years; we only, as it were, eight days. Your knowledge of it ought to be correct and extensive; ours must necessarily be limited and imperfect. You must therefore bear with us for the present, and we will gradually improve. As for the Gospel, it is one, and must be propagated throughout the world. Let the Foreign Brethren all know that we are determined to uproot idolatry, and plant Christianity in its place.”

Towards the close of last year the Rev. Griffith John, in company with the Rev. Mr. Klöckers, of the Baptist Missionary Society, and two Christian Natives, made a visit to Nanking with the view of obtaining more definite information respecting the Tae-Ping and his followers. Throughout the insurgent territory they were received both with respect and friendship, and during their stay of a month in that city, they were treated by the highest officers of the government with hospitality, and, it may be added, with brotherly kindness. Throughout Nanking they did not see a single idol, nor an opium-smoker, nor an individual under the influence of ardent spirits; and although they thought it probable that these vices might by some be secretly indulged, yet their entire absence from public observation indicated, most decidedly, the opposition of the government to these monster evils, and a sincere desire to improve the habits and promote the welfare of the people. During Mr. John's stay at Nanking, he obtained from the king an edict of religious liberty, granting to all teachers of Christianity free access to any part of his territories, and liberty to instruct his subjects in the knowledge of God, and of Jesus Christ His Son, the only Saviour; and strictly enjoining upon all his officers to afford such Foreign Missionaries their protection and countenance. The document was written by the elder son of the Chief, and signed after the Imperial manner, with the vermilion pencil, by the Tae-Ping; and the original has been forwarded, by our enterprising Missionary, to the Directors.

These adversaries of the Tartar Government of China, have been represented by many of our countrymen as sanguinary and cruel, and doubtless they have given too many occasions for such charges; but they have been in conflict with men of like dispositions, and their character will bear advantageous comparison with the monster Yeh at Canton, or with the Imperial authorities at Peking, who seized our countrymen in violation of every principle of faith and honour, and inflicted on them brutal tortures, till death released the agonized victims from their grasp.

Between these contending parties, national interest, no less than political justice, demands that the government of Britain should maintain a strict and honourable neutrality. Such was the policy declared and practised by our former representative, Sir George Bonham. Such is the wise and upright policy still avowed by our government in the House of Commons; and it is earnestly hoped that our officials in China will be strictly enjoined to carry out the views and wishes of the country they serve with strict impartiality and justice.

The Directors of the Society are happy to state that their esteemed friend Dr. Lockhart, who for so many years rendered invaluable service to our Chinese Missions by his medical

skill and disinterested zeal, has, at their invitation, though at great personal and domestic sacrifice, most kindly consented to return for a season to the former scene of his labours. Dr. L. expects to leave England in the month of June, and will proceed, on his arrival in China, towards the north.

REVIVAL OF RELIGION IN JAMAICA.

From the commencement of the present year, the most gratifying intelligence has been presented to the Christian public of the extraordinary Revival of Religion which has been granted to the Churches of JAMAICA. The several Mission Stations connected with this Society, in common with the various bodies of Protestant Christians throughout the Island, have largely shared in this wonderful awakening. Among all classes have been witnessed the same deep convictions of sin and earnest cries for mercy, with a joyful acceptance of salvation through Christ. These are followed by the fruits of the Spirit, in a complete renovation of multitudes previously insensible and irreligious, and in a great increase of personal piety in those who have previously been lukewarm or irregular in their Christian profession. Our correspondents admit that they have had to lament many exhibitions of extravagance and superstition by which the Revival has been discredited and injured. This fact has called forth numerous, and perhaps exaggerated representations in the Colonial journals; and our Missionaries regard these exhibitions of ignorance and fanaticism as a demand for unusual caution in the exercise of their several pastorships,—so that, although they have had many hundreds of inquirers, they have, almost without exception, been formed into a special class of *probationers*, and at present few, if any, have been received to the fellowship of their Churches. To the want of wise ministerial oversight many of the evils which they deplore have arisen among the semi-civilized and degraded people; but, admitting to the fullest extent these evils, our Brethren are constrained to believe that the general awakening is *the work of God—the effect of the special outpouring of His Holy Spirit*; and they sustain this gratifying conclusion by adducing practical results, social, moral, and spiritual, by which the face of society has been transformed, and over which the heart of the Missionary cannot fail to rejoice.

Our Brethren report that, in connection with their different Stations, *several hundred persons* have been received into the classes of anxious inquirers, and it has been stated by other witnesses, who have been most desirous of forming a sober and accurate estimate, that not less than **TWENTY THOUSAND SOULS**, throughout the island, have been brought, as it is hoped, under the awakening and sanctifying power of the Holy Spirit.

As a summary of the happy results which have followed this deep and general religious anxiety, the Rev. Wm. Alloway, writing to the Directors, states:—

“I can, at present, only record *results of a general character*. Many of the rum-shops and gambling-houses, which were *the greatest hindrances* to our usefulness, have been closed; husbands and wives, long separated, have been reconciled; prodigal children have returned penitent to their parents; banns of marriage were published last Sabbath in some of the chapels by the score; Ministers have been aroused to greater diligence and zeal; the Churches are being purified; sinners are converted; *every place of worship in this vicinity* is crowded on the Sabbath; the demand for Bibles is beyond our power to supply it; all classes are compelled to give some attention to that Divine Power which *alone* could accomplish *such* results; and many, ‘who *hate* the change,’ are compelled to exclaim, ‘This is the finger of God!’”

Over these good fruits of the Jamaica Revival every Christian heart must rejoice. Their saving value time only can test. It is probable that in this, as in other instances of general religious impression, a portion of the converts in time of temptation may fall away; but although the chaff may be scattered, the precious grain will be preserved to reward the

toil and anxiety of the husbandman, and to honour the Lord of the harvest, into whose garner it shall be safely gathered.

These gracious awakenings have not been confined to the populous island of Jamaica. From *Rarotonga*, also, the chief of the Hervey Islands in the South Pacific, the Rev. E. R. W. Krause reports that the people of that island had, during the early part of last year, been favoured with "times of refreshing from the presence of the Lord;" and that, as the result, the several Native Churches had received additions amounting in the whole to 300 members, while 150 others were candidates for that privilege. Such triumphs of mercy in an *adult* population of not more than 2500, are alike wonderful and delightful.

LATEST TIDINGS FROM TAHITI AND MADAGASCAR.

Amidst the manifold proofs of faithfulness and love from the God of Missions, none can afford purer joy or encourage firmer trust, than the last tidings from TAHITI and MADAGASCAR, for more than twenty years the strongholds, that of papal, this of pagan strength.

The Rev. Wm. Howe has long been the only English Missionary suffered in Tahiti. The Churches are all under the care of Native Pastors. To their watchfulness, no less than their diligence, zeal, and fidelity, our Brother bears honourable testimony; and as an evidence of God's blessing on their labours he states that, as the result of a recent census, "one cheering fact has been brought out, namely, that the number of Church-members has increased during the last ten years from 1600 to more than 2300."

From MADAGASCAR our brief intelligence is no less conclusive. The cruel laws against Christianity are unrepealed; and although the violence of persecutors is somewhat restrained by the influence of the Prince, hundreds, perhaps thousands, of Native Christians are still in slavery, or to escape martyrdom are wandering in exile; nevertheless, in the latest tidings the assurance is renewed that "the more they are afflicted, the more do they multiply and grow."

SPECIAL PRAYER.

The *spirit of prayer* which was first awakened by the earnest appeal of Missionary Brethren in North-Western India—an appeal which has been devoutly answered by all sections of the Church of Christ—has been powerfully awakened in our Missions in every quarter of the globe; and we have the assurance of our Brethren, that the power of prayer thus called forth for a special season, continues to be cherished by their people, not only in their public assemblies, *but from house to house and from day to day.*

The Rev. James Kennedy bears testimony to this gratifying token of spiritual improvement at *Benares* :—

"With our Brethren throughout the world," he says, "we spent the first week of January in prayer for the outpouring of God's Spirit. Every morning of the week, beginning with January 6th, we met with the Native Christians, and every evening we met with our European Brethren. On Monday and Wednesday mornings we met the Native Christians and Missionaries of the Baptist Society, and on Saturday morning all the Native Christians assembled, the senior Church Missionary presiding. Every evening our Native Christians had a meeting conducted by themselves, at the hour when their European Brethren were also assembled at another place. These services were altogether most refreshing, and I cannot doubt that we shall yet see the blessed results."

The Rev. M. A. Sherring gives a like report in reference to the Native Christians at *Mirzapore* :—

"There is more prayer now offered up in the Mission than I believe there ever was. The public family prayer meetings in each of the three Christian tolas have been kept up

every evening of the week, the Sabbath included. The fervent prayers which have ascended to heaven daily from these small assemblages of Native Brethren have, I doubt not, been acceptable offerings to the Lord, and have been followed by His rich and effectual blessing. I devoutly trust that they will be continued for years to come. They will contribute much to the spiritual life of the Mission, and thereby to its prosperity."

The Rev. F. Baylis, of *Neyoor*, writes to the same effect.

"Of late, I have noticed a great improvement in the dispositions and conduct of the Native Christians residing at this station, and this has been more marked since a spirit of prayer was called forth by the special invitation of our Brethren at *Loodiana*. *Regular prayer meetings have been held in the houses of the people, and our public prayer meetings have also been far better attended than before.*"

In the WEST INDIES also, the grace of prayer has been vouchsafed to our Churches. The Rev. James Roome, writing from *Berbice* observes:—

"The various meetings for special prayer, which, in common with multitudes, we held in January, have been kept up with very few exceptions *throughout the entire year.*"

The Rev. James Scott, of *Demerara*, writes:—

"We have had *union prayer meetings* for the revival of religion, and many of these have proved seasons of refreshing. I have had nine hundred or a thousand people present at these meetings, who remained in a state of solemn stillness for two hours, while prayer has been offered up to God; and I think I see signs of real good following, in the improved earnestness and devotion of the people."

The following communication from the Rev. R. Birt is no less gratifying, describing the spirit and practice of prayer among the Christian Kaffirs and Fingoes of *Peelien, South Africa*:—

"We are not without hope that we shall participate in that great revival which the Church is anticipating, for there is unquestionably a spirit of prayer awakened here. Moreover, there is a waiting expectancy as well as pleading for the Spirit's reviving work, which must be regarded as a token for good. There is a prayer meeting held every Monday evening in the chapel, which is well attended—a meeting of women for prayer on Tuesday afternoon. There is also a young men's prayer meeting on Saturday evenings, conducted by some one of themselves. Apart from these, the people have of late held circulating prayer meetings at their houses—one very early in the morning, and one in the evening, in the course of each week."

SELF-SUPPORT OF MISSION CHURCHES.

Second only in importance to importunate and humble prayer, and no less essential to the permanency and extension of Christian Missions, is the deep sense of duty on the part of converts from heathenism to support the ministry of the Gospel, as the means of their own salvation, and by zeal and liberality to extend its blessings to their yet unenlightened countrymen and in the dark regions beyond them. Such is the will of our Saviour and King; and when this sacred obligation is discharged from a sense both of gratitude and duty, it brings with it blessings both to the givers and recipients—to the Church and to the world. The Directors are happy to acknowledge that our Missionaries have, with equal fidelity and discretion, enforced this Christian obligation on their Churches; and when the poverty of the people, and the apathy and selfishness engendered by paganism are considered, their success may well excite surprise no less than thankfulness. The history of the SAMAR Mission supplies a striking example. The year 1859 completed the twenty-fifth year from the first settlement of English Missionaries in that Group. The financial statistics of that year were as follows. Those of 1860 have not yet been received, but they were expected to be yet in advance.

Aggregate amount of Salaries to Native Teachers and Evangelists having the oversight of two hundred and twelve Village Stations			560	0	0
Contributions at eight principal Stations			930	14	8
Making a Total of			£1490	14	8

In addition to the above amount, the Samoan Churches have contributed liberally towards the support of the Evangelists whom they have sent forth to enlighten the benighted Islanders of Western Polynesia. Here, then, we have an evidence of the power and grace of God in a people who, but a quarter of a century since, were slaves to all the vices of heathenism, but who now exhibit the practical influence of the Gospel in its self-sustaining and self-extending power.

Many similar examples might be adduced from the Churches of SOUTH AFRICA and the WEST INDIES; and the aggregate contributions from our several Mission Stations amount to £15,976 4s. 4d., being nearly a *fifth* part of the Society's ordinary income.

In briefly presenting to their constituents the sources of encouragement for continued and enlarged exertion in the sacred cause to which they are pledged, the Directors reserved for the close of the series the earnest prayers and willing efforts of the Mission Churches—prayer specially for the grace of the Holy Spirit to crown with success the efforts of their duty and of their love. In these expressions of zeal and humility, this combination of prayer with exertion, the Churches gathered to Christ from heathen lands, and the Churches from whom they have received the Gospel, are in cordial sympathy and fraternal agreement. On this fellowship of the Church universal the salvation of the world, under God, depends; and by its vitality and preservation the salvation of the world, by God's grace and power, is insured. The Spirit of grace and supplication which the Great Head of the Church has so largely vouchsafed to His people is the earnest and the pledge of the blessing sought; for the Spirit maketh intercession in the saints according to the will of God. And as the faithful husbandman goes forth in obedience to his Lord to redeem the far-stretched moral waste of our world, so surely will He whom he trusts and aims to honour pour *floods* of water upon the thirsty earth; and the wilderness, and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

Let the Church, then, arise to a full sense of her high mission, and be strong in the grace which is in Christ Jesus; let her continue instant in prayer and unwearied in toil; and "AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE GARDEN CAUSETH THE THINGS THAT ARE SOWN IN IT TO SPRING FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS."

The Rev. T. AVELING spoke as follows:—In glancing, Sir, over the countenances of this vast audience, while my brother Allon was reading that very interesting and affecting report, I could not but observe how sympathetic seemed to be the response of every heart to the varied tones and contents of that production. Some of these contents were sorrowful enough, but others were exceedingly cheerful. These excited gratitude to that God, who has caused so much success to attend the efforts of His servants; and those created a tearful response, not incompatible with the most profound submission to the Divine will, on account of those very afflictive and inscrutable dispensations under which we are all mourning to-day. The harp of our Mission Church has been taken down to be tuned and touched afresh; but we have been constrained to wreath it with cypress, as well as with laurel; and the melodies that have floated from it are more of them in the minor than in the major key. Some of them, certainly, are jubilant as the song of birds, but others are quite as sorrowful as the midnight wind. Well, Sir, it is the Lord's doing; and we bow down before Him, perfectly certain that He will make these apparently untoward circumstances work for the advancement of His own glory. We hear His voice rising above the weeping of the Church. He is saying to us, "Be still, and know that I am God; I will be exalted among the

heathen, I will be exalted in the earth;" and so we wait patiently to see what the developments of time and patience will be. In the meantime, as one of our lyrics has said—

"Faith can only throw herself
Upon the great world's altar stairs, that slope
Through darkness up to God."

While the Report was being read I was exceedingly glad to find that there were no signs of that impatience, which in Exeter Hall sometimes manifests itself at the reading of such a document as that; although I should have been marvellously surprised had there been any impatience while Mr. Allon was reading those affecting and interesting details. It will not be supposed, I hope, that I am desirous, in the slightest degree, of depreciating the importance of the speeches to be delivered to-day; and as I have the honour and responsibility of taking the lead,—an honour which I thankfully acknowledge, and a responsibility which I thoroughly appreciate,—I am anxious to do, as my friend who offered prayer asked God that we might do, rise to the height of this noble enterprise. I shall be thankful if I can touch a chord which shall vibrate in your hearts, or give a key note to the meeting, which succeeding speakers may take up and intensify, with increased power and effect. But allow me to say that I do, in my heart of hearts, believe that the Christian Church wants to hear facts like those which are embodied in the Report, rather than speeches which, if they are to be of any value, must be based upon such facts. We have had such to-day as must encourage us, and must satisfy the most sceptical mind that the work on which we are engaged is the work of God. Now, in speaking of the work, I cannot but refer to the simple statement made in the original plan adopted at the foundation of this Society. The object is stated in very few words—It is "to make Christ known to the heathen and other unenlightened nations." Why, there appears to be a sublimity about that short sentence. It is so full of meaning; it sets before the Church and the world the object which we have before us most plainly. There are collateral benefits which attend the preaching of the gospel amongst the heathen; civilization, and art, and science must always go in the train of Christianity. But it is not for the purpose of diffusing such things that our Missionaries go hence; they go with one simple, grand object before them, the proclamation of the glorious gospel of the blessed God; and our Society would lose its distinctive character, if its agents were influenced by any minor motive, if their hearts were not filled with the one supreme desire to exalt Christ amongst the nations, to wrest from the hand of the adversary "the earth" which "is the Lord's, with the fulness thereof." I hope our brethren will be true to their trust, and never be drawn aside by any other attraction. There is one thing which has often struck me in relation to all my brethren who are engaged in the Missionary work, which is that those who go forth to the Gentiles, and labour among them for Jesus, never do so to aggrandize themselves. There was a statement in the report to the effect that a certain amount of money had been given to superannuated Missionaries. Then it seems that our brethren who go out to the Mission fields come back as poor as they went. Their poverty is their glory; it is like the scars that the veteran soldier wears on his breast, showing that he has been faithful to the trust which was reposed in him. These are perhaps his only honours; but they are honours which every right-minded man can understand and appreciate. Now the work in which this Society is engaged has produced blessed results. These results have been glanced at in the Report, and only glanced at: it was impossible to do more. Many of the results are visible, and we rejoice at them; but how many are there which are invisible, and will never be known till the great day of account! Mention is made of the simple but sublime fact, that Mr. Mather has finished the translation of the Bible into the Urdu language. That is all we hear of, to-day, but generations yet to come will participate in the advantages of that man's labours. And so with regard to the work of Dr. Turner and Mr. Chisholm, we hear but little about that here, but in heaven what shall be told! In looking at the different branches of the Society's Missions, I have been struck with the fact that it is sometimes in the most ungenial soil that the truth of God seems to have found the deepest lodgment, and to have blossomed most abundantly. And why is this? Because our brethren have just taken "the truth as it is in Jesus." The seed which they have sown has been gathered from the King's garden, and hence it has taken root. When I was travelling in the desert between Egypt and Syria some years ago, I was exceedingly struck at seeing hundreds and thousands of flowers of the most exquisite hue. I was puzzled to account for their existence in the heart of the wilderness, until I learned that the north-east wind, which blows across the Mediterranean, carries the seeds of these flowers from the hills and valleys of Palestine, and that, falling in the desert, they somehow or other take root, and make that which would otherwise be perfectly barren the beautiful scene

that I witnessed. And thus it is that the seeds which are wafted from the garden of the Lord,—the Gospel Palestine,—the Church of the living God,—are borne to heathen countries, find a lodgment even in the most apparently ungrateful soils, where they spring up and so beautify humanity that “the wilderness and the solitary place become glad, and the desert rejoices and blossoms as the rose.” Now, many of the opponents of the Missionary enterprise have told us that the character of the class of persons with whom we have to deal makes our work a very hopeless one. We were told that the bestiality of the Hottentot, the indifference of the Chinese, the subtlety of the Brahmin, the savagism of the South Sea Islander, and the superstition of the West Indian negro were such, that our task was like trying to make a rock bring forth. “The rock of heathendom, we were told, “can never yield any results.” Sir, we accept that representation of paganism. But I need not remind this audience that there was once a rock before which the panting Israelites stood hopeless, despairing, never dreaming that from it aught could come that would minister to their necessities; yet, when the rod of Moses struck it, there issued forth a stream that supplied their wants. And so, when the rock of heathendom has been struck with the rod of truth, wielded by the Missionaries of the Cross—a divine potency being given to them by the Spirit of the living God,—there has sprung out of it a stream of living influences that has flowed far and wide, amid the wastes of pagan humanity. The waters of that stream are heard bubbling up in the midst of busy bazars, by the side of the steps of temple doors, in the dwelling of the proud Brahmin, and in the hut of the Sudra. They are heard even in the depths of African deserts; they are seen gliding through those primitive forests where the proscribed ones have hid themselves from the wrath of man. Wherever these influences have gone forth, they have changed the face of humanity, and even of nature; and the effects which present themselves now are sufficient to encourage those who were the most timid and hopeless before, to continue to prosecute that work which has already brought forth such glorious results. I venture to assert that if we look at India, where, we are told, even the Mutiny, one of the most terrible disasters of modern times, has been followed by results, which, to the same extent, were never witnessed before; if we look at China, which is open for the reception of the Gospel, and where some who occupy positions of power and influence have offered the right hand of fellowship to the Missionaries; or if we look to the South Sea Islands, where one-eighth of the inhabitants of one island have been added to the Christian Church, we see enough ground for confidence that the work in which we are engaged is one which God is prospering. The world cannot point to anything like these results, as having emanated from any mere secular or trading operations. I am glad to find, Sir, that even the secular press now feels it to be necessary to pay some attention to what our Missionaries are doing abroad, and what we are doing at home. I believe that nearly all our leading London papers will contain some account of this meeting; so that there will go forth on the wings of the press to the extremities of this great empire, some statement respecting the operations of this Society, which will be read by many who, perhaps, before scarcely knew of its existence. To me, this appears a very healthful and happy sign of the times. I believe that the Missionary work will be found mixing itself up with the most important questions which are discussed, and that those who are accustomed to look only to human agencies will find that there is a power at work mightier than that of man, and that God will have the glory. But, Sir, we have found to-day that all these results are not to be obtained without much sacrifice, not merely a sacrifice of money, which may be replaced, but also a sacrifice of human life, which, when once lost, can never be restored. This work, like all other great movements, involves self-denial. The grandest movement the universe ever beheld, was a movement which was based upon and distinguished by sacrifice. The God whom we adore gave His Son to die, that the world might be redeemed. So must it be with our work, and thus will it be kindred to the design of God in our redemption. When the Parthenon was constructed,—before its pillars were fluted and its architrave and frieze received their imperishable sculptures; before that temple, which stood on the rock that overhung Athens, appeared in all its symmetry and beauty under the blue heaven of Greece, there was of necessity a great apparent waste of material, through the labours of artist and of artisans. And so, when the Divine Architect is building that great temple which is to last for ever—the temple whose foundation was laid by prophets and apostles, and whose corner-stone is Christ—in the effort to polish some of the stones of which the temple is to be composed there seems of necessity to be what we term waste. But every fragment is precious in the sight of God. We listened with a sad heart, but with a submissive one, to the statements made in the Report respecting the Makololo Mission. I do not know whether many here knew Holloway Helmore. I knew him well, and

can never forget his bright eye, and his sunny glance, so expressive of life, and hope, and promise, so indicative of a heart full of generous and noble emotions. But he is gone. We rejoice to think that he died as a warrior should die—with his armour on, with his feet to the foe. He never shrank from the work to which he had devoted himself. Those few words which he addressed to the natives, after his wife's death, are like those which came welling up from the heart of the apostle. "Neither count I my life dear unto me." "Whoever goes back from the work," he said, "I will not;" and when God was pleased to take away from him "the desire of his eyes" at a stroke, still the same spirit influenced him. And then, that noble-hearted wife! Oh, Christian ladies, mothers and daughters in Israel, Mrs. Helmore has ennobled your common womanhood; she has shown to you how the heart of a martyr can also be the heart of a mother. With the glass at 107 in the shade, we are told, Mr. Price saw her putting on one side a spoonful of water for each of the children, for the next morning, never thinking of touching a drop herself. Oh, Sir, in that little incident we see how a mother forgets herself for her sucking child. And when God took away from her her precious boy, we find no murmur at His dispensation, but a meek submissiveness of heart. Perhaps already she heard the summons that was calling her away; but, at any rate, she bowed to the stroke, without for a moment questioning the wisdom and goodness of God. And now she and Holloway Helmore lie together in one grave. I think of them as of the ancient crusaders, whose effigies we meet with in the grand old cathedrals of our land. There are represented, the warrior with his mail, and his wife by his side: both with uplifted hands. Our crusaders have no marble monument; they need none: their images are engraved in our hearts, their memory enshrined in our souls. There is nothing, to mark the spot on which they rest, but a lowly grave; yet perhaps at a future day, some reclaimed Makololo may visit it, and muse on the faith, the heroism, and the devotion of soul, which could lead the white man and his wife to lie down and die for the welfare of others. We plant a few flowers by that grave, we water them with our tears; beneath the burning sky of that tropical region they shall grow with undying beauty, and with a fragrance that shall never pass away. Peace to the dead! And surely I should be wrong, if I did not in one single sentence express, what I believe you all feel, our profound sympathy with that noble-hearted Mr. Price, who, with his own hands, lays his wife in the grave, under the only tree that was to be found on the vast plain of Mababe. An African Mamre now holds all that is left of her whom he loved. Oh, surely, facts like these, when they go forth to the country, will excite such a spirit of prayer, and create such thrilling emotions of sympathy, that these very disasters will be the means of rousing the whole Church to a fresh and impassioned appeal to the God of heaven, that He would be pleased to make the wrath of man to praise Him, and so to overrule these occurrences, that although at present we mourn, we may soon have our mourning turned into dancing, and our sorrow exchanged for joy. There are one or two other points suggested by the Report, which I must touch upon, before I sit down. The statement with regard to the finances seems very encouraging. Many persons, perhaps, who listened to it thought that £85,000 was a very large sum to be raised for this one institution; but those who know anything about the extent, and status, and wealth of our churches are far from being satisfied with these pecuniary results. It is to my mind a most affecting thing that not a tithe of our people ever attend our meetings; and of the nine-tenths who do not attend, I should like to know how many there are who read our reports. A vast number of persons who are members of the Church of Christ, know little or nothing of what is going on in the Mission field; they know infinitely more about the prices current than about the progress of the Gospel in heathen countries, or whether it is progressing at all. I am, therefore, exceedingly glad that one of our Brethren—I think it is Mr. Binney—has adopted a plan of striving on the Sabbath day to interest his people, not, indeed, by Missionary sermons, which generally seem to be constructed on the principle *lucus a non lucendo*, it being very rarely that anything at all is said in them about Missions—but by giving them facts from the Report. In this way we shall be enabled to inoculate our people far more than we have hitherto done with missionary intelligence. This is, after all, what they want. The principles on which our society is based, and the nature of its operations, are pretty well known, and it is a waste of time to say much about them, either in the pulpit or on the platform. I am glad to find that there appears to be an awakening with regard to the necessity of a better supply of young men for Missionary labour; and I trust that it will continue and increase. I have not the slightest doubt that there will be an increased desire on the part of many young men in our colleges to go forth, arising from the very fact that there have recently been disasters in the Mission field. We know from experience how such things have roused the Church, and I trust that such will be the issue in the present instance. I

have just said that some of our friends do not throw their souls into this work as they ought to do. Very well, then, the greater necessity is there for us to do so, for the undertaking must be carried on. We, by our presence here to-day, swear, upon the altar of Missions, that we will never stop until the grand work which we have in view has been fully accomplished. We cannot go back. We appear to be in the very thick of the fight between darkness and light, and can do nothing but simply advance. We have drawn the sword and must throw away the scabbard. We are in an army in which we have God himself for our commander; let that be our encouragement in the midst of the contest. To this army God summons all His people; "young men and maidens, old men and children." The legions are advancing, with banners flying, and spectators all around. Though we see them not, there is a great cloud of witnesses, angels and men, watching minutely every movement of this sacramental host of God's elect; and some there are in that cloud whose brows wear a martyr's crown that has been lately wreathed, and who hold forth a palm that has just been plucked from the tree that grows by the side of the river of life. The army has already crossed the borders of the land, has laid siege to and taken possession of many a stronghold in the name of Christ. That army is sitting down before the Sebastopols of India and China; and already some of the outworks of these tremendous fortresses have been taken. As tower after tower falls, as wall after wall is scaled, so do we see nearer and nearer the approach of that time when the whole world shall have been won for God; and, listening to the voice of our great Captain, we go forward, assured that through Ilim we shall do valiantly, and expecting very speedily to see the white banner of the Cross, emblazoned with its blood-red flag, which has already floated in many a breeze, on continents and islands, soon waving high over the smoking ruins of the last citadel of heathenism; and then will those who have taken part in the struggle, while, with bare head and lowered weapons, they receive the precious approval of their glorious leader, lift high the ascriptive anthem, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

Mr. Aveling then moved the following Resolution:—

"That the Report of the Society for the past year, of which an Abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting hereby records its thankfulness to God for the encouraging state of the Society's finances, and desires especially to testify its admiration of the zealous and successful efforts of its Juvenile Friends for the repair and outfit of the Missionary Ship. The Meeting deeply sympathises with the Missionaries and their people in Travancore, under the accumulated sufferings with which they have been visited, and also with the Directors, under the aggravated trials and mournful bereavements which have for the present frustrated the attempt to introduce the Gospel to the benighted tribes of Central South Africa. The Meeting is nevertheless constrained most gratefully to acknowledge the manifold indications of the Divine favour, in the cheering aspect of the Society's Missions in the varied and extended fields of its operations, and looks forward with confidence, in dependence on the promised grace of the Holy Spirit, to its growing usefulness and enlarged success."

ALFRED ROOKER, Esq., of Plymouth, said:—I rise, Sir, with great pleasure, to second the resolution for the adoption of that admirable Report to which we have listened this morning. I know that the adoption of the Report was relative simply to the work of that Society which it peculiarly represents, but I cannot forget what has passed within these walls within the last few days, in connection with kindred institutions. There have reached us interesting accounts of what similar Societies to our own are doing; how the influence of Christian men of various denominations, and even the disputes of Christian men, are all tending to one end, namely the glory of God. O, it is a cheering thing to hear, as we do, the shout of triumph, and almost the voice of victory, rolling along the fore front of the great army of the living God, going forth, as we believe, to the conquest of idolatry and of the world. It is a very cheering thing to a man who comes from the country, to see such a meeting as this; to come here, after a considerable interval of time, and to feel that on this platform, with its gathering of ministers of our churches throughout the kingdom, and in this vast audience, representing so many members of our churches in the metropolis and the country, clear evidence that there is no diminution of interest in the Missionary work. It is not the love of novelty that brings us here. I dare say we have all noticed that it is not that which has the greatest novelty, but that which has true inherent goodness, that best maintains interest. There is a great work to be done, and we come here because we feel that God has committed that work to our hands, as well as the hands of others. And then I cannot help noticing the fact, that it is not by occupying an isolated position, but it is by union with others in Missionary efforts, that this Society maintains its interest. After giving an interesting sketch of the early history of Missions, Mr. Rooker proceeded to observe: My feelings in view of this matter are somewhat similar to those which I have experienced when, standing on the mountain side, I have seen gurgling

forth from its little bed of fern, or from a crevice in the rock, the little stream proceeding on its course gently and silently, and have watched it until it widened, first into the rippling brook, then into the swelling river, and last of all into the broad estuary which united itself with the vast and unfathomable sea. Sir, these are, as it appears to me, encouragements in connection with our Missionary labour. But my special duty to-day has reference to the Report, to which we have all listened with such deep interest. The character of that Report is chequered. There are on the one hand tokens of success, and there are on the other hand disasters and disappointments. I hold it to be no slight matter for congratulation, that the funds of this Society are steadily augmenting. This appears to me a healthy symptom. Moreover, I cannot help referring with pleasure to the fact that our Missionary Stations have increased their contributions during the last year, by the sum of £1600. It is not so much the £1600 that we are to consider, as that which it represents. It represents willing hearts and willing hands; it represents hearts once darkened and shaded with the cold night of heathendom, now enlightened and vivified by the light of Christianity, and bringing forth Christian fruits. Translations of the Scripture are referred to: we know their value; Missionary students are referred to: I don't think we do know their value. I rejoice at the fact that the Missionary students have increased in number. I look forward not only to what the Missionary student will do when he goes forth to take his stand and die on the Mission field, but also to what he may do at home; I rejoice to know that among our colleges and our churches, faithful and devoted young men, who have pledged themselves to God, who have given their hearts to God, who have recognised in all its fulness and transcendent glory, the greatness of the mission work, were brought in close contact with our young brethren who are being trained for labour at home. Oh, Sir, I should indeed regret it if anything were to deprive those who are intended for home labour from such influence as this. I trust that one result will be, that there will grow up in the hearts of our future ministers, and of our churches, what no doubt exists in a certain degree in the hearts of all present, a tender and abiding and loving sympathy for those who are engaged in distant fields of Missionary labour. And then let me just allude to what is said in the Report with regard to China. We prayed that the wall of China might be broken down, and as we went round that empire lifting up the voice of prayer, the wall fell flat before us. But now that that wall has fallen, let me ask you, who is now entering? We have been told that no sooner was Canton opened, no sooner was Peking opened, the latter more especially, than the Roman Catholics entered. All honour to them first. Let me not for one moment, though I differ from them so much, though my separation resembles that of the pole from the equator, fail to recognise the fact that, wherever there is Christianity, even a mutilated Christianity, its true principles will sometimes be evinced, and that even those who present Christianity under the disguise of great error, may yet manifest something of its true spirit, and be prepared, when they go forth to distant lands, to do God's work, as they believe it to be, in those fields of labour. But while I acknowledge this, I must say that what I now refer to seems to me to have imposed on the Christian Church a far higher burden of privilege. It is a great thing for a Christian man to rise even to the level of duty, and to feel that he is doing God's work; it is a far greater, higher, and nobler thing for him to ascend to the level of privilege, and feel the honour and glory of being a fellow-worker with God; but the greatest, the grandest, the most glorious thing of all is when, climbing still higher, he reaches that place where perfect love casts out all fear, where love, the love of God in the heart, full, unrestrained, and glowing love, fills the hearts of pastors, and deacons, and teachers, bringing them all to be fellow-workers with God. We have no fear of Roman Catholicism or heathenism then. There was a brief reference in the Report to India. Let me just allude to what we are doing there in relation to Native agency. Those who are best acquainted with the work of Missions, its difficulties and its successes, know that there is nothing so rich in promise as the extension of native agency. It appears from the Report that great numbers of excellent native agents are being trained by the church in India, and are anxious to do God's work in conjunction with the Missionaries. Oh, Sir, we cannot look to India without intense and growing sympathy. I look forward to India as being very different from what it now is in the expected future. I think I see it in the future, with its ports whitened with the sails of our commerce, with its extended plains threaded by railways, with its messages from the borders of Affghan to the southern extremity opposite Ceylon, conveyed instantaneously by the electric telegraph, and lastly, and best of all, I think I see the natives, old and young, gathered in what are now temples of idolatry, to listen to the simple teaching, from native lips, of the truths of our common salvation. And oh, when all this is realized, when Christian education and Christian truth permeate that vast land, shall not that dark and weary nation whose back is still furrowed by the red

of the oppressor, whose eye is tearful with the wrongs of many centuries, rise up at once, and calmly, but with Christian earnestness, claim its right place, its brotherhood and sisterhood in the great comity of nations? And then, Sir, Madagascar is just touched upon and passed over, as it were, in the Report. We cannot pass over our fellow Christians in that island. Let thanks arise to God from every Christian breast in this great assembly, and from all our Christian churches, that, in the midst of trials and difficulties unnumbered, they hold "the faith once delivered to the saints;" that, cast out upon the mountains, subject to dark and harassing persecutions, they are found faithful because Christ strengthens them. The Report alludes to disappointments. These have been so well referred to by the preceding speakers that I might pass them over were it not for a matter of personal association connected with them. I know Mr. Price. I have known him for years. He was one of the students of our Western College. I first knew him when he came to England, and could scarcely speak a word of English, for he was a Welshman. He became thoroughly acquainted with English before he left us, and it was with Welsh fervour and an English education that he went forth to Africa. I was present on the occasion on which he was dedicated to his important work; I heard his confession of faith; I was present, when, a little while after, his wife and himself, in connection with the church with which they were associated, devoted themselves afresh in the presence of the people, she being at that time a faithful earnest Sunday School teacher. She has now gone to her reward. As I think of all this I cannot help feeling some regret at what has happened. God knows what is best, and whatever is done by Him is right.

" We could have wished our English turf
Had folded round their breast,
But God had other work for them,
And other place of rest."

Let us give thanks to God that the true heart of a Christian Missionary has been manifested in all this, not only by Mr. Price, but also by Mr. Helmore, who is gone to his rest. I recollect that nine years ago, when I had last the privilege of standing on this platform, the church had just been saddened with the news that those honoured and devoted men who went to the inhospitable shores of Patagonia had laid down their lives earnestly and faithfully for the gospel they professed. Wise men said we were not wise in sending them there, just as wise men say now, that there has been an incautious and wasteful expenditure of human life in Africa. Why, Sir, these men of the world have shown no hesitation in sending out dangerous expeditions to the North Pole. They will send forth our countrymen by thousands to perish on the heights of Sebastopol, or to bleach in trenches; but when some earnest Christian, whose heart is inflamed with the love of God, goes forth to foreign lands, and counts nothing dear if he may only win souls to Christ, oh, then we hear them saying, that it is an imprudent and dangerous enterprise. From my heart I give thanks to God, that we have in these latter times such striking proof that our Missionaries are the Missionaries of Christ, that they are the Missionaries of the New Testament. They are in fact what the Missionaries of the primitive church were. What was the definition of a Missionary then? A man who hazarded his life for the name of the Lord Jesus. It gives us encouragement and strength to find that God is true to His promises; that when the time of trial comes and the vessel is empty, there is fulness of Divine help for the sufferer—that God so fills the hearts of His servants, so strengthens their faith, so deepens their love, that whether it be Williams at Eramanga, or Smith at Demerara, or Helmore lying down to die in South Africa, the dying martyr sees the chariots of fire and the horsemen of fire, and is not afraid. And then, there is another thing for which I thank God. He might do all this work by himself; He might by one sudden flash of His truth, by one sudden influence of His Spirit, if He so willed it, convert the world. But He gives the work to us; he makes us fellow-workers with himself; He tells us to be faithful, and all that He asks of us is faith, and prayer, and effort. And when we put forth our tiny efforts in obedience to God's command, oh, how greatly, how richly, does He surpass our most sanguine expectations, our highest hopes. When he said of old "Dig trenches and let those trenches be filled with water," unfaithful ones would have said, "What! dig trenches in dry and desert places! what good can that do? There is the hostile army, and we have no time to dig trenches." The trenches, however, were dug; when the morning sun shone forth they were filled with water, and the light of the sun on the trenches seeming to fill them with blood, the hostile army fled, and God's goodness surpassed the expectations of His people. So it is now with regard to the gospel. It has struck me—I may be wrong.

and I would speak with all humility in the presence of those by whom I am surrounded—that the Church sometimes mistakes the very object of prayer in relation to the Missionary work. We pray, if I may venture to say so, too directly, that God would do the work, that He would break down the prejudices of caste, and destroy the love of idolatry among the heathen. Now, I cannot help thinking that the history of Christian Missions has told us that the measure of our success is the measure of interest and effort at home, and that if we want to convert the world, we must by God's blessing, raise and increase the tone of deep spiritual piety in the hearts of ourselves and of our people; I believe this when the Church feels what the love of Christ is, and what is the true value of all that is involved in that love, which shall rise as one man to the greatness of the work, and seek to do what God has given us to do. Oh, Sir, I would have our churches pray that their hearts may be touched with deeper love for the heathen. I would have mothers and fathers pray not only that they may be enabled to devote of their substance, but to devote, if need be, what is far more precious, of their household and their families; to devote their cherished little ones, the lambs around the fireside, to the great work of converting the world. It has been said in these latter times, that prophecies and miracles are now things of comparatively little value as evidences of Christianity; that they are subjects for faith rather than evidences of faith, and that they ought to be pushed back into the domain of history. Well, Sir, I believe that our faith can stand firm and unassailed, even independently of prophecies and miracles. What I think we should chiefly rely upon in reference to this work is the promise of God, so rich in assurance of ultimate success. Men tell us that the 150,000,000 inhabitants of India cannot be converted by the few Missionaries that we can send forth. But God has promised it, the word of God is sure, and I believe because there is this promise. In such a spirit I can stand upon this platform, and, with the seer of old, say, "I shall see it, but not now. There shall come a star out of Judah, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Even now, in looking forward to the future I think I see fringes of gold on those distant mountains. I think that as I stand on the mountain, and exposed to the cold blasts around me, I hear such words as these: "The morning cometh, and also the night." It may seem strange that there should be the morning coming, and also the night; but so it is in the report: where the rays of light and the clouds of darkness are seen, as it were, alternating. "The morning cometh, and also the night." Have you ever been on the mountain side waiting for the sunrise? Have you not then observed how, as the sun gradually rose, it at length reached the clouds resting over the valley beneath, and caused them to roll up the mountain side, until, though you felt assured that morning was coming, there were deep shadows on the mountain, while the valley below was beaming with light? Even so it is with the Missionary work. And, oh, Sir, if it be not breaking in on the tenour of such a meeting as this, I would say, even now, let us unite in solemn, earnest prayer to God. Anticipating the future, looking forward to it with an assured resting on the promises of God, I say, with all solemnity, let us pray, "O Thou whose beaming walk is amidst the golden candlesticks, come forth, come forth, out of Thy royal chambers. O, Prince of all the kings of the earth, put on the robes of Thine imperial Majesty; take up that unlimited sceptre, which Thine own Almighty Father has bequeathed to Thee, for now the voice of the bride calls Thee and all creatures sigh for Thy rule."

The Rev. SAMUEL COLEY, of the Wesleyan Missionary Society, moved the next resolution, which was as follows:—

"That this Meeting devoutly acknowledges the merciful interposition of Divine Providence in the confirmed establishment of tranquillity in India, and the restoration of peace between our country and China, whereby enlarged facilities have been secured for diffusing the blessing of the Gospel among the Idolatrous Millions of the East; and the Meeting rejoices to learn that the operations of the Society in both Empires will shortly be extended by additional labourers, who are expected to enter upon their work during the present year."

He said,—Christian Friends, as a member of a sister society, I have to speak a few words of kindly affection, and to tell you how much we sympathise with you in your movements. It can scarcely be expected that I should undertake, in moving a resolution like this, to enter into details, knowing, as I do, that I am to be followed by those who have been actual labourers in the fields that are here spoken of. There are two things which I wish to do,—first, to express my own confidence in that which is the principle of this resolution, namely, that God's providence is for us; and then, as I have before intimated, to give utterance to a few words of Christian love. I say first, that the principle of this resolution is, that

God's providence is in our favour. I am not going to enter into those particular details that might be brought out in moving this resolution, by that grand thought that God is for us. I remember going down, a little time ago, to the sea shore. It was a time of storm, and I had often had a wish to look at the ocean when it was tossed with tempest—mind I did not wish the storm to rise for my pleasure, but, being there, I thought I would go and look at it. When I had got to the top of the cliff, and looked at the wide waste of waters, it seemed a sort of chaos, without any sort of government whatever; and as I looked at those waters, I bethought me that the time was fast approaching when the tide would come in, and I wondered, amid all this apparent confusion, whether those wild waters would obey this celestial influence. Well, there I stood and watched, and, true to the time, the big billows of the tide came rolling in, amidst all that wild confusion. I then perceived that there was a celestial power ruling the ocean amidst that confusion. The case is somewhat similar in the field of Missions. We have these China rebellions, and these Italian revolutions, and these Sepoy revolts, and we have all sorts of great events transpiring; and what a grand thing it is to know that there is One who sits above the waters who is King; that all these great events are controlled by Him who, the Head over all things, makes them subservient to the great interests of the Gospel; so that, when we put ourselves in connection with his power, we may go forth with the greatest confidence. Our Missionary boldness is very much based on three great facts—the Cross, the Throne, and the Pentecost. We look at the Cross, and we have confidence; we think of Jesus, and our fears disappear; we look at the Throne of the Mediator, and we know that He rules. We see that all things are under His control. It happens not unfrequently that this platform is crowded with musicians and singers, and these sons and daughters of song have each of them their own book before them, and they sing and pause as it directs; and yet, though there are so many of them, though the books vary so much, the result is a sweet harmony and coalescence of sound. Now, do you imagine that that united volume of sound which runs over the audience, and moves and sways it, do you suppose that that united harmony of sound was the result of mere casualty? Not at all. It is a masterpiece of skill that has all been arranged beforehand. There was a mighty master of song; there was one who composed the oratorio, and the different voices were all intended to be harmonious. So is it also with the Missionary work. You see generals and statesmen, and they have all got their own books before them, and they are going along in their own line and track; and you see Missionaries belonging to different sects of the church, and *they* are going along in their own line and track, and yet, strange to say, the issue is, that there is harmony throughout the whole. Not merely are their labours coterminous, but they are actually coincident. All this is the result of Divine rule. I do not recollect any report moving me so much as that which has been read this morning, for reports are generally rather dry things. I do not know that I ever wept before on listening to a report, but I certainly wept as I listened to what was said respecting those dear servants of God who have recently fallen in the cause. I soon, however, put away that feeling from my mind. Oh, I do not think your Society will suffer because you are enabled now to write other names by the side of the name of Williams; I do not think it will suffer because you have got fresh martyrs to add to your list. We go to the Lord and offer to Him our lives, and if it pleases Him to accept of them who shall say that He has no right to do it? The fall of a few makes heroes of all. Why, if none ever fell, you could not hear of those appeals which have been made to-day to the valour and heroism of others to go forth to take their place. When Leonidas and his noble Spartans occupied the pass of Thermopylae, and kept back the mighty host of Persia until the last man of them had fallen, grateful Greece, after the tide of invasion had been rolled back, built upon that spot a monument, and inscribed upon it, 'Go to Sparta and tell her that we fell obeying her laws.' Now it seems to me as if I could see a monument built upon those solitary graves in the African wilds, and could read inscribed upon that monument, 'Go to the Church, and tell her that we fell obeying her Lord.' I hold that the influence of the deaths of many who have fallen in the cause of Missions will be more valuable than their lives would have been. Who, for instance, would be likely to forget Persia, when he thought of Henry Martyn? Who would ever forget those islands of the South Sea, when he thought of John Williams? You hear the names of Missionaries whose death has consecrated the soil, whose graves have taken possession as if for Christ. I say that the very deaths of these Missionaries will be an advantage both to your society and to those fields of labour. When one of the Indian Missionaries was asked the question, 'What do you think of the position about India?' do not you think that your prospects are very dark, and that your hopes are very feeble? He replied, 'My hope is as strong as the arm of God, and our prospects are as bright as His promise.' Once get a firm conviction that you have the power of God on your side, and

God's providence marching with you, and nothing will dismay you. I told you that my principal object to-day was to speak a few words of Christian love and kindness, in the name of a sister society. I only wish it had a much more efficient representative of that society with you. It strikes me that it is a good thing on all these occasions, that there should be this interchange of Christian courtesy. We do not, and I am sure you do not, belong to the class of people who are so anxious about their own company finding all the gas, that they would rather the world should be in darkness if they did not supply it. If you will only do your best to get the world lighted up so that it may see the light and life of Jesus, we shall not care how much work you do. I want you to remember, that although you have done a great deal more in the eastern parts of the world than we have, yet we are beginning to think about it and beginning to work in those fields, and I tell you, that if you do not work well, we shall come up with you. There is plenty of room for all the Church of Christ there. We are a long way behind you in those fields of labour; we have, in fact, scarcely entered them, but we mean to do what we can in future. The heart of Methodism is, I firmly believe, awakening to that particular subject. We do not want to put forward our system; we do not intend to put before you any other kind of challenge than this, that we will try which will work the hardest there. Let not our contention—I speak of the two societies—be like that between the bramble and the nettle, which shall annoy the most, but rather let it resemble that between the palm and the vine, which can throw the most beautiful shade over man, and give the richest fruits. Christian charity is the girdle of the church; it is like the band that surrounds the wheat-sheaf; let that band be undone and the wheat-sheaf falls asunder. In like manner, the church without charity is a very poor thing indeed. I am quite sure that the different branches of the Christian church would greatly benefit by holding more frequent intercourse with each other. We are marvellously alike when we pray, and marvellously alike when we work. When we go to distant parts of the earth, our differences are not made prominent. We do not tell the poor Hottentots and Hindoos about the differences existing in the church at home. The heathen are not saved by our points of difference, but they are saved by the grand things in which we agree. Let us look, then, a great deal more through the telescope of faith, and less through the microscope of sect. It would be a grand thing if the different branches of the church were filled with love to one another. I have sometimes thought that the church is something like those dew-drops which, in the early morning, are seen by millions spangling the grass. Each drop is at first clearly separated from its sister drop, but by and by the sun comes forth, and they all blend together in the ascending vapour. So it is in the different branches of the church of Christ. We have got our separations, and, for my own part, I do not at all disapprove of our having distinct denominations. We have got our differences of opinion, and there is no harm in labelling ourselves so long as they exist. I have no doubt, however, that we are all gradually coming nearer together. When a lighthouse was to be built by Ptolemy, it was an order of the king that his name should be put upon it. The architect thought that he who built it had the best right to have his name put upon it, and hence, having put the king's name upon it in plaster, he wrote in granite the name of Sostratus. Every time there was a storm there came away some of the plaster. It lasted, perhaps, as long as Ptolemy, but, by and bye, when storm after storm had beaten against the building, all the plaster was washed away, and then was seen in the deep granite the name of the architect. In like manner every storm which comes upon the church of Christ will, I have no doubt, tend to remove some of the plaster; but if, after all, the name of Christ should stand emblazoned, the removal of party denominations will be of little consequence. Now the churches are separated, but as Christians go up, they blend and they are all one in heaven above. You remember that when Elijah went up in his fiery chariot he dropped his mantle on the earth. And so Christians, as they go up, drop the livery of their several parties. They go into that blessed world simply as blood-washed Christians. We cannot expect to find one little corner in heaven for Methodists, another little corner for Congregationalists, and another little corner for Episcopalians. When brought there, they are all simple blood-washed Christians. You may as well look for the glow-worm on the distant sun, as look for a party name there. It was a prayer of Martin Luther, 'From disputatious doctors, good Lord deliver us.' John Wesley and George Whitefield could not always see eye to eye in this world, but they string their harps together in heaven. There is no discordant note there. Calvinists and Arminians sing but one song. Now we have something like an antepast of that in this room to-day. In listening to the report, I felt that if it had not been that some names of Missionaries were not quite as familiar to my mind as are the names of the Missionaries connected with my own society, I might really have thought that this was a Wesleyan Missionary Meeting. Our work is one, and our love for our common Father should

lead us to feel love for each other. In conclusion, let me say that I came here to bid you God speed ; to say how much we rejoice in your prosperity, and that we sincerely wish you wisdom in your counsels, fidelity in your agents, and success in all your operations.

The Rev. JOHN S. WARDLAW, A.M., Missionary from Vizagapatam, in seconding the resolution, said :—Mr. Chairman and Christian Friends—the resolution which I hold in my hand expresses, first of all, gratitude for the restoration of peace between our own country and China. It is matter of regret, perhaps, that we should have been at war with China at all ; but the war is past, and for that we thank God. And our deepest thanks are due to Him for the great and glorious result of which we have heard—that the walls of China are fallen, and that a way is opened by which the messengers of Christ may go to every part of that vast empire, with its 400 millions of immortal beings, and that in every part of it the Missionary may point sinners to the cross :—the cross may it ever be, not the crucifix ! It would be to our extreme dishonour if Rome, with all her errors, should be allowed to take the start of Protestantism, with her open Bible and her boasted liberty. We cannot afford to allow the Pope, now that he has lost his throne in Italy, to erect it in the Celestial Empire. I trust that we shall put forth every effort to carry the great doctrines of the Gospel throughout that mighty country. I rejoice to know that my friend, Dr. Lockhart, is shortly going out again, and that he will take with him a band of labourers, who will act along with him in this great and glorious work. As a brother Missionary in another part of the Mission field, I wish him, with all my heart, God speed. May the Lord go with him, and prosper his undertaking. It has been my lot to labour in India seventeen years. I love India. Deeply do I feel in behalf of that great country. It is not needful, surely at this time, that I should speak of its vast extent. I sometimes try to realize the population of India, comprising some 200 millions of immortal beings, by the simple thought that, counting at the rate of sixty a minute, it would take nearly seven years, counting night and day, without ceasing, to reckon the inhabitants of India. We rejoice at the results which have been taking place in the South Seas. Who does not feel his heart filled with delight at the contemplation of those scenes, passing fable, and yet true, of which these Islands have been the theatre. But let me remind you that we have, in one of our many districts of India, as many people as there are in all those Islands put together. (We have, for instance, in Bellary, in Vizagapatam, and in Cuddapah, in each of these districts a million-and-a-quarter of inhabitants. Now, there are, in the South Sea Islands, twenty-seven Missionaries, but it is rarely, if ever, that we have, in the districts I have just named, more than three, and sometimes we have not more than one. The mutiny is past, and we rejoice, as the resolution says, at “the confirmed establishment of tranquillity in India.” We have taught the people of that land by the mutiny that there is a great Power on the side of Britain of which they had no idea before, and we are now called upon to teach them a better, a higher, and a nobler lesson. There has come across the waters the cry, the agonizing cry of starving thousands, the wail of multitudes going down to an untimely grave. Thank God that the heart of Britain has been open to respond to that cry, that the feeling of pity has been so deep, and that so much has been done to send them help. We are showing them now that there is in Christianity a principle which does not belong to any heathen system in the world, the principle of overcoming evil with good, of heaping coals of fire upon the head of our enemies. Oh, may such ever be the revenge that England takes for her wrongs ! But there is a higher revenge, if I may so say, which every Christian heart ought to take. After all, famine does but kill the body ; it cannot touch the soul. But there are millions in every part of India who are going down to everlasting destruction, and we ask your pity for such. India has a special claim upon you. The Hindoos are not only our fellow men, but our fellow subjects. Yes, they are under the same gracious Queen ; and I pray God that the crown may never pass from her brow, till that Christianity under whose benign influence she sways her sceptre and occupies her throne in peace, shall everywhere be welcomed to the heart of the Hindoo, and India’s two hundred millions shall own allegiance not only to Victoria, but to the Lord of light and life. Why has India been put under our power ? Surely every Christian heart knows at once how to answer that question. Not, merely, that we may gather riches upon her shore, not that we may glorify ourselves by gaining conquests upon her fields. Oh, no, for a higher and nobler purpose, surely, has God given us India—that we may give her Christianity, that we may give her the Gospel, which can alone exalt any nation. Christianity has made our own country glorious, and Christianity alone can prove the lever by which India or any other country can be raised to honour and dignity. Science will not do it, schemes of political economy will not do it, philosophy

will not do it. No, what the world calls philosophy is foolishness with God; and in no part of the world has the folly of that philosophy appeared more than in India. We have enough of philosophy there; we have deep thinkers in India. They think so deep that they get into utter darkness, out of which they never emerge. There are many persons there who would be a match for any of our sceptics, who would split hairs and fight over the splits. It is no uncommon thing when a young Englishman goes out to India, for persons of this kind to try him with all the hardest questions they can think of—the nature of the Divine essence, the nature of the Divine omnipresence, and a vast number of similar questions. These they bring forward to try his mettle and see what he is made of. Yes, they will reason much, and reason deeply. Their philosophy is vain. What has it accomplished for them? It has accomplished nothing. The deeper it has been, the deeper have they sunk. The only philosophy that will do for India is the philosophy of salvation, the simple Gospel. It is that philosophy alone which will raise the poor Pariah from his degradation, and make him feel the blessings of being a free man in Christ Jesus. It is that philosophy alone which will bow the spirit of the proud Brahmin, and bring him as I have seen him brought, in tears of penitence to the feet of Jesus. I believe that the Gospel is making progress in India. I believe that there is great advancement observable in that country. There are two extremes into which men are apt to fall on this subject. There are many who suppose that India is on the point of a general conversion to God. That I believe to be an error. It is equally an error to imagine that nothing in the way of religion, or but little, has been accomplished in our Indian empire. There is, I repeat, great progress, and I am satisfied that if all things were taken fully into consideration, and weighed fairly in the balance, we should see that as much of blessing attended our efforts in India as in any part of the world. Christian knowledge is being spread by the voice of the living preacher, by tracts and portions of God's word which are being circulated far and wide; by the instruction imparted in our schools, where are poured into the minds of thousands daily and hourly the great truths of our holy religion. By these and other means, knowledge is circulated, and it is gradually leavening the minds of the people—filling them with higher thoughts, purer ideas, and better feelings. It is now not an uncommon thing when a young man has committed a great fault to hear the remark, "Ah! and he was brought up in a Mission school!" That knowledge is spreading, no one who goes over those parts of the country where the labours of the Missionaries have been carried on can for a moment doubt. He will find numbers who are acquainted with the great truths of Christianity. We meet with instances constantly occurring which indicate how truth is spreading in India. It is not long since there came to Bellary two natives, who had received one or two books from a Missionary at one of the great festivals. They belonged to the meaner caste, and occupied their minds with vain inquiries as to the nature of the Divine essence. They were not satisfied with the views they held. They read the books which the Missionaries had given to them; they studied them, and after a time retired occasionally to a small temple outside their village, and there they prayed in the name of that Mediator who was pointed out to them in those books. With the view of receiving further instruction they came to Bellary, where they were ultimately baptized. They afterwards returned to their village, where they immediately began to work for God, and were the means of gathering in some of their relatives and friends, and other heathen. Before I left Bellary I had the privilege of administering the Lord's Supper to thirty souls who had thus been brought to the knowledge and love of the truth. A church has been planted there, and I believe there is every sign that prosperity attends it. You will find, too, in India, a gradual modification of the religious views of the people. Their systems are undergoing changes, and in every change you find more and more of the influence, direct or indirect, of the stranger's creed. There are many, too, who are all but Christians. Conscience urges them forward, fear deters them. They cannot muster moral courage enough to take the *last step*; they feel their bondage, but they cannot cast off the shackles by which they are held. Their position may be represented by the feeling indicated by a youth in our school, when, with a tear trembling in his eye, (for he had a desire to follow Christ) he exclaimed, "Oh, how I wish I had been born a Christian." I have known a man who for years abstained from work on the Lord's day, in order that he might join others who met to read God's word and pray together, who never could be led to take the last step and join us openly in the ordinance of baptism; and when I pleaded with him earnestly, as I frequently did, to take that step, his reply always was, "Ah, I must give up my wife and my children if I do." I knew another who was just on the point, as I thought, of casting in his lot with God's people, when he heard that his aged mother had made every preparation for taking away her life if he did so, and he staggered and went back. You cannot altogether wonder at that, my Christian friends. Is there not some

hope for such, I would ask, at the hands of that Divine and all-gracious Saviour who hath loved us and washed us with His blood? That very man, though he never took the last step, died, professing his faith in Christ, and his entire renunciation of idolatry and of his previous confidence in heathenism. Brahminical influence, too, is on the wane, though still strong, and the Pariahs, and the lower classes are beginning to feel their true position, and to assert their dignity as men. Female education also is on the advance; I mean that natives who are not Christians are taking up the matter. Even some of the old Brahmins are beginning to say that it is a right, and good, and proper thing that their daughters should be educated, and they are establishing, as you are probably aware, schools in the large towns for this purpose. Even in the opposition which we meet with, we see signs of progress. There was a time when the educated natives did not care about the efforts of the Missionaries, and treated them with utter contempt. Now they are bringing the native press to bear against us. They hold meetings for the purpose of opposing the efforts of the Christians, and they publish tracts and books, in answer to the tracts and books which issue from our press. We cannot but regard this as manifesting the influence of Christianity telling upon the minds of the people, and bringing them into active effort. Let me add, that there is a growing impression among the Natives, that we are on the eve of a great change in India, that the present system cannot stand long. That an old Brahmin Pandit, who assisted myself and a brother in translating into the Teloo-goo language—he was a thorough old Brahmin—said he must now admit that there was truth in Christianity, and that it would in the end prevail. These things, and others which I might mention, if there were time, are pregnant with hope; they are pledges and promises on the part of God, of greater things to come. I am persuaded, Sir, that we cannot make a greater mistake, than by estimating the amount of good which has been accomplished by the number of actual converts that have been made to the faith of Christ. A great work may be going forward where there are no converts at all. We may be laying the mine broad and deep, which will end in the utter overthrow of the enemy. I remember saying, before I left India, to my now sainted friend and brother, Mr. Lacroix, that I thought there was evidence that a great work was going on in India, and that, ere long, we should see people coming out in greater numbers than we had ever yet witnessed. His answer was, "Well, that is my conviction too, after long experience; go and tell the people of England not to be discouraged." This is the testimony of one who is now gone to his rest; one of the most useful and honoured labourers that this Society has ever had. I will testify, too, and I think all my brethren from India will bear me out in the statement I am about to make. My Christian friends, God has not left us merely with indications of coming success, He has granted us actual success in our great work. We can look upon tens of thousands, perhaps 140,000, in India alone, and if we take in Burmah, the number is swollen to a quarter of a million, who have renounced idolatry, and are nominal Christians. By calling them nominal Christians, I mean that they attend our worship. I mean that we are instructing these people in the knowledge of the truth, and that the children who are placed under our care are trained in the knowledge and love of God, and in the way of salvation. Oh, it is a happy thing to have those children under our care, and to hear from so many thousands of infant voices the song of praise and prayer ascending to our common Lord and Master. Then we have thousands of actual converts, persons who are partakers of our Saviour's broken body and of His shed blood. We are asked at times what is the character of those converts. There are many, no doubt, who are weak, and many who are poor in this world, but they are not all poor, and they are not all weak. We have persons of the higher caste as well as the lower. We can point to the Brahmin, as well as the Sudra and Pariah. And oh, if you knew what they had to pass through, if you had witnessed what they have to endure in becoming Christians, you would not wonder, I believe, that we have had so few converts, but that we have had so many. You will, I am sure, pardon one illustration. It is not long since we were visited by a young Brahmin, who wished to be a Christian. We spoke to him earnestly. We said: "You know the consequence. If you become a Christian and do not stand the test, it will be worse for you and worse for us." "I know it," he said; "but I trust in God." "Well," we said, "here is a place for you, if you are willing to become a Christian." We sent for his friends. There came his aged father and mother. The old woman would not enter the house; she cast herself on the ground in an agony of grief, saying: "You have taken away my son, you have taken away my son!" He was an only son. The aged father sat in my room shedding bitter and burning tears. Calmly did that youth speak with him. Oh! there was deep feeling in his heart. Still, in the strength of God, he acted calmly. He wiped the burning tears from the eyes of his aged father, and said to him: "I will not leave as you suppose; now that I have found Christ, I will love you more than ever, and I will more than ever seek to help

you." A sister pleaded with all the earnestness of a sister's affection. Oh! it was a hard struggle. He stood the test, and they left him; left him in deep bitterness of soul. Oh, my Christian friends, these are scenes which can never fade from my memory. When a native becomes a Christian, his relatives make an effigy of him, and that effigy is burned, and he is not to be known, or thought of, or recognised again for ever. That is the law of the Shaster. True it is, that that natural feeling which the God of nature has planted in man will rise against all the laws of the Shaster at times; and a mother steals in the darkness of night to see a son, and a sister to see a brother. But it must not be known. And there are not a few in India who have passed through the struggle, and from the hour when they became Christians have not known the sympathies of relatives and friends. Oh! if that test were brought to bear on Christians in this land, how many are there who would sign their recantation, and go back to walk no more with Jesus Christ! I must say one word about Native Teachers. I do think that it is upon them that we must depend in a great degree for the success of our work. It is a blessed thing that we have been enabled to train eight hundred Native Teachers in India; and I can bear testimony that they are devoted and earnest men in their work. Some have passed to their rest, and my mind recalls some who, I rejoice to think, finished their course with joy. One only I must allude to; one who, on his dying couch, amid deep suffering, manifested the greatest calmness, serenity, and peace. There were heathen looking on and wondering at the calmness of his spirit as he passed through the dark valley, for they knew not who it was that was with him, what rod and staff were comforting him. Amongst his last words were, "Oh, how many prayers have I made at the feet of Jesus; when will these prayers be heard and answered?" Saying this, he passed away to receive the crown of life that fadeth not away. That man could count his converts by scores. Many a European, too, had received benefit from him, for he could speak English well. On one occasion two English officers came up to him and said, "Well, old fellow, how is Jesus Christ to-day?" He looked upon them with that happy smile which was ever on his countenance, and said, "How is it that you, who come from a Christian land, ask me such a question as that? But," he added, "I think I can answer it. Jesus Christ is the same yesterday, and to-day, and for ever." I believe the issue of that conversation was, that one of those officers was brought to the faith and love of Christ. There are others who are pursuing the same course, and we rejoice over it. May the Lord keep them steadfast to the end of their career. We rejoice over those Native Christians who have passed into glory; many, many, have gone up thither. The Missionary, when he looks at the grave-yard and says, "There sleeps one, and there sleeps another, till the morning of the resurrection"—that thought fills his heart with joy. Yes, while he looks upon the thousands who are living, he can also think of the thousands who are lying under the soil of India, to rise up at the last day, when the corruptible shall put on incorruption, and the mortal shall put on immortality. I will now draw to a conclusion. All things are aiding the great Missionary work: India shall yet be brought to the feet of Jesus. She must be brought there, for the mouth of the Lord hath spoken it.

"Oh, doomed victorious from thy wounds to rise,
Dejected India, lift thy drooping eyes;
And mark the hour, whose faithful steps for thee,
Through time's press'd ranks, brings on thy jubilee."

Let us do our part in this great work; and especially our part, Christian friends, in pleading with God for the outpouring of His blessed Spirit. Oh, when God's people shall send up their prayers in one cloud of incense before the throne, to return in showers of blessing, then shall we see many a slumbering conscience waking, proud spirits bending, icy hearts melting, the tears of Godly sorrow flowing, light beaming on many a dreary and darkened spirit; then shall we see multitudes restored to holiness and to bliss, immortal spirits brought back to God, pure, beautiful and numberless as the dew drops in the early morning. The old Carthaginian made his sons swear at the altar of their country undying enmity to Rome. We ask every Christian present this day, over that altar, stained by the blood of the Son of God, to vow, not undying enmity, but undying love to man—a love deep, pure, and changeless as the love of God; a love which will own no obstacle, which will triumph over all opposition; a love which will never pause in its bright and glorious career, till every soul that breathes the air of heaven has felt the light of God's truth, and the joy of God's salvation.

DR. LOCKHART, in supporting the Resolution, said:—I rise, my friends, merely to say farewell. I am about to return to my former sphere of labour in the Empire of China.

For many long years have prayers ascended to the Lord God of Hosts that that great empire might be opened to Christian enterprise, and within the last twelve months that great work has been done. God has opened China, and an open China is no longer the object of the prayers of the Christian Church. And now that China is open, shall the work flag in our hands? Shall we remain listless and indifferent, and leave others to go up and possess the land? It is to be feared that if we do not send men from home in a very little time, that land will be shut against us, and then how deep will be the lamentations of the Churches of Britain! May they all now rise to a sense of their duty in this matter. The field is ready; may we all act in such a manner, that, with God's blessing we shall be enabled eventually to carry out the glorious idea of winning China for Christ. What is this empire which God has opened to us? It is a vast empire, containing four hundred millions of inhabitants. The Empire of Japan is also opening, not indeed to direct Missionary effort, but, as I believe, to medical Missionaries. I believe that the key to the interesting Empire of Japan, will be found in the establishment of such hospitals as I have established at Shanghai, and hope to establish at Peking and Nanking. May God's Spirit so rest upon me and others, that while we heal the sickness of the body, we may be enabled also to apply the only remedy for the sickness of the soul. Now, my friends, God having presented to us these great openings and opportunities, may we have grace to enter in, lest the work of entering in should be given to others. Some of you know what was said yesterday by Mr. Raleigh, in relation to this matter. May the Spirit of God come down and inspire the Churches of Great Britain with more love to souls, that they may enter with greater affection, greater earnestness, and greater zeal, into the glorious work of Missions in Africa, in India, and in China. I hope, my young friends, that many of you will engage in this work. What is it that keeps you in England? Why will you not go forth to these glorious fields of labour? I have had, probably, a happier and more useful life in far distant regions of the earth than I should have had in practising my profession in England. I rejoice that God gave me an opportunity of going forth—rejoice not with vanity and pride, but with all humility towards Him who sent me; and I go forth again, rejoicing that I am going, and with the hope that I shall be enabled not only to heal the sick, but also to preach the Gospel wherever I may be stationed. There are great events, my friends, taking place in China, and our opportunities are increasing. There are wars going on in that land. There is the great rebellion. How did that begin? Why, it originated in the giving of a single tract to a young man, twenty years ago, by one of Dr. Morrison's Evangelists. The truths contained in that tract were imprinted on his heart. Urged on by persecution, driven from his home, he became the chief of that great movement which is going on in China; ay, and notwithstanding all his heresy, he is, I believe, in some respects doing God's work in China, and that work will go on till China has been won for Christ. The rebels have done much, and I believe they will do more, for the regeneration of China, and the gathering of it into the Church of Christ. It is a great work which is going on: let us not seek to stop it. Politicians have tried to stop it, but in vain. The rebels now possess six of the most central, populous, and wealthy provinces of the empire, and I believe they will ere long possess more. The rebel army consists of five million people. In the whole compass of that vast host there is not an idol to be found, but the word of God is printed and circulated wherever they go. Notwithstanding their heresies, the word of truth is in the midst of them, and I believe it will in the end effect a mighty conquest in their consciences and hearts.

"Kings shall fall down before Him,
And gold and incense bring,
All nations shall adore Him,
His praise all people sing."

And now, my friends, I must bid you farewell. May God abide with you, guide you into all truth, and enable you to send your brothers and sisters, your sons and daughters, forth to regions which lie under the clouds of darkness, error, and sin. Oh, my friends, come and help us in the great work that we have to do. What are we among so many? A little band of eighteen or twenty men endeavouring, as the agents of this society, to spread the Gospel in that mighty empire. What are we, I say, among so many? And yet the Lord of Hosts is with us, and He will bless us, and do us good. Come, my friends, and help us in this glorious enterprise. Again, to all my friends around and before me, I would say in God's name—Farewell!

The Resolution was then put and carried.

Dr. DAVIS moved the following Resolution:—

"That Sir CULLING HARDLEY HARDLEY, Bart., be the Treasurer; that the Rev. Dr. TIDMAN be the Foreign Secretary, and the Rev. EBENEZER PROUT be the Home Secretary for the ensuing year; that

the Directors who are eligible to be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.

He said:—My friends, I shall not detain you long, but there is not a platform on which the Secretary of the Religious Tract Society should feel himself so much at home, as on the platform of a Missionary Society. I am sure we all heard with great delight the sentiments uttered by our Wesleyan Brother. Those sentiments were in the hearts of the founders of this society at the time when it was formed; for one of the great fundamental rules which they laid down was, that you were, as a society, to know neither sect nor party, that you were to know no difference whatsoever between this form of government and that, but were simply to send forth agents to spread the everlasting Gospel through all lands. Moreover, these sentiments are entirely in accordance with the fundamental principle of the Religious Tract Society, which is, that the jewel is superior to the casket, that the Gospel which we publish is superior to any of the external organizations which may have been formed for its promulgation. Sir, let me tell the Directors, now that they are being reappointed, that there are two things which the Christian Church expects from them in relation to Missions—sympathy and watchful energy. It expects sympathy for all its agents in this great and glorious work, but especially for the officers who are appointed to superintend that work. And let me here utter, in passing, an expression of regret having reference to one of those officers; let me say that, well and clearly as the Report was read by my friend Mr. Allou, still I missed, and I have no doubt others missed, the familiar voice of my dear Brother, the Foreign Secretary of this Society. How often have we listened to that voice with the deepest interest! We all, I am sure, earnestly hope that our friend's strength will soon be renewed, and that he may be spared for many succeeding anniversaries, still to stand in his accustomed place, still to win our attention by his very tone, as well as by the appropriate sentiments and beautiful language in which he is accustomed to gather up the thoughts, and to collect the varied facts which are embraced in the Report. And then there should also be sympathy on the part of the officers with the agents abroad. I have recently received a letter from a Missionary abroad, expressing deep gratitude to the Society which I represent, for sending him a library in the midst of his desolation. But Brethren in that position, removed as they are from all Christian intercourse, require not merely sympathy of that kind, but a deep consciousness that the hearts of the Directors are united as one heart in bearing them continually before the throne of the heavenly grace. I trust that the Directors, and all who heard it, will not forget the admirable sermon, which was preached yesterday morning—a sermon which, for the judiciousness of its conception, for the almost severe beauty of its style, for the clearness of its statement, for the practical common sense which pervaded it, and for unaffected earnestness of delivery, has seldom been equalled, and perhaps never surpassed. Now, another thing which we have a right to expect from the Directors is watchful energy. One great cause for this is to be found in the present state of America. No one, I think, has ever passed through the United States without feeling that the great idol to which they bowed down was the idol of the Union. To that idol the people of the north have sacrificed the interests of four millions of slaves; they have sacrificed consistency in relation to their own declaration that all men are free and equal; they have sacrificed the truth of the living God, as taught in the Scriptures; they have sacrificed all that is great and honourable in the Republic; and now—now after all these sacrifices, the cry of the oppressed has been heard in heaven, God has sent his forked lightning, and in an instant that mighty Union has collapsed and ceased to exist. Here we have an illustration, as we heard yesterday morning of that law of destruction which is as enduring as the hills. But now, mark, our friends across the Atlantic have their Missionary Societies like ourselves, and their Missionaries scattered all over the world; and one result of the present state of things in America will be that they will not only not be able to extend their Missionary operations, but not be in a position to continue many of their brethren in their fields of labour. What, then, follows? Why, that we, the old mother country, must see in this a renewed and louder call upon us to arise and enter in and possess the land. I trust the time is coming when, instead of having only three Missionaries for a million and a quarter of people, which Mr. Wardlaw told us is the case at present, we shall have ten times three. I trust the time is coming when the Church will do more for Missions, and when, in response to the appeal of Dr. Lockhart, many a young man will be found willing to give up the delights of civilization and of home, to go and preach the gospel among the followers of Confucius. I believe that this Society is one of the noblest of all the societies for the evangelization of the heathen; that it will be the means of bringing many of the elect of God unto the Saviour; and that in a great degree,

through its labours, that stone which was cut out of the mountain without hands shall fill the whole earth, and all submissive to the King of kings, shall cry "Worthy is the Lamb, for He was slain for us."

The Rev. GEORGE GILL, Missionary from Rarotonga, in seconding the resolution, said :— My Christian friends, the only claim which I have upon your attention, is that I have laboured for more than fifteen years in the islands of the South Seas. In presiding at a Missionary meeting in Australia, Mr. Binney said, "Do not let our Missionary brethren try to give us in their speeches a sermon; the people have come together under the excitement of expecting to see and hear a man who has been in the Missionary field. My dear brethren," added Mr. Binney, addressing the Missionaries who were to speak on the occasion, "we at home think that we can argue, and that we can reason; we think that we can state a thing logically before our people, and carry out the train of thought from the premises to the conclusion"—none better than he—"and we can do nothing else, because we cannot invent facts. Now, leave the argument to us. You are come from the Missionary field, and the public have come to hear you. You tell them something, and we will do the reasoning." Now, my Christian friends, after what I have cited you will not expect from me any eloquence, but simple facts; though, after all, there is no eloquence like that of facts. You all know, my friends, what the South Sea Islanders were, but I am convinced you do not know what they are. You have heard or read sad tales of their demoralization, their vices, their infamy, their cannibalism, and their idolatry, but you should go now to the eastern parts of Polynesia and see the moral transformation which has taken place there. Throughout the whole of eastern Polynesia there is now not an idol to be found, nor is there an idolater living there. Our good friend and brother, Dr. Turner, in the last voyage which he made, received eighty-six idols on board his vessel; and allow me to say, that I brought home what is, I believe, the very last idol that was worshipped by the last idolaters of eastern Polynesia. There are idolaters yet in the western parts of Polynesia, but they will be brought to Christ by and bye. It has been remarked recently, that it would be a fearful thing if the Missionaries came back saying, "We went out in hope, but we have returned in despair." Oh, Sir, that will never be said on a Missionary platform in England. Rather will it be said, "We went out in hope, and we came back with triumphant success and jubilant songs." I could not help thinking, while we were listening to those portions of the Report which were pervaded by sorrow and sadness, of something interesting which was told me a few days ago at Torquay by the Rev. John Clayton, respecting John Newton, and which appears to me applicable to what we thus learnt from the Report. Mr. Clayton said that one day John Newton related a remarkable dream which he had just had. In the early part of his life, his pursuits were upon the ocean, and hence the dream was connected with it. He said, "I have just had a wonderful dream. I dreamt that I was in a vessel, and that the captain sought to take us to our port by a nearer route, a shorter tack, than that to which we had been accustomed, saying, 'We will take this route, because we shall thus get borne quicker and safer.' In doing so, we were overtaken by a storm of the most dreadful and disastrous nature; such a tempestuous night and such a furious blast I had never seen before. Suddenly the vessel was carried into a beautiful harbour, and we found ourselves in a place of safety. After we had landed," continued John Newton, "I asked the people around me what they called yonder roadstead. 'I have been to sea,' I said, 'for many a year, but I never passed through such a storm as that of last night, and I will take care that I never go there again.' 'Oh,' said the attendants at the harbour, 'we call that 'Care Bay.''" 'And what,' said I, 'do you call this harbour?' "'Comfort Harbour,'" was the reply. 'Well,' said I, 'I'll take care, if I ever go to sea again, it shall not be to pass through 'Care Bay.''" 'Stop, stop,' said the attendant; 'the law of the master of this port is, that no vessel shall anchor in "Comfort Harbour," unless it crosses "Care Bay."'" Now here, my friends, is the Missionary Ship in "Care Bay." "Care Bay" is to be found at Madagascar; "Care Bay" is seen in the portentous events in China; "Care Bay" has to be passed through in India. There is "Comfort Harbour" in the distance, but no one can ever reach it except by crossing "Care Bay." The law of the Master is: "Through much tribulation you shall enter the kingdom of heaven." That sad story from Africa took us down into "Care Bay;" but by and bye we shall get into "Comfort Harbour," and those who have suffered tribulation shall be at peace there. Just one word more. I do, from my very heart, tender my Christian sympathy to those who have been afflicted; and well did our brother Aveling say, that our dear sister who has departed has shown the Christian ladies of this country how their common womanhood can be ennobled and dignified. I can share in every sentiment and every sympathy that has been expressed on that subject. But allow me to say, that I have seen women sunk down in degradation, and vice, and folly, and infamy, and idolatry, to depict which would

pollute your ears; and allow me to add, that I have seen those who have been thus degraded by wickedness and idolatry ennobled to the womanhood of Christianity and to the womanhood of being one with God in heaven.

The resolution was then put and carried.

The Rev. E. PROUT announced that a lady who had been compelled to leave, had, before doing so, forwarded to the platform a bank note for £100, adding, that he would be glad if others would follow so good an example.

C. E. MUDIE, Esq., moved the following resolution :

" That the very cordial thanks of this Meeting be presented to EDWARD BATES, Esq., M.P., for his kindness in presiding on the present occasion and conducting the business of the day.

The Rev. DR. HALLEY seconded the resolution, and on being put by W. WILLIAMS, Esq., it was carried by acclamation.

The Chairman said :—My Christian friends, you have done me a double honour, first in allowing me to preside, and then thanking me for doing so. I can assure you that I am very grateful for this honour, and I thank you with all my heart.

The Doxology was then sung, and the meeting afterwards separated.

JUVENILE MEETING.

THE Annual Juvenile Meeting of the Society was held at the Poultry Chapel on the evening of the same day; Mr. Alderman and Sheriff Abbiss in the chair.

The Meeting opened with singing, after which prayer was offered by the Rev. W. Harbutt.

The CHAIRMAN said he had taken the chair with great pleasure. He had just come from the Old Bailey, and need not say he felt much more happy in his present position. Missionaries were sometimes sent out from the Old Bailey, but they were of rather an inferior sort. One of them had written upon the walls of his prison—

" True patriot I, for be it understood,
I leave my country for my country's good."

But it was pretty evident that unless he pursued a different course of conduct, he would not benefit the country to which he went. That, however, was not the case with the Missionaries they would hear that evening. Although it was a juvenile meeting, he saw a large number of adults as well as children before him. Their presence was no doubt owing to the fact that they became associated with the Society when they were juveniles. When the Missionary Elliott was very old, and almost dying, he was found one day by a friend trying to teach a young Indian his alphabet. His friend said : " It's time for you to leave off now." " No," said he, " there's always something to be done." This was the sort of spirit they wanted. They could not well be too young, and they could never be too old to engage in such a work.

The Rev. E. PROUT then gave a concise account of the Society's proceeding for the past year, including those details from the Report which presented features of special interest for the young. Amongst other items he stated that the sum which they had contributed during the past year, for repairs and outfit of the Missionary Ship, was £5050. And that this made the *total* amount raised by them for her purchase and repairs more than £22,000.

The Rev. DR. TURNER, a returned Missionary from Samoa, then addressed the meeting. He said he was first sent out as a Missionary to the New Hebrides. It was on one of these islands John Williams was killed, and there were five other islands close by, where the blood of Christian Evangelists had been spilt. When he and a brother Missionary went out, they wanted to kill them too. The reason was this—there were a number of people on the island, who were called Disease Makers, who pretended to have the power of causing and curing diseases. When the Missionaries began to teach the people to take medicines, these men found that their gains would be gone, and they grew angry. They stirred up the bad passions of the natives against them; about three thousand of the people joined them, and they came to the settlement where the Missionaries were, and demanded that they should be killed. There were about three hundred who were friendly to them, and wished them to go and assist in fighting this party. They said they could not do this; their purpose was to save life, not to destroy it. They retired to pray. They thought they might get

into a boat and go to some other island, and about midnight they put out to sea. It was a dreadful night; the rain poured down in torrents, and after being out three hours, they were obliged to put back. Next morning they heard a tremendous shouting, and thought the natives were down upon them. They found, however, it was some hired people come to tell them that a ship was coming in, and very shortly an English vessel anchored right before their door. They thought God had evidently interfered for them, and that it was time to flee; and the captain took them off the island, and landed them at Samoa. At Samoa he had spent seventeen of the happiest years of his life in preaching to the heathen. They did not, however, give up Tanna. As soon as they got the Missionary ship, they returned to the island, and on that occasion found the people, and even the disease makers, ready with open arms to receive them. He believed, however, if they had not fled on the first occasion, their lives would have been sacrificed. He wanted to ask his young friends whether they had sought the salvation of their own souls. Satan was trying to ruin them, just as these poor deluded heathen tried to imbrue their hands in the Missionaries' blood. If they remained where they were, they would be ruined. Jesus Christ was the Good Shepherd who would save them and take them to heaven. He wanted them to come to Jesus while they were young. It was to the young that he and his brethren were looking to supply their places in the Mission field. He asked Christian parents to pray for this. Why should they refuse for their children the highest honour out of heaven? They could in a dying hour have no thought more blessed, than that they had a son or daughter engaged in the service of Christ.

The Rev. J. HAY, from India, said it was an important question on what they should build up the Missionary spirit in the minds of the young. The awful motive that seven or eight hundred million human beings were on the road to eternal ruin had been dwelt upon, but had failed to do the work. Love to Christ was the only motive that would operate. The first prayer they were taught as children was, "Hallowed be thy name." In India God's name was not hallowed. The people worshipped demons, for there were none of their so-called Gods whose worship would not degrade any human soul. If he were a word-painter he might describe their mode of worship. A temple was erected under the shade of some tree. A crowd would assemble, and a sacrifice be placed in the midst. It was slain; as the blood flowed the priest began to cut himself and dance, and then to drink his own blood, and put his mouth to the bleeding carcase of the victim and drink its blood. He raved, and screamed, and yelled till he fell down in a swoon. He was then thought to be inspired, and his biddings were done by the maddened multitude. The gospel, however, had already made some progress even in India. The first Brahmin he baptized was obliged to be sent home under a guard of soldiers to prevent a tumult. The last was baptized before a crowd of natives, not one of whom tried to hinder it. A conviction was spreading that Christianity was to prevail. He had long enjoyed the services of a learned Hindoo in translating the Word of God. At first, when he came to such an expression as love to God, he would say, "Surely there is a mistake; you are translating that by a wrong word. We may fear God, we may dread him, but how is it possible for any man to *love* God?" But afterwards that same man, when reading over portions of the New Testament, said with tears, "I know now that the Word of God is true, and no one but a fool would deny that Jesus Christ is the Son of God." He afterwards related an instance in which a Brahmin applied for a copy of the New Testament. The other Brahmins resisted him. "You have your own Shasters," they said, "read them." "No," he said, "it is evident now that these English people do know a great many things better than we do, and who knows that there may not be something in their religion better than our own?" Other similar instances were given of the influence Christianity was beginning to exercise, and in conclusion the children were invited to make the glorious cause for which he had been pleading their own.

The Rev. G. GILL, from Rarotonga, said they had probably read lately of the death, in Jamaica, of a daughter of William Knibb. During her illness she sometimes earnestly asked to be left alone; and when pressed for a reason for this, she gave this answer, "Oh! I want to groan, I want to groan." Such was the physical anguish connected with her disease, that she was unwilling to distress her attendants by groaning in their presence. If their hearts were not made of stone, he did not think the language was at all inapplicable to the sentiments they had heard from preceding speakers. He also could tell a few facts about heathenism; it was the same all the world over. When the vessel in which he went out was anchored in Resolution Bay, a few native teachers came on board, and, pointing to a village in the distance, said, "There, only six weeks ago, three men and four children were killed and eaten by their friends, through stress of hunger." He recollected there were about 200 natives at one time on board the "John Williams." His three brother Mission-

aries were rather spare men, and he (Mr. Gill) happened to be about the best of the lot. As he was walking on deck a greasy hand was suddenly laid on his cheek, and another native began to feel the substance of his arm. He asked what it was all about, and was told they were saying pleasantly that he was so fat he would make a very good roast. He said to them in broken English—for he did not know the language at that time—"Suppose you like eat me—very good—take me—you eat me." They replied, "No, no, we no eat Missionary man." This was in sight of Eramanga, and he felt thankful for the shield which the Missionary's name now afforded, for he believed if that had not been a Missionary ship there would have been more than one roast that day. Heathenism was the same everywhere. If they had been on one of these islands one lovely evening they might have seen a father walking on the beach, a brave old warrior, whose name was the protection of his clan. Beside him was a little boy about six years old. When that boy was born his father vowed that he should be a great warrior. Upon this occasion the demon of cannibalism seemed stirred within the father's breast, which he could not control, and he said, "Thy head looks very white, my son; it looks very delicate. I should just like it." The little boy, feeling that he might fall under the blow of his own father, replied, "What about the vow that I should be a great warrior?" Being made still more angry by the reply, he took his spear, cut off the head of his own child, and afterwards prepared the oven, and cooked and eat it himself. Who could listen to such recitals and not feel that they wanted to groan over the misery of fallen humanity? He had no idea of what heathenism was until he had seen it. He wanted, however, to say something about the introduction of the Gospel to these people. In the year 1857, when Mr. Buzacott was on his way to Sydney, it was arranged that he should call at a new island, and land two Native Teachers. When the vessel got near enough to be seen, the Natives came off in their canoes, shouting and yelling furiously. They scrambled on board and behaved very rudely, and stole everything they could lay their hands on. Mr. Buzacott found that their language was similar to that of Rarotonga, so he endeavoured to get into the confidence of the Chief, and to get permission for the Native Teachers to be sent on shore. It was arranged that they should go, and that evening they went on shore. Next morning the canoes returned, but there was no Native Teacher. Mr. Buzacott suspected treachery. His fears were however quieted by one of the Natives holding up a palm leaf. That was a letter written on the beach by one of the Teachers, addressed to Mr. Buzacott. It was thus:—"My Friend Mr. Buzacott, we think this is a very good land, and we mean to live here and teach the people the Gospel of our Lord and Saviour. Send our boxes and our property on shore directly; tell my wife to come and not to be afraid." Nine months afterwards he (Mr. Gill) called at this island to see how the Teachers prospered; when they came on board to see him he was not prepared to find them in such rags and tatters, and he told them they were not setting a good example to the Natives. "Oh," said they, "don't look at rags, we have done the work; we have done the work." He found that they had built a chapel; that they gathered the people regularly for instruction; that they had taught them to observe the rite of marriage; and that the work was so far completed that they had burned all the idols but one, which was delivered to him to bring home as a proof of the power of the Gospel there. (A bundle of sticks carved to represent the principal bones of the human body, and which had formed the framework of this idol, was afterwards exhibited and excited great interest). Mr. Gill then related some other very interesting facts in connection with the spread of the Gospel in the South Seas, of which the above may serve as a sample, and urged his young friends to ardour in the Missionary cause.

The Rev. F. PORTER gave an encouraging account of his labours in the Madras district. The prejudices of caste were, he said, being broken down, and in some cases in his own district the people were actually crying for the bread of life. Some interesting cases of conversion were also recorded.

DR. CAMPBELL proposed, and the Rev. E. Prout seconded a vote of thanks to the Chairman, which was carried unanimously, and the meeting terminated with prayer, by the Rev. J. H. Wilson.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 13, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 52, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

WILLIAM STEVENS, PRINTER, 37, BELL YARD, TEMPLE BAR.

RELIGIOUS SERVICES AND OTHER MEETINGS
IN CONNECTION WITH
THE OPENING
OF THE
METROPOLITAN TABERNACLE,
NEWINGTON.

THE Committee are very happy to inform their Friends and the Public, that the vast Edifice erected for the Church and Congregation of the Rev. C. H. SPURGEON is now nearly completed. The sum required has, by God's gracious Providence, been obtained—with the exception of about £3,000. It is firmly believed that this remaining amount will be raised by means of the Bazaar and the Contributions given at the Opening Meetings.

In order that the large numbers who desire to be present upon this occasion may be accommodated, the proceedings have been extended throughout a whole month, and there are one or two days yet unoccupied, for which Services will be afterwards advertised, if the present arrangement should prove insufficient. Owing to the early date at which this circular is issued, the particulars cannot be given; nor is it possible to publish all the names of the ministers and gentlemen who will assist at the Services. The present programme will be adhered to as nearly as possible, but some variations may very naturally occur. The meetings are many of them definite in their subjects and objects, both for the sake of variety and edification. We desire not only to welcome our friends and accept their assistance, but to set forth a public testimony of our faith and practice. It is hoped that the more prominent features of our religious views, as a Church and Denomination, will thus be publicly expounded, while our union with the whole body of the faithful will be unmistakeably affirmed.

Friends desiring Tickets for any of the Services, are requested to make their application by letter to Mr. C. BLACKSHAW, Metropolitan Tabernacle, Newington, S.E. They are requested to enclose a stamped envelope, bearing their address, and to state clearly what Meeting they wish to attend. As the number of Tickets is limited, when compared with the expected demand, no large

supply can be issued to any one person. It is hoped that many will see fit to enclose a Contribution with their application. The Committee will endeavour, as far as possible, to oblige every applicant; but they cannot absolutely engage, in every case to supply the particular Tickets required. Delay will necessarily occur in attending to so extensive an arrangement, but our Friends will exercise patience, and we hope all will be gratified.

In conclusion, the Committee beg the renewed assistance of all their Friends, in this, their crowning effort, and they beg it to be distinctly understood that no persuasion will prevail upon their Pastor to use the Building for Public Worship on the Sabbath until the whole of the liabilities are discharged. Shall the House be closed a single Sunday? We believe in our gracious God, and trust that he will so influence his people that by the end of the second week, or before the Good Friday has passed away, all will be accomplished: in which case, we shall meet for regular worship on Lord's-day, March 31st.

The proceeds of collections, after payment of contracted liabilities, will be needed for the completion of the front boundaries, the fitting up of the Schools, furnishing the Students' Class-rooms, and other works which the Committee have not as yet commenced. Feeling it to be highly objectionable to run into debt, they have left many matters to be finished when the funds shall be forthcoming, and they are sanguine that before these preliminary meetings are over, this great Temple of the Lord will have been finished in every department.

First Week.

Monday, March 18th.—Meeting for Prayer, at 7 o'clock in the morning.
The Rev. C. H. SPURGEON will preside.

A Bazaar will be held in the Lecture Hall and School Rooms
commencing at 12 o'clock each day, on

Tuesday	March 19th.
Wednesday	March 20th.
Thursday	March 21st.
Friday	March 22nd.
Saturday	March 23rd.

Tickets of Admission One Shilling each. Contributions of Goods are earnestly requested, and should be forwarded to Mrs. SPURGEON, Clapham.

Second Week.

Monday, March 25.—Morning at 7.—**Meeting for Prayer.** The Rev. G. ROGERS will preside.

Afternoon at 3.—**Sermon** by Rev. C. H. SPURGEON.

Evening at 7.—**Sermon** by Rev. WILLIAM BROCK, of Bloomsbury Chapel.

Tuesday, March 26.—**Public Meeting of our Contributors.** Chair to be taken at half-past 6, by Sir HENRY HAVELOCK. The Revs. C. STOVEL, M. BARRINGER, J. BIGWOOD, F. TUCKER, J. RUSSELL, and other Ministers and Gentlemen will address the Meeting. Tickets will be given to contributors.

Wednesday, March 27.—**A Public Meeting of the Neighbouring Churches.** Chair to be taken at half-past Six, by Dr. STRANE. The Revs. W. HOWIESON, of Lion-street, NEWMAN HALL, of Surrey Chapel; R. W. BETTS, of Hanover Chapel; G. H. WHITE, of Bermondsey; G. ROGERS, of Albany Chapel; and other Ministers and Gentlemen are expected to address the Meeting.

Good Friday, Mar. 29.—**Two Sermons** will be Preached by the Rev. C. H. SPURGEON. Morning at a quarter to Eleven; Evening at Seven. Tickets for these Services will be chiefly given to Members and Seatholders.

Third Week.

Monday, April 1.—Morning at 7.—**Meeting for Prayer.** The Rev. B. DAVIES will preside.

Evening at 7.—**A Sermon** will be Preached by the Rev. JOHN GRAHAM, of Craven Chapel.

Tuesday, April 2.—**A Public Meeting of our London Baptist Brethren.** Chair to be taken at 7 p.m., by Sir S. M. PETO, Bart. The Revs. A. C. THOMAS, J. H. HINTON, P. DICKERSON, JAMES BURNS, D.D., and other Ministers and Gentlemen are expected to take part in the proceedings.

Wednesday, April 3.—**A Public Meeting of the Denominations.** Chair to be taken at 6-30 p.m., by E. BALL, Esq., M.P. E. CORDEROY, Esq., Rev. W. G. LEWIS, Rev. J. HALL, Rev. W. BUSHELL, and others, will be present. The subject of the Unity of the Church will be discussed by able Ministers and Laymen representing the various sections of the One Church.

Thursday, April 4.—**A Sermon** will be Preached by the Rev. OCTAVIUS WINSLOW, of Bath, at 7 p.m.

Fourth Week.

Monday, April 8.—Morning at 7.—Meeting for Prayer.

Evening at 7.—Our own Church. The Pastor, Elders, and Deacons will speak; the former Ministers are invited; and the Rev. JOHN SPURGEON, the father of the Pastor, is expected to preside. By this meeting we desire to testify to the independency, unity, and fellowship which each Church of Christ has within itself.

Tuesday, April 9.—Baptismal Service at 7 p.m. A Sermon upon Believers' Baptism, by Rev. HUGH STOWELL BROWN, of Liverpool. Rev. C. H. SPURGEON will baptize.

Wednesday, April 10.—Communion. Dr. STRANGE, Rev. C. H. SPURGEON, and Dr. HAMILTON will preside. This Service is intended to set forth the essential Oneness of the Church, and the real fellowship in the body of Christ which is the privilege of all her members. Members of the various Protestant bodies can apply for cards through their Pastors, or where this is impossible, through any members of the Church under the care of the Rev. C. H. SPURGEON.

The Offering at this Communion will be devoted to the Memorial on behalf of the Widow of the late Rev. JONATHAN GROSSER.

Thursday, April 11.—Afternoon at 3.—Calvinistic Doctrine. The Rev. C. H. SPURGEON will introduce the subject, and five Ministers will take up the points by which the Calvinistic Creed is distinguished. The Service commences at 3. There will be a pause at 5 for refreshment, and the friends will re-assemble at 6.30. The Addresses will last about half an hour each, and will be printed, as a manual of doctrine, and as a memorial of the Opening of this great House of God.

Friday, April 12.—Oration by HENRY VINCENT, Esq. Subject:—"Non-conformity in its political bearings." Chair to be taken at 7 p.m. by Sir JOHN BURGONYE. Tickets One Shilling. Reserved Seats, Half-a-Crown.

Fifth Week.

The arrangements for the Fifth week will be announced in the April Magazines. It is hoped that many friends from the country, being in town for the May Meetings, will then favor us with their company, and to this end their applications will have the preference.

Prospectus of Beeton's Illuminated Family Bible.

To be completed in 24 Parts, Price 2s. Monthly.

Each Part to contain 64 pages. Part I. on June 1st, 1861.



F making many books there is no end," saith Solomon; but of all books which have ever existed there is none to compare with the Bible, which is, emphatically, the "Book of Books." "Therein," exclaims the philosopher Locke, "are contained the words of Eternal Life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." And, beyond all this, the universal voice of Christianity declares it to be the "Word of God;" and millions of the human family repose their faith and their belief upon its sacred pages. Nevertheless, it is remarkable, as an accomplished modern critic declares, how little, persons otherwise well informed, know of its bearings, or the questions bound up in it. Till recently, a few scholars, professors, and divines were the depositaries of this knowledge, and kept it in forms which, without any such desire on their part, rendered it, practically, inaccessible to the public. The omission here spoken of, however, has been supplied; for a number of modern Biblical scholars have worthily exerted themselves to render the "Book of Books" no longer a sealed volume to those who act upon our Saviour's injunction—"Search the Scriptures, for they are they which testify of me."²

Whilst our scholars, however, have laboriously employed themselves in explaining the many difficult passages of the Bible, and in throwing light upon much that was misunderstood, there still exists the reproach against us:—that hitherto we have, both in printing and

¹ Ecclesiastes xii. 12.

² St. John v. 39.

in illustrating the Bible, nearly altogether neglected to avail ourselves of the great mechanical and artistic powers of the present age. Surely, if it be consistent with our religious sentiments to build great Temples and Tabernacles for His worship, it is an equally worthy object to enshrine His Word in as much of beauty and excellence as we are capable of. In accordance with this conviction, the ILLUMINATED FAMILY BIBLE has been designed; for it will display, in its paper, typography, illustrations, ornamentation, illumination, and notes, all the excellences which a union of the best human knowledge, the purest art, and the most advanced science can produce. Under these various headings just named, we will now explain the distinctive features of the Work.

THE ILLUSTRATIONS.—At no former period were circumstances so favourable for the production of a Bible illustrated with engravings of the highest class. A large public now exists which is able at once to recognize the true and beautiful in art. And, for the first time, it is possible to bring together, in one magnificent volume, such a splendid series of Biblical Cartoons, as for the true feeling, fervour, and vigour of their designs, are perfectly unapproachable by any other existing Illustrations of sacred subjects. The TWO HUNDRED LARGE ENGRAVINGS which will be printed in the "ILLUMINATED FAMILY BIBLE" have been designed by the greatest modern masters who have specially devoted themselves to Biblical Art. In the list of illustrators will be found the names of C. Bendemann, L. Bollinger, J. Fischer, G. Jäger, J. C. Koch, F. Overbeck, N. Rethel, L. Richter, F. Schubert, J. Schnorr von Carolsfeld, C. Steinle, and N. Strähuber.

For generations to come will the names of these eminent artists be known in connection with the marvellous beauty of the Biblical Cartoons they have given to the world. Their compositions, on account of their grandeur and elevation, both in design and sentiment, have created a new epoch in the treatment of Sacred Subjects, and have exercised an appreciable influence on the higher branches of art throughout the whole of Europe.

THE ORNAMENTATION.—This will be rich and profuse, and will form one of the most important features of the "ILLUMINATED FAMILY BIBLE." The task of superintending this department has been allotted to Mr. Noel Humphreys, and the chasteness and delicacy of his taste will be immediately apparent in the uniform elegance of the whole volume. The names of all the "Books," at the commencement of

their first chapters, will be engraved from original designs; special headings for all the "Books," to be placed at the top of each page, will also be designed; new ornamental borders for the tops and bottoms of the pages will likewise be engraved for each "Book," and different sets of initial letters will be prepared. Thus, for the Sixty-six Books of the Bible, there will be as many different ornamental Titles, Headings, and as many separate sets of Initial Letters. The engraving of these has been entrusted to the careful hands of Mr. H. Newsom Woods. The details of much of the Ornamentation already decided upon have been taken from the exquisite decorations of the recently discovered tombs of the Kings of Judæa. The style of ornament exhibited in the singular rock-sculptured entrances to these tombs of the Kings, and also those of the Judges, which are both in very perfect preservation, belongs to a school of art which forms a curious and beautiful link between the Oriental style and that of ancient Greece; while that on the broken remains of the Royal Sarcophagi displays a similar kind of conception and method of treatment, worked out, however, by a still greater degree of richness and general elaboration. The appropriateness of such ornaments for an "ILLUMINATED FAMILY BIBLE" must be evident to all, for they are contemporary with some of the earlier portions of those Sacred Writings themselves, which they will now, after a lapse of ages, be employed to decorate.

THE ILLUMINATION.—The title of each Book at the head of its first chapter will be printed in red and black, as also the large and small initial letters of every chapter; the ornamental heading at the top of each page, and the "argument," or synopsis of the contents, which precedes each chapter, being printed in red. Each page will likewise be surrounded by rule-lines printed in red; the beauty of the colour and the perfection of the printing of the whole being all that could be desired by the most exacting and refined critic in typographical art.

THE NOTES AND REFERENCES.—There have been many who have employed themselves in annotating the sacred writings, and who have necessarily exemplified various degrees of merit, but it will be the aim of those engaged in the production of the Notes for this Bible to select from each annotator, as far as is possible, those elucidations which his special knowledge enabled him to give, and to reproduce these in a succinct form and appropriate language. Thus, the more valuable results of the labours of the most learned annotators, now inaccessible to many persons on account of the voluminousness of their works, will

be brought within the reach of all readers in the Notes to the "ILLUMINATED FAMILY BIBLE." These Notes will be printed at the end of each Book, and will be such as may not only be thoroughly relied on, but easily mastered, in order to be remembered. A close and careful examination of the writings of the greatest authorities, will enable the compilers to make such selections from them as will furnish an explicit commentary on all obscure and difficult passages; and when several authorities differ, various interpretations and arguments will be given. To conclude, the geography, natural history, traditions, manners, customs, and ceremonies of the nations whose histories are narrated in the Scriptures, will be carefully explained, so that nothing may be wanting to render intelligible even those portions of the Scriptures which may not by many be considered as the most important. The References to parallel passages and various readings will be printed in such a manner as to form a complete Concordance to the Holy Scriptures.

THE PAPER, TYPE, AND PRINTING.—The paper of this unequalled Edition of the Sacred Writings—the "ILLUMINATED FAMILY BIBLE"—will be of the finest quality manufactured; and the size will be that of a handsome quarto, which, avoiding the unwieldiness of the folio, is sufficiently large to admit of two handsome columns of type, and is of a form admirably adapted to display the lines of the Engravings, and the characteristics of the Ornamentation.

The type selected is expressly adapted for the printing of so superb an Edition of the Bible, and being new, the sharpness and exactness of the typographical execution, which has been undertaken by Mr. Stephen Austin, of Hertford, will fitly accord with the freshness and originality observable in all the other departments of

Beeton's Illuminated Family Bible.

Part I., Price 2s., on June 1st, 1861.

(Sent post free for 24 postage stamps.)

. Part I. will contain, in addition to the usual 64 pages, a handsome "Family Register," designed by Noel Humphreys, for the inscription of the births, marriages, and deaths of the various members of a family.

LONDON:

PUBLISHED BY S. O. BEETON, 248, STRAND, W.C.;
And to be had of all Booksellers and many Clergymen and Ministers
throughout the Kingdom.

London: Thomas Hurdell, Printer, Shoe Lane, Fleet Street.

EVANGELICAL ADVERTISER.

THE very extensive sale of the "EVANGELICAL MAGAZINE"—circulated in every part of the United Kingdom, in the British Colonies, the East and West Indies, Southern and Western Africa, Australia, and the South Sea Islands—renders its cover a most important medium for all Advertisements relating to *Public and Charitable Institutions, Books, Schools, General Business, Sales of Property, Apprentices, Servants, or Situations wanted.*

N.B.—It is particularly requested that Advertisements be sent to the Publishers, WARD and CO., Paternoster-row, and not to the Editor or Printer.

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Governesses, Domestic Servants, Clerks, &c.,

will be charged, for Advertisements not exceeding Eight Lines in column, 5s. These announcements will be placed, as before, under the Head **SITUATIONS WANTED.**

•• All Advertisements must be prepaid. Those from the country by a Post-Office Order, payable to Ward and Co., or by an order for payment on some person in London.

Advertisements sent after the 20th cannot be inserted in their proper places. No Advertisements received after the 23rd. Catalogues, Bills, Prospectuses, etc., received till the 25th.

EDUCATION.

Clifton House, Ealing, W.—Miss Foden begs to inform

her Friends that she continues to receive Young Ladies for Board and Instruction in the English, French, and German Languages, with Music, Drawing, Calisthenics, &c. A Parisienne Protestante resides in the house, and Professors of Eminence attend. The chief aim is to cultivate the natural talents, strengthen the intellectual powers, and form the Christian character. References kindly permitted to the Parents of Pupils. 6

Eastnor House, Malvern.—Establishment for Young

Ladies.—Mrs. and the Misses Lumb will be prepared to receive their Pupils on Tuesday, July 30th. Referees—Rev. G. Fisk, LL.B.; Rev. P. C. Turner; Dr. Gully, Malvern; Rev. J. Kennedy, M.A., Stepney; Rev. R. Ferguson, LL.D., St. John's-wood; Rev. N. Jennings, M.A., St. John's-wood, London; Rev. A. M. Brown, LL.D.; Rev. R. Steel, Cheltenham; Rev. J. Kernahan, B.A., Gloucester; Rev. T. Greenfield, Leamington; H. O. Wills, Esq., Bristol; Rev. Thomas Dodd, Worcester; Rev. Alexander McLaren, B.A., Manchester. 8

LADIES' BOARDING SCHOOL, SURREY STREET, NORWICH.

CONDUCTED BY

MISS LINCOLNE & HER SISTER,

MRS. A. BOARDMAN.

Strict attention is paid to the English Studies; and

Lessons in Music, Drawing, Dancing, French, and German, are given by experienced Teachers. The house is well situated, airy, and commodious, and nothing is neglected that can promote the health and comfort of the Pupils. While their intellectual advancement is earnestly cared for, the requirements of future home life are cultivated, and efforts made to render them pleasant and intelligent companions.

References are kindly permitted to the Rev. John Alexander, Norwich; the Rev. Andrew Reed, B.A., London; the Rev. William Brock, London; the Dowager Lady Buxton, Northrepps Hall, Norfolk; Andrew Johnston, Esq., Halesworth; H. Harvey, Esq., 43, Canonbury Square, Islington; W. Bickham, Esq., Manchester; W. Prentice, Esq., Stowmarket; and to the Parents of the Pupils. Terms on application.

The Midsummer Vacation will terminate on Monday, July 29th.

June.

Mrs. Underhay, 23, Arundel-square, Barnsbury-park, London, continues to receive a select class of Young Ladies to Board and Educate, assisted by eminent Professors, who attend for English, French, German, Italian, Latin, Piano-forte, Harp, Guitar, Singing, Drawing in every style, Dancing, Drilling, &c. Weekly Lectures by a Professor. There is a resident Parisienne. The house is large, has Bath-room, and every convenience. References to the Parents of Pupils. An articulated Pupil required on half terms.

90

Guildford Castle School.

—One hour from Waterloo Station.—Principal, J. Fernandez, B.A., with resident English and Parisian Masters. References permitted to Rev. S. Martin, John Crossley, Esq., F. Crossley, Esq., M.P., and to parents of pupils. The year is divided into three terms. Pupils can enter at any time. 14

Brighton.—Arundel House

School, Clifton-road.—Board and Education for Young Gentlemen. A prospectus on application to Mr. Samuel Evershed. Terms moderate. Pupils have passed the Oxford and Cambridge School Examinations. 2

Ladies' School, Markland

House, Moseley-road, near Birmingham. Conducted by Mrs. Tilt and Mrs. Hamilton, who endeavour, as far as possible, to combine the comfort and ease of Home with the advantages of School. The House is pleasant and airy, the Situation proverbially healthy, and the system pursued one which has gained warm approval, kindly interest, and most respectable and competent references. Terms on application. The following ladies and gentlemen have kindly allowed reference to be made to them:—The Rev. I. Riland, M.A., Edgbaston, Birmingham; Rev. R. W. Dale, M.A., Edgbaston, Birmingham; Rev. R. D. Wilson, Camp-hill, Birmingham; Rev. R. Alliot, LL.D., Acock's-green, Birmingham; Rev. J. J. Brown, Balsall-Heath, Birmingham; Rev. J. R. Mackenzie, D.D., 4, Crescent West, Birmingham; Rev. J. S. Russel, M.A., Edmonton, London; Mrs. Bayly, Landsdowne-crescent, Notting-hill, London; Joshua Wilson, Esq., Tunbridge Wells; Henry Wright, Esq., Fair Lawn Villa, Turnham-green, London; Harrison Weir, Esq., Lyndhurst Villa, Lyndhurst-road, Peckham, London; H. Walker Lucas, Esq., 3, Copthall-buildings, Angell-court, London; T. Johnstone Bourne, Esq., Baburg Hall, Sudbury, Suffolk; John Groom, Esq., 3, Glenfall-terrace, Cheltenham. 7

Education.—14, Albert-

square, Clapham-road, London.—Mrs. Gill, wife of Rev. John Gill, receives a few Young Ladies, above the age of Fifteen, for Advanced Studies. Instruction in Languages, Music, and Art, is given by the Professors from the Royal Academy and Queen's College. 12

A Young Lady, aged 18,

a Member of a Congregational church, who has been educated for a Teacher, wishes for a Situation, after Midsummer, in a Boarding School of a superior class, where she might be needed to give instruction to Junior Classes, or assist in the general duties of the Establishment. She could undertake the Tuition of Juvenile Pupils in French, Music, and Drawing, and all the usual Branches of Education. As she is more anxious for a comfortable home than pecuniary advantage, she would be satisfied at present with a small stipend, provided she could enjoy the privileges of a Christian family, and the advantages of Masters for improvement.—Inquiries may be addressed to Rev. J. C. Potter, Whitby, Yorkshire. 7

A Lady, resident about

seven miles from London, wishes to Receive into her Family a Young Lady, from Ten to Twelve Years of Age, to Educate with her own daughter. To a Child bereft of maternal care, this Home offers peculiar advantages. Superior references exchanged, and liberal Terms expected.—Address, by letter first, M. A., 116, Holborn-hill. 31

A Young Lady wishes to

meet with an Engagement as Governess in a Family or School. She is lady-like in manners and appearance, and can instruct in English, French, Music, Singing, Drawing, and Painting, with the Rudiments of German and Italian. A high Salary is not so much an object as a congenial home.—Address, A. Mrs. Islip, Kibworth, near Market Harborough. 32

Wanted, a Re-engagement

as Governess for Children under Twelve Years of Age, in a Christian Family, enjoying the privilege of a gospel ministry. Satisfactory references given.—Address, W. E. H., Post Office, Evercreech. 34

Morning Governess.—A

Lady desires a Re-engagement as above. In addition to a superior English Education, she is fully qualified to teach the French and German languages, the Piano, Drawing, and Painting, and can be most highly recommended by the Parents of her present and former Pupils.—Address, D. C. M., Post Office, 25, High-street, Kensington, W. 35



TAPTON HOUSE,

Near Chesterfield, Derbyshire.

PRINCIPALS—MISS POCOCK AND MISS WALKER.

The system of Education adopted in this Establishment is the result of matured experience, and has long been favoured with distinguished patronage. It embraces instruction in the various branches of English and Continental Literature, and the accomplishments essential to a finished education, combined with the inculcation of strictly religious principles, and an assiduous attention to the health and comfort of the pupils, all of whom are residents.

The Principals are assisted by efficient Foreign and English Governesses, and by Masters of eminence. Scientific Lectures, by Professors, are regularly delivered.

TAPTON HOUSE offers all the requisites for an Educational Establishment of high position. The situation is elevated and salubrious; the house is surrounded by extensive pleasure-grounds and park, and possesses accommodation admirably adapted for health and comfort.

50

Belmont House, Leicester. Mrs. Schneider receives a

limited number of Young Ladies to board and educate. The comforts of home are offered, with the advantages of a Religious and Literary Education. English in all its branches is thoroughly taught, and the modern languages have that prominence assigned to them which their importance at the present day so much requires; conversational proficiency is secured by unremitting exercise under experienced resident French and German Teachers. Mr. Schneider, a composer and first-rate performer of music, devotes much of his time to the instruction of the Young Ladies in Piano and Singing. A Master of the School of Design attends for Drawing, Flower Painting, &c.

Lectures on various Scientific subjects are delivered each session by Professors from London. Terms, 50 Guineas per annum.

67

Stanley House School, Bexley Heath, S.E. Established

in 1824. Very healthy situation, eleven miles from London, in a pretty neighbourhood in Kent. Sound classical and commercial education for young gentlemen. The greatest attention paid to the domestic comfort of the pupils. Terms, including French, 28 guineas per annum.—Address, for prospectuses, to the Principal.

80

A Young Lady wishes for
a Situation as Junior Teacher in a School. Her qualifications are English, French, Music, and Drawing.—Address, F. H., 6, Long-lane, City, London, E.C. 44

The Friends of a Young
Lady, who has been especially trained for the work of Teaching, wish to obtain an Engagement for her, as Governess, after the Midsummer Vacation. Her Education has been of a liberal and solid character, enabling her to give Instruction in the usual course of English Study, together with Arithmetic, Mental and Algebraic. She is fully competent to teach both French and German, grammatically and conversationally, having been instructed by native Teachers. She has also a thorough knowledge of Music and Singing. For the last two years she has been teaching English and Music, at a first-class School in the neighbourhood of London, to Pupils of the ages of from 12 to 15 years. The most respectable references will be given.—Apply, by letter, to E. C., 3, Chapel-place, Cold Harbour-lane, Camberwell. 47

Education. — A Young
Lady residing with her parents in a healthy locality near London, wishes to undertake the care and instruction of one or two little girls. They would be treated with great kindness, and would receive all the advantages of a well-regulated home. Terms, moderate.—Address, Beta, W. D. Thomson, Stationer, 166, Upper-st., Islington, N. 48

Wanted, by a Young
Lady in her nineteenth year, a Situation as Governess, either in a School or Private Family. She is competent to instruct in English, Music, French, and the rudiments of Drawing. References given.—Address, H. H., Post Office, Dursley. 51

Wanted, a Re-engagement
as Governess, in a pious Family where accomplishments are not required. Could, if desired, combine the duties of Governess and Housekeeper. The advertiser understands Dressmaking, and can furnish unexceptionable Testimonials. — Address, Y. Z., Post Office, Braintree, Essex. 52

Wanted, by a Young
Lady who has been accustomed to Tuition for some years, a Re-engagement as Governess, either in a School or Family. Her acquisitions are English, Music, French, and Drawing.—Address, up to the 13th inst., Mrs. Pugh, Stonehouse, Gloucestershire. After that time, A. Z., Post Office, Grays, Essex. 53

The Friends of a Young
Lady are desirous of placing her as Junior Teacher in an Establishment where, in return for her services, she would receive advanced lessons from Masters in the several accomplishments. A younger sister could accompany her as Pupil.—Address, M. R., Mrs. Day's, 2, Wott's-terrace, Old Kent-road, S.E. 56

A Young Lady, in her 20th
year, wishes to meet with a Situation as a Junior Teacher in a School. Good references can be given.—Address, A. M., Post Office, Rayne, near Braintree, Essex. 57

Wanted, early in August,
in a Superior English School, a thoroughly efficient English Christian Lady, as Teacher. English, in all its branches, including Astronomy, use of the Globes, and advanced Arithmetic, &c., with Music, French, and Drawing, will be required. The ages of the Pupils are from six to eighteen. No Lady need apply unless fully competent to her duties—"apt to teach," and happy in her work. She must also have agreeable, lady-like manners, and be able to act alone, when required to do so. Reference is kindly allowed to the Rev. J. Denham Smith, Mosaplin, Kingstown, and to many friends in England. Applications should state qualifications, age, salary required, references, &c.—Address, B., 21, Royal-terrace, Kingstown, Ireland. A vacancy for an Articled Pupil. 60

A Young Lady, who has
been five years in her present Situation, wishes a Re-engagement at Midsummer. She is thoroughly competent in English, Music and Drawing, and the Elements of French.—Address, H. B., Mrs. Thornton's, Wycliffe-villa, Stockport. 65

Mrs. Thornton, Wycliffe-
villa, near Stockport, will require a Lady as Teacher in her Establishment, after the Midsummer Vacation. Qualifications—competence in English, Music, and French attained on the Continent. Mrs. T. will have vacancies for Pupils at Midsummer. Terms and Testimonials forwarded on application. 66

Castle Hill, Reading.—
Mrs. Ratcliffe continues to receive a limited number of Young Ladies, who are liberally educated and boarded on moderate terms. Eminent masters attend the Establishment. A Governess Pupil can be received at Midsummer on advantageous terms. Prospectuses and references forwarded on application. 69

are a few Vacancies

Establishment for Young Ladies, this very healthy part of Kent, as from London. Terms moderate. kindly permitted to the Rev. , Bexley Heath, and to the Parents town or country. For terms, &c., Miss Moffatt, Swiss Lodge, Bexley

71

ly, who has had much

experience in Town and Country desirous of obtaining a Situation class Establishment, as thorough verness; with Drawing, Painting, ers, Leather-work, &c.—Beta, thestitute, 285, Oxford-road, Man-

74

ired, by a Young

y, a Re-engagement as Governess istian Family. She instructs in usic, Drawing, and French, pre-senters, and Pupils from 7 to 13 ge. Unexceptionable references required.—Address, Ina, care of on, Stationer, Tewkesbury.

75

ung Lady, of decided

istian principles, well educated, is an Engagement as Companion to a o instruct little Boys in a genteel aving long been accustomed to Address, A.B., Radipole Post Office, outh, Dorset.

76

ted, after the Mid-

summer Vacation, in a select School, niles of London, a Young Lady of principles, well qualified to assist g Music. As an equivalent, she e an opportunity to improve in nd French.—Address, prepaid, to Mornington-crescent, Hampstead-on.

83

ed, by the Daughter

a Dissenting Minister, a Situation e Keeper and General Assistant in ties. Would not object to assist al in Household Management, &c. Address, A. Z., care of Mr. Allar-r, Southgate-road, London, N.

86

ation for Young

ies, Blackheath.—The School is on Evangelical principles, and the nited. Terms, inclusive of Board stion, first-rate Masters, laundry, at, 50 Guineas a year.—Address, e of Mr. Williams, Dairy, 11, Greenwich, near London, S.E.

87

Holt House, Holt, near

Trowbridge, Melksham, Bradford-on-Avon, Bath, &c. — The Misses Steane and Coopers' compliments and thanks to their Friends and the Public generally, who have so far given them their confidence in the work of Tuition, and they beg to inform them they continue to receive Young Ladies for Board and Education at this pleasant and very healthy village. They offer a comfortable Home and first-class Education on very moderate charges, with or without masters. Unexceptionable reference to Ministers and Laymen. Present Term closes June 29th, and Midsummer Quarter re-opens July 22nd. Quarters equal, and Masters in attendance. Misses S. and C. also wish to recommend a Young Lady, of solid attainments, as Governess in a Gentleman's Family. She is willing to reside in Scotland. Acquirements—English, French, Music, and Drawing. Has filled other Situations, and can be well recommended. Salary, 25 guineas.—Address as above in first instance.

81

A Young German Lady

desires a Situation as Governess in a Christian Family. She can instruct in French (acquired in Paris), German, and Music. Speaks English well.—Apply, Mrs. Schneider, Belmont House, Leicester.

95

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You asked me the other day if it were true that the *ECLECTIC REVIEW* had once more changed hands, and if it had at last fallen into mine. Yes, this is true. You further said to me, you thought the poor old *ECLECTIC* had done its work, and that, like an old ship, the sooner it was broken up the better. You rather ungratefully said that "every dog must have its day," and that the *ECLECTIC* had had its day; and you were reminded that somebody had said that same proverb was a great consolation to puppies. You will remember what I told you then, but I am desirous of saying the same thing to some thousands of despondents like you. I said the *ECLECTIC* might be like an old, and, for the time, disabled ship, which yet had a history, and could recount the story of battles; but I said that, with a little copper sheathing, and new masts, and sails, and rigging, the old timbers might yet do a good deal of service. I have taken the command of the vessel, and I propose to try what can be done.

I could not attempt any reorganization before the periodical came into my hands, in the middle of January. With all my ordinary work, I had to write myself the whole February number. It was impossible to recast or make any new arrangement then.

But now, convinced that the price of the *Review* is a barrier to its success in this day of eminently cheap periodicals, I design first, if the sale can be sufficiently increased, to reduce the price from one shilling-and-sixpence to one shilling—and to increase the size from seven to eight sheets, 112 to 128 pages.

*I have already brought it back from the Magazine form of literature, to what it was in its old and more successful days—a Review. It will be a Shilling Review. We have plenty of magazines, religious and irreligious, political and literary. This I design to make the periodical: a useful, serious-minded, and cheerful-hearted Review; and the territory I shall occupy will be distinctly its own. The "British Quarterly" does its work worthily, nobly. The work of the *ECLECTIC* will be lighter—it will take a place somewhere between the lighter Monthly and the heavier Quarterly. I desire to make it something of a *Bibliotheca Sacra* for the students and ministers of our country, and yet something of the "North American Review" for Family readers. It shall have in it the Student element and the Family element. It shall contain what may render it a fitting companion for the Instructive Sabbath afternoon—interesting for the*

wife and daughter ; while, in the same number, discussing questions which the Christian citizen or the Christian scholar would wish to see discussed, in such a manner as to be useful and attractive to a large variety of readers. I am desirous to discuss the *principles of Philanthropic and of Liberal Sociology*—the principles of Nonconformist Ecclesiology—while *maintaining the truths of Evangelical Religion*.

Thus I am, as you desired me to be, necessarily most explicit as to principles. *I am told that, if the Review is to be successful, I must cast out the Nonconformist element.* Before I will do this, I will cast aside the Review itself. I throw it, on the contrary, on the body of Congregational Nonconformists, and respectfully claim their support for the only Monthly Review in the world devoted to *their* claims. Thus, before all things, it will be *distinctly Nonconformist, and distinctly Puritan*. This will express its politics and its theology. It will look with great respect and great affection on the Church of England as a Church, and will review, from time to time, all its manifold labours and varied shades of opinion, but it will be decidedly Nonconformist and Evangelical. Can you conceive an Eclectic Puritan ? for this will be my aim in its structure and management. It was *an Eclectic Puritan* in the days of Parkin, of Hall, of Foster, Montgomery, and Josiah Conder. We live in a day when traditions go for nothing ; but such are the traditions of the ECLECTIC. "*I shall be true to its old traditions,*" as our quiet neighbour across the Channel would say.

Of course, *it must occasionally be polemical ; but it will be gentlemanly, I hope.* What we denounce we must discuss. I shall try to maintain the truth, but the truth in a truthful spirit : for the individual seeker the last is even of more importance than the first. I hope the ECLECTIC will be aggressive as well as defensive ; and whatever you may say about its work being done, I hope it may show there are things among us yet both to smite and to sustain. It will be Protestant, not merely by the negative assertion of Protestant Principles, but by *active and inveterate hostility to Popish tactics* ; at the same time, by exercising a watchful scrutiny over Popish literature.

I intend that it shall be a *Retrospective Review* of religious literature—the remains of masters of theological and philosophical thought, the great heroes, and great heresiarchs amongst us ; not to mention multitudes of the lesser known of those men of an age too glorious for many men among us to comprehend—whose works, year by year, go by tons upon tons to America. *I hope to devote some considerable space to American literature*, so that we in Old England may know what thinkers and writers are doing in New.

My expectations of success are modest ; of course I know, as the whole world knows, that Nonconformists do not support a literature. But, to realise what I desire, I only need a sale of 4,000 copies. *Let every Minister of the two denominations, Baptist and Independent, secure a sale of two copies, and the work is more than done.* Will you take in one copy yourself, and procure the sale of two other copies ? It will be cheap ; *one hundred and twenty-eight pages for One Shilling ; it will equal in cheapness the "Cornhill," or "St. James's," or*

"Macmillan's," and I hope that it will be to its own readers as interesting as those famous journals. IT WILL CERTAINLY BE THE CHEAPEST REVIEW IN ENGLAND OR AMERICA.

It has been sinking I know. But I think there must be power enough in our midst to sustain this enterprise. Have we not men of critical sagacity and acumen? Have we not men of skill in the grace, as well as in the force and pungency of composition? I start with the design and determination to pay for every article—the amount paid must, of course, materially depend upon the sale—the larger the sale the more brain-power can we purchase for the periodical. The condition of the sale at present makes it impossible to pay either editor or contributor; *this* is the state in which I found it. I desire to make it worth the while of a scholar and a gentleman to devote some time to it. If this cannot be done, we have no constituency, and it had better drop out of existence. So far as I am concerned, one or the other shall be the case. It shall sail as I desire, or, for me, it shall sink.

You say you are a Nonconformist, but you do not care about it. Your indifference to it I believe to be very general. You say "It is not needed, let it go." But do we not need a literature? Does not a religious corporation depend for its existence upon its speech and its pen? Corporations are usually considered doubtful things, and I believe most of the institutions on this earth, that I can hear of, have something doubtful about them. But it is pretty generally acknowledged that the corporate surrounding of any principle is its preservation. If you don't take care of your body, your soul will soon become ashamed of it, and quit it, in fact. Souls cannot get on without bodies. You said to me, when I remarked that the *ECLECTIC* had served the Nonconformist and Puritan principles of the Congregationalists, Baptists, and Independents,—you did not care a snap for bodies, only for truth and principle. Very well; but by-and-bye you find you have, in starving your body, dissipated your principles. Even now we have no archives; we have little literary representationism. I have been desirous of writing an article on chapels and chapel building. I was desirous of finding how much Congregationalists have expended on chapel building during the last quarter of a century; not one soul in England can inform me; I can only discover this by a wide research for myself. Now, *I desire to make the ECLECTIC REVIEW the archives of our labours, as well as the tablet of our principles.*

I have said in connection with the present aspects of *our* Nonconformity, there are some things to smite and some to sustain. If Congregationalism is to exist at all, it must exist by its clearly defined principles. Bodies cannot exist without skeletons and souls. Skeletons give shape and form. Souls give life and individuality. Every aspect of our symbolism needs careful thought, and agitation, and discussion; and no words can possibly exaggerate the ignorance of members of the Church of England with reference to the principles of Nonconformists. But even Nonconformists themselves will frequently be found in ignorance of their principles, and by Journalism, rather than by Treatises, they

will be enabled to comprehend them. Finally, I am afraid often to mention the name of our Lord in matters where our selfishness is concerned, but I trust this, too, if successful, will be for the good of His Church, and for the conservation and extension of "the Truth as it is in Jesus."

I am, my dear Sir,

BARNSBURY, LONDON, N., May 1, 1861.

PAXTON HOOD.

Opinions of the Press upon the New Editorship.

"The *Eclectic* will surprise those of its readers who know nothing of the fitting it has once more made. The return in form and style to the old-fashioned review articles, to the exclusion of the modern 'light readings,' which is now supposed to be essential to the life of monthlies and cheap periodicals, is the smallest part of the transmutation. The new Editor has a right to the formality of an *incognito* as long as he desires to retain it—but it can only be a formality, for his idiosyncrasy meet the reader as he turns page after page, and proclaim him more distinctly than if he had emblazoned his name on the outside cover. The present number has been produced at a singular disadvantage, and is a marvel of hard work, versatility, and spirit. We set down to it as to a rousing fire. All is animation; the flame shoots and leaps among the smoke, the coals crackle, the sparks fly, the gas puffs out with a very determined pother, and, though it has not yet achieved the clear, steady, furnace-like glow, it throws out a great deal of warmth, and is full of life and cheerfulness. The first article is an attempt at a complete estimate of the work and powers of our great Nonconformist—Mr. Binney. As with many other things, now that it is done, we wonder it has not been done long ago. The sketch glows, as it should, with the homage of a sincere admirer, but nowhere does it offend by fulsome eulogy. The supercilious scoffers of the *Saturday Review* get a very sharp drubbing. All the papers are vivacious, full of apt illustration, and smart sayings. We should not be at all surprised if the *Eclectic*, in its present hands, were to become a popular favourite—we heartily hope it may."—*Patriot*, Feb. 7, 1861.

"Our old friend the *Eclectic* deserves this month a special notice. It is the first number under the direction of Mr. Paxton Hood, and it promises in his hands to be more generally acceptable, and at the same time, better adapted to the special purposes for which the *Eclectic* exists. The best article is that on the 'Saturday Reviewers,' in which the character and tendency of the *Saturday Sadducee* is manfully exposed, and severely censured. We recommend all our readers who may have been carried away by the cleverness of the *Saturday Review*, to read this article."—*Freeman*, February, 1861.

"The *Eclectic* promises well for the new management into which it has fallen. The style of the first article unmistakably reveals the new Editor of the *Eclectic* to have lingered over the denunciations of the 'Saturday Reviewers' with the greatest relish. Everyone will rejoice to find these Ishmaelites put in the pilory in this vigorous number of the *Eclectic*."—*Nonconformist*.

"The article on the *Saturday Review* is one of the raciest and best merited severe criticisms we have met with for a long time; the Reviewers must wince under the dreadful castigation they here receive. We are glad to learn that the *Eclectic* is in so vigorous a condition, and hope all its old friends, and many new ones, will rally round it."—*Glasgow Examiner*.

"A glowing article on 'Thomas Binney.' A most interesting and amusing critical article on the 'Transmigration of English Words.' A cutting paper on the 'Saturday Review and Reviewers,' a most able article, worthy in every respect of the subject, and as trenchant as the best paper in the Review itself."—*Piquette's and Piqueet Journal*.

"Decidedly the best number of the *Eclectic* we have seen for a long time."— *Ipswich Express*, February.

"A capital paper on 'The Transmigrations of English Words;' 'The Saturday Review and Reviewers' calls for special commendation; a good paper on 'Thomas Binney;' the articles on 'Church Rates' and 'History and Historians' are of more than usual merit."—*Morning Star*.

"The current number of this staunch old Dissenting organ has come to our table somewhat late in the month, and has not a little surprised us. Scarcely had we opened the February number, when we felt that new blood was coursing through its veins. A great change has come over its spirit, and a change wholly for the better. Its defects, for the most part, arise from excess of new life, and are thus in a sense recommendations. The *Eclectic* once more speaks out with the warmth and vigour of its early days, when Hall and Foster enriched its pages with those articles which not only served the purpose of the hour so well, but which have secured a permanent place in our English literature. 'The Saturday Review and Reviewers' is the crack article of the number. It assails with vituperative warmth the cool young gentlemen who, in the pages of our cleverest weekly contemporary, attack everybody."—*The Stirling Observer*, Feb. 28, 1861.

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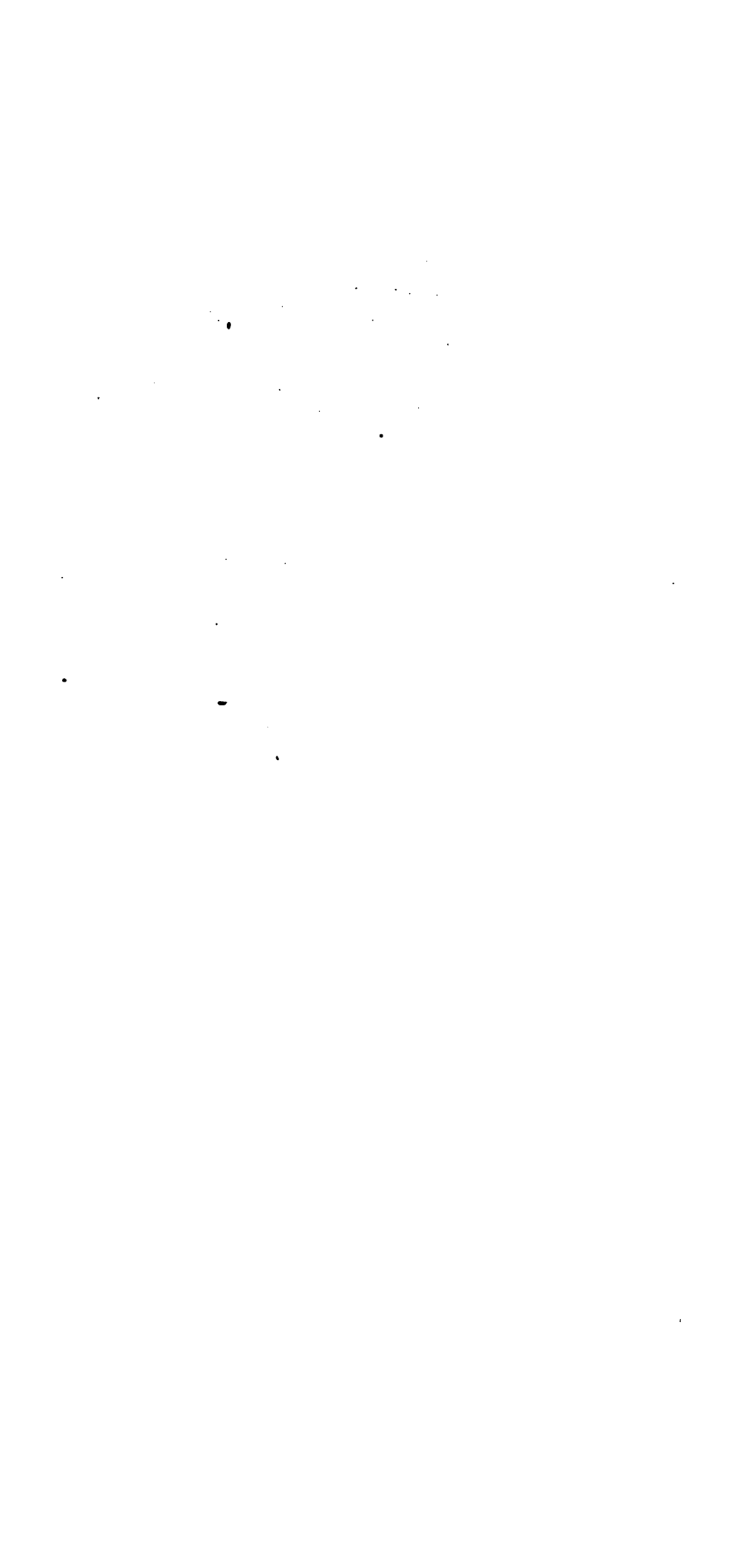
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